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# THE DEVELOPMENT OF THE SUNDAY-SCHOOL

1780 - 1905



OFFICIAL REPORT  
OF THE  
ELEVENTH INTERNATIONAL SUNDAY-SCHOOL  
CONVENTION  
TORONTO, CANADA, 1905

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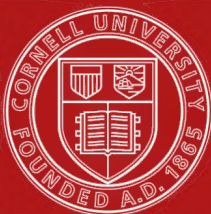
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# THE DEVELOPMENT OF THE SUNDAY-SCHOOL

1780-1905

THE OFFICIAL REPORT  
of the  
Eleventh International Sunday-School  
Convention

TORONTO, CANADA, JUNE 23-27, 1905

BOSTON, MASS.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE INTERNATIONAL SUNDAY-  
SCHOOL ASSOCIATION

1905

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**The Fort Hill Press**

SAMUEL USHER

176 TO 184 HIGH STREET  
BOSTON, MASS.

## FOREWORD

A GREAT preacher of the last century entitled his autobiography "The Story of the Ways of God with a Human Soul." The story of "The Development of the Sunday-school from 1780-1905," herewith presented in accordance with instructions, is supremely the record of a divine movement, and we who have gathered some significant items from it have been consciously "thinking God's thoughts after him."

The great embarrassment of the Committee has been with the abundance and riches of material placed at its disposal, and its chief trial the necessity, under its absolute limitations, of abridging addresses made at the convention and articles prepared for its use. For instance, not to refer to a multitude of touching episodes of the convention, whose permanent record would be a delight to many, the searching and devout interpretations of Holy Scripture by Rev. Dr. Tomkins that enriched the "Quiet Hour" and in their entirety make a volume of "Spiritual Helps," would have been robbed of their value by any attempt at abridgment.

The Committee expresses its gratitude to the hundred authors of the book for their ready and prompt co-operation, at cost to many of them of some portion of needed summer rest, and especially to the authors of the convention addresses, who had grace to take joyfully the needful "spoiling of their goods."

It would be too much to expect that a work produced under such limitations of time and space should be

entirely free from errors both of omission and commission. But even with these it is certain that it contains an amount and quality of information concerning organized Sunday-school work and discloses the fountains of its inspiration as no other single volume that ever came from the press.

With gratitude to God for the inspiration, progress and issue of the work, we submit it to our great and honored constituency:

“And establish thou the work of our hands upon us;  
Yea, the work of our hands establish thou it.”

W. N. HARTSHORN,  
GEORGE R. MERRILL,  
MARION LAWRENCE,  
*Committee of Publication.*

CLIFTON, MASS., September 1, 1905.

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1905-1908

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**Part I — The Sunday-school**

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### THE CONVENTION TENT

The tent used by the World's Fourth Sunday-School Convention at Jerusalem, April 17, 18 and 19, 1904, was located east of and near Calvary. Where the tent stood a camp of German Crusaders was pitched eight centuries ago and their hymns went up from this ground. There was no hall in Jerusalem large enough to accommodate the Convention. The tent was the property of the Notre Dame Catholic Convent, and was sent out for the use of French Pilgrims. One part was at Mt. Carmel, the second at Nazareth and the third at Jerusalem. They were brought together for the first time for the use of the World's Sunday-School Convention.

*(From Glimpses of Bible Lands)*



# The Development of the Sunday-school

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## THE SUNDAY-SCHOOL

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### Robert Raikes and the Eighteenth Century

GEORGE R. MERRILL, D.D.



GEO. R. MERRILL, D.D.

THE closing decades of the eighteenth century witnessed a number of philanthropic experiments in England with the children of "the lower classes." These sprung for the most part out of pity for their degraded condition and apprehensions for the security of society, and were fruitful in good results. Only one of them went beyond the alleviation of immediate ills and grew into a movement.

That Robert Raikes became the "founder of the Sunday-school" while Moffat, Webb, Stock, Crampton and others who were engaged in the same work—some of them before him and with perhaps larger local success—did not exceed their local limitations, is due in part to Raikes' personality, but more to the special facilities afforded by his business and its connections.

Robert Raikes, whose personality has been recovered for us by his latest biographer,\* was born in 1736, the son of a Gloucester printer and editor, and inherited his father's occupation and position.

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\* Biographical Notes collected by Joseph Harris, Unpublished Letters by Robert Raikes, Letters from the Raikes Family; edited by Henry Harris, with an introduction by Dean Farrar. — New York, E. P. Dutton & Co. 1899.

He is pictured as a "fair, well-looking man,"<sup>1</sup> above medium height and comfortably stout, "buckish" and "stylish" in appearance, with his dark blue coat and white, buff or fancy waistcoat with silver-gilt buttons, cambric frills and ruffs, nankeen breeches, white stockings and buckles in his shoes. He was accustomed to carry a stick in his hand when it was not occupied with his gold snuff-box or the plain horn one for common use. He wore "a brown wig with a double row of curls," and a three-cornered hat.

He was a man of "gay and joyous temperament," an affectionate husband and father, of very transparent character and social instincts. In his religious views he is reported as "evangelical, with a leaning toward mysticism." He was "a good business man, steady, methodical and very tenacious of purpose," kindly and benevolent, but not without a touch of the vanity that often marks the "self-made" man.

As the proprietor of the only printing-press in several counties for many years, he was brought in contact with people of literary tastes, and those who were socially far above him. As a newspaper man he had forced upon his attention a situation that courted investigation and which under investigation could not fail to appeal to his benevolent disposition and Christian impulses.

His attention seems to have been first drawn to the deplorable condition of the prisons, and for a number of years his efforts were put forth to make more tolerable the lot of those confined in them, especially the poor debtors. From these he advanced to the study of the degraded classes from which there was coming a continual procession "ripe or ripening for the gallows." He had come to believe that their degradation was due to ignorance and idleness, and that reformation could be secured by restraint and instruction in the rudiments of morality. After some years of fruitless efforts with them, at some time before 1780 it came into his mind to attempt the problem through the children, "filthy,

degraded, with the pitiable slum-born look written all over their faces," whom he saw in the streets of the cathedral town, " spending their Sundays in sports and drinking, with lewd and brutal songs." Gloucester was the seat of the pin industry, and child-labor was largely employed. On Sunday the children who had toiled through the week were turned loose to riot in all sorts of vice.



ROBERT RAIKES' HOUSE, GLOUCESTER, ENGLAND

In 1780 he began an experiment, which he pursued without publicity for three years, to see whether these degraded children " when disciplined and instructed would show the same evidences of human feelings and instincts as those more favorably situated," and whether he was right in the suggestion that had come to him that salvation might be through the children.

He is not represented as sanguine of the result, and no wonder. If contemporary accounts may be trusted, the boys he first gathered in " Sooty Alley," and paid

a poor woman a shilling a day to teach, were an unpromising set. There was not much encouragement in the laughter that greeted him and his associate, Mrs. Brandon, as they passed along the street with their charges, and the cry, "Bobby Wild Goose and his ragged regiment."

But at the end of three years he was satisfied, and a great scheme of popular education began slowly to mature in his mind. Through his newspaper, and in other ways, he had secured the interest of such men as the Wesleys and Whitefield, and on November 3, 1783, the birthday of the Sunday-school as a movement, he published an editorial in his paper, and began to exploit his plans in the weekly issues, and in the popular and influential *Gentleman's Magazine*. In 1784 there were five schools in Gloucester, with seventy-seven boys and eighty-eight girls, the girls uniformed in bonnets "which were provided for them after they were civilized." These schools were put under the management of a "board," and the rules for them, prepared by Raikes, were aimed to secure personal cleanliness and to prevent cursing or swearing in church. Some time before 1785 he prepared and published a text-book for these schools, "Redinmadesy" (Reading made easy), whose contents were in harmony with the purpose of the Sunday-school as described by a contemporary, "to furnish opportunities of instruction to the children of the poorer part of the parish without interfering with any industry of the week days."

In four years the number of scholars in these schools in the kingdom had risen to 250,000; in Newcastle alone there were 5,000. The improvement in the morals of the children and in the conditions that produce and encourage vice and crime were remarkable.

But the new movement was not to go without opposition. It was a time of anxious fears. France was "under the shadow of the guillotine, and England was clamoring for more popular franchises." The cry was

raised that the masses must be kept in their place. Even the *Gentleman's Magazine*, which had been the steadfast ally of Raikes, was forced to admit to its columns in 1797 a fierce onslaught on the Sunday-school as "subversive of that order, that industry, that peace and tranquillity which constitute the happiness of society; and that so far from deserving encouragement and applause it merits our contempt, and ought to be exploded as the vain chimerical institution of a visionary projector." A Scotch preacher's great objection is "the fear that they will destroy all family religion." Even the friends of the schools feared the results, and in 1788 Raikes wrote, "It seems as if I had discovered a new country where no other adventurer chooses to follow."

But there were friends, some of whom saw farther than Raikes and his plans of bringing "the savage, unruly elements of society under control and providing them with an elementary education." As early as 1784 John Wesley wrote: "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians."

The second great forward step in the eighteenth century was taken in Wales, where "Charles of Bala," who had received his impulse from Rev. Griffith Jones of Llanddowvon, and had been working on independent lines, gathered adults as well as children into the Sunday-school and centered its intent and activity in the study of the Bible. He was the first to devise and hold public meetings in the interest of the Sunday-school, so that the twentieth-century ideal of many was approached, as in his care the Sunday-school "wore more the aspect of a church in orderly operation than a school."

Robert Raikes retired from business in 1802; in 1804 the "freedom of the city" was conferred upon him; in 1811 he died after an illness of scarce a half hour's duration. The children of his own school followed his body to the grave and sang Sunday-school hymns as they went.

He had seen his company of twelve boys grow to an army of a quarter of a million, the movement that he originated adopted in Wales, Scotland, Ireland and America. "An experiment which now looks so simple and so humble as that of trying to lure these ragged children of wretchedness to the cathedral service and paying some poor woman a shilling a day to teach them, resulted not only in a marked improvement in morals among the children of Gloucester and a general amendment of the condition of the city," but gave to the nineteenth century and the world the most potent instrument for moral and religious advancement, to be passed on to the twentieth century for a development beyond the dreams of the most sanguine.



WATER CARRIERS AND SELLERS IN JERUSALEM  
*(From Glimpses of Bible Lands)*

## **The Nineteenth Century Sunday-school**

**CHARLES GALLAUDET TRUMBULL**



**C. G. TRUMBULL**

WHEN, at the second anniversary of the American Sunday-School Union, in 1826, the board of managers submitted its report upon the spiritual condition of its flock throughout the United States, it was in these words: "Your auxiliaries report 468 teachers and 532 scholars as having become hopefully pious since the last anniversary." Three quarters of a century later, Marion Lawrance asked the Eleventh International Sun-

day-School Convention at Toronto to rejoice with him over the 217,163 Sunday-school pupils who had united with the church during the past triennium.

There is progress here. There ought to be in seventy-five years. Yet look a little more closely into the figures mentioned, and see what the percentages reveal. The 532 pupils whose spiritual condition was hopeful in 1826 were from a constituency of 135,074, the total number of pupils then under the influence of the Sunday-School Union, — at that time the only American national non-sectarian Sunday-school organization, — and that report was for one year. The number reported in 1905 as having united with the church, 217,163, is from a total of 12,076,232 pupils, and is for three years. In round numbers, the percentage of pupils favorably reported to-day is, for one year, only .006 of the total, while seventy-five years ago it was .004 of the total. These percentages are only suggestive; yet they would seem to suggest either a high standard of accomplishment in the old days, or to reveal the still tremendous need of soul-winning to-day.

A field-glass sweep of the vision back through the nineteenth century discovers plenty to rejoice over as having been outgrown and left behind, and plenty to restrain us from vaunting ourselves overmuch upon our "modern discoveries."

The revival of the Sunday-school under Robert Raikes started with three features, two of which were, in many schools, comparatively soon dispensed with: the paying of teachers, and instruction in rudimentary knowledge, such as spelling and reading. The third feature was the limiting of the Sunday-school to the lower classes. Raikes' first public announcement of his plans deplored the lawlessness and Sabbath-breaking of children of the lower class, and continued: "To remedy this evil, persons duly qualified are employed to instruct those that cannot read: and those that may have learned to read are taught the catechism and conducted to church." That was the germ of the modern Sunday-school in England and America at the beginning of the nineteenth century.

Before 1810, Sunday-school teachers were working gratuitously in America, as they had been twenty years earlier in England. It is interesting to compare with to-day what was estimated in 1827 as the cash value of the contribution of Sunday-school teachers to the education of the population. "At thirty-three cents a Sabbath, which was the established rate when Sunday-school teachers, as at the first, were paid," the American Sunday-School Union congratulated itself that its unpaid teaching force was contributing \$903,697 annually toward education. To-day, on that same valuation, the Sunday-school officers and teachers of the International field are contributing \$26,717,210 annually. But what was sensibly noted then is as true to-day, that "some of them are men and women whose services money would not purchase."

Though paid teaching soon disappeared, as late as 1847 an English worker wrote: "We hail with delight the



present glorious movement in favor of daily education. May it soon become universal! Teaching reading on the Sabbath will then be abandoned."

The associating of the Sunday-school with the poorer classes persisted in England — as shown by the term " Ragged Schools " — much longer than in America. Dr. Lyman Beecher was one of the first in America to break away from that idea, and did so by taking his own children, in 1830 or earlier, to Sunday-school, and by inducing his neighbors to follow his example.

It is well known that there was vigorous, sometimes violent, opposition to Sunday-school work at the outset in both England and America, and this by the clergy as well as by the laity. Writing of a Sunday-school worker's efforts in England in 1798 a historian records: " The opposition which Mr. Cranfield and his friends encountered in this district was dreadful. Every species of insult was heaped upon them; they were pelted with filth of all descriptions, and dirty water was frequently thrown out of the windows upon their heads." And of the " Edinburgh Gratis Sabbath School Society " a godly man who was working with its members wrote to a friend: " At the first formation of the society for the support of the schools, several of the more liberal of the clergy attended, but they have almost all deserted us now, and are beginning to look upon us with a somewhat jealous eye. One of them said the other day that we were striking a blow at the very vitals of the Establishment by means of these schools.'

Among the Church of England notables who attacked the early Sunday-schools were the Bishop of Rochester and the Archbishop of Canterbury, the latter being " the first man in that day to call the bishops together to consider whether something could not be done to stop this great enterprise." In America, " in 1787 George Daughaday, a Methodist preacher in Charleston, S. C., was drenched with water pumped from a public cistern, ' for the crime of conducting a Sunday-school for the

benefit of the African children of that vicinity.' " And the incident is a familiar one of the young girl in Connecticut who, about 1820, gathered a little Sunday-school in the church gallery, and was forbidden by the church authorities to continue, on the ground of its desecrating God's day and God's house. The old pastor of that church shook his ivory-headed cane at this young girl and her flock, saying in indignation, " You imps of Satan, doing the devil's work! "

In significant contrast with that attitude of archbishop and minister was the comment of Horace Bushnell, perhaps the greatest molder of theological thought in the nineteenth century, when, shortly before his death in 1876, he said earnestly to one whom he had earlier tried to persuade to give up Sunday-school work and enter the ministry, " Now I've come to see that the work you are doing is the greatest work in the world." And after a pause, " Sometimes I think it's the *only* work there is in the world." And as indicating the change of attitude of the laity toward the Sunday-school, it is an interesting fact that four Presidents of the United States since 1876 (Grant, Hayes, McKinley, and Roosevelt) have, from the presidential chair, written special messages of counsel and encouragement to the Sunday-school workers of their land.

The first quarter of the century was characterized by great attention to rote memorizing of long passages of Scripture and catechism. One historian notes that it was common for pupils to learn three hundred or more verses a week. A formal protest against this in America came in 1826, when the Sunday-School Union reported " manifest improvements in the mode of conducting Sunday-schools in America and Great Britain," one improvement being " the limitation of Scripture lessons and the allotment of the same lesson to the class or classes." And the report went on, with sound good sense, to say that, though pleased with the diligence shown in committing many passages to memory, the number of verses

recited was no unequivocal evidence of the advancement of pupils in divine knowledge; and it therefore recommended to teachers that they discourage the reciting of Scripture lessons by rote merely in order to repeat great numbers of verses, and endeavor to make scholars understand and apply to themselves the truth of revelation. Yet when a clear-headed educator a few years ago warned teachers against children's parrot-memorizing of the Bible, he was branded as an enemy of our fathers' blessed practices.

This limiting of Scripture passages for study and assigning of the same lesson to all the pupils of one class, or even the same lesson to several classes, marked the emergence from the confusion and lack of system of the early days into what was destined to become the simplest and greatest system of world-encircling Bible study the ages have yet known. The adoption of the Uniform Lessons in 1872 made possible a steadily improving literature, both book and periodical, as an aid to the Bible study of teachers and pupils, and for the equipment of teacher and superintendent in methods of work, that has contributed more to Sunday-school progress than any other one agency apart from the Uniform Lesson system itself.

There were quaint ideas on grading in those early days, yet perhaps necessary because of the conditions that existed. About the middle of the century an essay that won an English prize of one hundred pounds offered for the best Book of Practical Instruction for Sunday-School Teachers, urged the following grades as the result of many years of experience: "*The Infants*," from two to seven years old; "*The Ignorant*," those from seven upwards who are not able to read well; "*The Instructed*," those from seven to fifteen who can read; "*The Adults*," those over fifteen. Here certainly was good counsel: "Each of these divisions should be taught in separate rooms, and on totally different methods." The writer calls this mode of classification

"the natural," as far better than the usual one of separating the sexes, condemned as "the artificial" way.

In England, in 1820, a flourishing "Infant School," numbering two hundred, under the guidance of a Mr and Mrs. Wilderspin as master and mistress, was employing with great success methods described as follows

"The children are all ordered to sit on the ground which they readily obey; they are then desired to take hold of their toes, which being done they are desired to count one hundred, or as many as may be thought proper, which they do by lifting up each foot alternately all the children counting at one time.

"They also learn the pence and multiplication table by forming themselves in circles around a number of young trees that are planted in the playground. . . . As soon as they are assembled round the trees they join hands and walk round, every child saying the multiplication table until they have finished it; they then let go hands and put them behind, and for variety's sake sing the pence table, the alphabet, hymns, etc., etc.; thus the children are gradually improved and delighted."

Before 1830, several accompaniments and methods of the twentieth century Sunday-school were in operation. The Sunday-school library had been recognized as a powerful ally in right teaching and interest-holding and with its recognition came the need of its supply resulting in the writing and publishing of children's books of a character that had been practically unknown before.

"Advanced" Bible classes were forming and were urged for those who had enjoyed the advantages of the religious instruction which the Sunday-schools afforded and had arrived at a suitable age.

Definite temperance work in the Sunday-school was coming into prominence, and Sunday-schools were "reported as having voluntarily formed themselves into temperance associations, on the principle of entire

*abstinence.*" The letter of an individual Sunday-school worker in Cincinnati, in 1830, told of a Sunday-school having been opened directly over a grocery from which the neighborhood furnished itself, on the Sabbath, with ardent spirits. On the first Sabbath of the school the store opened as usual, but the storekeeper, hearing the singing, went upstairs to investigate. Next Sunday the store was closed. The neighbors besieged the house for their accustomed Sunday drink, but the storekeeper, who had taken his seat again in Sunday-school, "uniformly sent down word to his customers, 'I can sell no more liquor on Sunday.'" And the correspondent concluded discerningly: "Here, we think, is happily illustrated the effects of the Sunday-school system."

Do we find a foregleam of modern conditions in the statement of those days that "the extreme youth of some teachers occasions anxiety to many friends of Sunday-schools"? It was wisely recommended that some place be found, if possible, for such teachers, but that they be not placed over the youngest pupils, who deserve the best instruction.

In that first third of the century a resolution was offered by a Methodist minister, seconded by a Baptist minister, contemplating "with high satisfaction the increasing interest manifested by the ministers of the gospel in the prosperity of the Sunday-schools," and at another time it was formally urged that "every minister should make of himself a complete Sunday-school teacher."

We are prone to feel that only recently has the Sunday-school come to be recognized as the God-ordained institution that it is, and properly supported by the choicest laymen as well as the ministry. Yet in the years 1827-28 there were, among the vice-presidents of the American Sunday-School Union, the governor of New Hampshire, the governor of Maine, a judge of the United States District Court at St. Louis, the governor of Illinois, and a justice of the Supreme Court of the

United States, — the last named being Bushrod Washington, a nephew of George Washington. Judge Washington was particularly active in his interest in the welfare of the society. It is not strange that with such support at that time the society should have "Resolved, That the concurrence of public sentiment in the design and execution of the Sunday-school plan of instruction is highly encouraging as the warrant of its ultimate triumph in the United States and the world."

A few years later, in 1832, at the First National Convention in New York, the training of pupils to become teachers was under discussion, and "the entire congregation in the Sunday-school" was recognized as the right aim. Teachers' libraries were recommended to the schools; systematic visitation of neighborhoods to bring in scholars was counseled; and weekly teachers' meetings for study were approved. And in 1869, at the Fourth National Convention, elaborate plans for an International Sunday-School Normal College were submitted, while the whole subject of teacher-training had large place. Edward Eggleston then pointed out the imperative need that the theological seminaries be thoroughly awake to the matter. Three years later H. Clay Trumbull was engaged to deliver two lectures on Sunday-school work before Yale Theological Seminary.

What was called the "private Sunday-school" plan, which had considerable prominence in 1833, may have had in it the germs of the later Home Class and Home Department. It was that individual workers should instruct in their own homes "wild and wandering children" who would be more willing to come there than to a Sunday-school.

As early as 1833, the Second National Convention heartily approved the plan recommended by the American Sunday-School Union that the approaching Fourth of July be celebrated by "a systematic and simultaneous canvas" of the entire country by Sunday-school workers,

to obtain scholars and to enlist the sympathy of parents." And in one day, April 20, 1856, the entire city of London, England, was canvassed in a house-to-house visitation.

Has there been any better plan devised for teaching boys than one that was set forth at a New York state convention in 1858, whose method, noted then as "somewhat peculiar," was reported as follows? "The first thing he set out to do, was to secure the affections of the boys. Then he made it a rule to spend six hours every week in the study of the lesson. Next, he endeavored to secure the coöperation of their parents, by visiting them in turn at least once a month. He kept a large class-book, in which all the entries were made with as much care and with almost as much minuteness as in his counting-room ledger. Every morning and night, he took that class-book with him into a retired chamber, and knelt over it in prayer to God, praying for each boy by name."

There has been some experimenting recently in attempts to conduct the Sunday-school session more closely after the manner of the day school, as regards grades and curriculum. But it would seem that no good results have been gained in such Sunday-schools that are not being gained in even greater measure in Sunday-schools that are conducted in recognition of the truth that there is (in practice, whether in ideal or not) a fundamental difference between the aim of the secular school and the Sunday-school. Contact with character, not contact with a curriculum, is the strength of the Sunday-school to-day, as it has been throughout the nineteenth century.

The Sunday-school as it is to-day is the richly endowed child of a century whose earliest workers planned well and foresaw much. It is easier to say what of the manifold and effective modern methods of work are *not* new, than what are. Yet the extent of the work, the helps available for the workers, the efficiency of the local school, and the momentum of the organized

movement, are new to-day in their increased and increasing power for good. The approved architecture of the Sunday-school building of to-day, and the approved architecture of the teacher's and superintendent's spiritual and intellectual equipment, are combining to build character with less waste and friction than ever before. The best of the methods and the ideals of our fathers are found to-day in the average Sunday-school. There are now thousands of schools throughout North America that are sensibly graded, from Cradle Roll, Beginners' and Primary Department, up through adult classes to the Home Department, each department with its own superintendent and separate rooms. Such schools have their weekly teachers'-meetings for the study of the lesson, and their teacher-training class where those who are not yet teachers study to become so. Ministers and seminaries are recognizing in the Sunday-school the strategic center of their campaign, and are giving of their best to it.

Such organization of Sunday-school forces as exists in the state of Ohio, where at its latest convention seventy-five of the eighty-eight counties were reported as " banner counties," having fulfilled all of the nine conditions that set the high " banner " standard, has never before been known in the history of Sunday-school progress. Such an international Sunday-school organization and convention as that whose story is told in this unique volume marks a new epoch in events. Yet even to-day's convention spirit is an inheritance from the pioneers. When the First National Convention assembled in New York in 1832 there were hardly two hundred miles of railroad operating in the United States, and it was the year of Asiatic cholera in New York. But, of the twenty-eight states and territories then in the Union, fourteen were represented at the convention, by two hundred and twenty delegates. How glad those tough-fibered forefathers of ours would have been could they have looked down the years to an international convention of



1905, and have read the general secretary's report, with its record of Sunday-school organization in fifty-eight states and provinces, in more than 2,000 counties, and in 10,000 townships; and of an army of 120,000 people taking active part in the campaign of organizing the continent for Bible study and character-training!

The estimated number of Sunday-school pupils in the United States in 1826 was 180,000; in the world, 1,080,000. In 1905 the number of Sunday-school pupils in the United States is reported as 11,251,009; in the world, as 22,648,428. Comparing these figures with the population of the United States then and now, we find that in 1826, 1.8 per cent of its 9,638,453 souls were pupils in the Sunday-school; and in 1905, 14.7 per cent of its 76,303,387 souls are pupils in the Sunday-school. There is advance of a most substantial character, the proportion of Sunday-school pupils to the population of the United States to-day being eight times what it was eighty years ago.

\* \* \* \* \*

Almost forty years ago H. Clay Trumbull wrote contrasting the condition of Sunday-school affairs then with their condition forty years earlier. One was impressed, he said, with the sagacity and foresight of the *men* who planned in 1832, and with the magnitude and glory of the *cause* represented in 1872; that contrast indicated the growth of the Sunday-school system in America during forty years. "Who shall say," he asked, "what is to be its growth in the next forty years?"

Thirty-three of that "next forty" have passed. The sagacity and faith-lighted foresight of the men of '32 are not one whit dimmed by the brilliancy of the Sunday-school's present and future. The magnitude and glory of the cause as it was in '72 are, under God, enlarged and exalted to a degree perhaps not foreseen even thirty years ago. Men and women whose services, like the pioneers, no money could purchase, and who are making

history in every so-called secular walk of life, are to-day, as four-score years ago, giving of their best to the Sunday-school as their chief interest in life; but to-day in greater numbers than ever before. The simple, God-ordained ideal of the Sunday-school, Bible study for character-building, is unchanged. The organizing machinery of the great, world-encircling movement is improved and extended. The methods of work within the school are not essentially new; and they are not likely to grow more complex, but rather simpler, as the years go on. The goal will remain the same until the Kingdom shall have come: to bring every unsaved soul to Christ, and to train every saved soul in Christ through his Word.



ON THE WATCH-TOWER. — ISA. 21: 3  
(*From Glimpses of Bible Lands*)

**Organized Primary Work. 1870-1905**

Mrs. J. WOODBRIDGE BARNES



S. W. CLARK



Mrs. S. W. CLARK



Mrs. W. F. CRAFTS

THE first primary teachers' meeting was organized in St. Paul's M. E. Church, Newark, N. J., February 19, 1870, with Mr. C. T. Miller as president and Mrs. S. W. Clark (mother of Dr. Joseph Clark) as secretary. At this meeting Mr. S. W. Clark gave a lesson to a class from the infant school of the church, of which Mrs. Clark had been the teacher for nearly three years. Three months later the nucleus of the Newark Primary Union — "The Mother Union" — was planted in Mrs. Clark's home, and for ten years she was its president and instructor. Early in February, 1871, the New York Union, or Association, as it was then known, was formed and was presided over by Mrs. W. F. Crafts, a successful and popular writer of primary lesson helps. To her belongs the honor of inaugurating the national work. Upon the organization of the National Primary Union as a result of her work, in Philadelphia in 1884, she was made the first president, and served fifteen years.

Following the New York Association, the Philadelphia Union was organized April 26, 1879, with Mr. Israel P. Black as president, and a little more than two

years later, in October, 1881, the Washington Union was organized.

Mr. and Mrs. S. W. Clark were very active in the early work in Newark. Mrs. Clark later served for twenty-five years as president and instructor of the New York City Primary Union, in which many of the best primary teachers of those years received their training. She resides with a son, Dr. E. L. Clark, of Media, Pa., where in a sweet old age she maintains her interest in the marvelous development of the primary work.

To Mr. S. W. Clark belongs the honor of introducing the blackboard in Sunday-school instruction. This was in the early "sixties," and though the innovation was criticised as secularizing Bible teaching, Mr. Clark soon proved that the blackboard could be utilized to teach "through the eye to the heart," as well as "through the eye to the mind."

Mr. Clark was for more than thirty years secretary of the New Jersey Sunday-School Association. He died in 1902.

The story of the development of primary work may be epitomized by periods as follows:

1884. The National Primary Union, organized May 13, Philadelphia, Pa., in connection with the fifth anniversary of the Philadelphia Union. Officers were elected representative of the unions then in existence, and the organization was announced at the International Sunday-school Convention at Louisville, in June. Through correspondence and leaflets the organization sought to form other unions and assist the primary workers throughout the land. The work was supported by the voluntary contributions of the unions.

1887. The International Primary Union, organized in connection with the International Sunday-school Convention at Chicago, in June. The term "National" did not include Canada, hence change in scope of organization. Representation by unions constituted the governing committee. Supported financially by the unions.

**1896.** International Primary Department, created at the International Sunday-school Convention at Boston, in June. Reorganization of the International Primary Union effected and this new name given that it might become auxiliary to the International Sunday-school Association, according to resolution of the International Executive Committee as follows: "The adoption of the International Primary Union as a department of our work and that states and counties do adopt those unions within their respective bounds as auxiliaries." Representation in governing committee changed from unions to one representative from each state and province, to which was added the chairman of the International Executive Committee of the International Sunday-school Association, who also represented that committee on the central committee of the International Primary Department; this central committee conducted the work during the triennium. Though auxiliary to the International Sunday-school Association, the financial support was by the unions.

**1899.** International Primary Department was accorded partial support from the International Sunday-school Association, at the International Convention at Atlanta, in April. A secretary was secured by the International Primary Department, for part time.

**1902.** International Primary Department incorporated with the International Sunday-school Association at International Sunday-school Convention at Denver, in June. The growth of the work of department necessitated new plans for its conduct, increased financial support being essential and the need for work on the field becoming more apparent. Committee of Adjustment was appointed, three from the International Primary Department and three from the International Executive Committee. The financial support was assumed by the International Executive Committee, the unions making their contributions directly to the International Association Treasurer. The plan of representation by state

and province was retained. A secretary to carry on the work was chosen by the International Executive Committee, and a Primary Committee from within the Executive Committee was appointed in charge of the work for the triennium. This committee worked in conjunction with the Committee of Adjustment.

**1905.** The International Primary Department completes change of plan of organization begun at Denver. The plan as suggested by the Committee of Adjustment was unanimously adopted by the International Primary Department and by the International Executive Committee of the International Sunday-school Association, at the International Sunday-school Convention at Toronto, in June. The resolution as presented was as follows: "*Resolved*, That, subject to the approval of the Executive Committee of the International Sunday-school Association, this body, composed of one representative from each state and province appointed by the state or province, which has been called the Executive Committee of the International Primary Department, be hereafter known as the Elementary Council of the International Sunday-school Association. This Council shall meet triennially at the time of the International Convention and elect a committee of three to serve as an advisory committee with the Elementary Committee appointed by the International Executive Committee in the supervision of the elementary grades. One member of this committee shall be elected as chairman of this Elementary Council." The financial support is provided for in the same manner as during the last triennium.

**Officers of the International Primary Department  
1884-1905**

*Presidents:* 1884-1899, Mrs. W. F. Crafts, Washington, D. C. 1899-1902, Mrs. W. J. Semelroth, St. Louis, Mo. 1902-1905, Mrs. J. A. Walker, Denver, Colo.

*Secretaries:* 1884-1887, Mr. Frank Hamilton, Washington, D. C. 1887 (June to November), Mr. W. N.

Hartshorn, Boston. 1887-1889, Mr. F. P. Shumway, Boston. 1889-1891, no secretary. 1891-1893, Mr. I. P. Black. 1893-1896, Miss Bertha F. Vella. 1896-1903, Mr. I. P. Black. 1903-1905, Mrs. J. W. Barnes.

*Chairman Executive Committee:* 1884-1899, former presidents. 1899-1905, Mrs. J. Woodbridge Barnes.

*Elementary Council:* 1905-1908 — chairman, Mrs. Alonzo Pettit, New Jersey; secretary, Mrs. J. Woodbridge Barnes, Newark, N. J.

*Advisory Members of Elementary Committee:* Mrs. Alonzo Pettit, New Jersey; Mrs. M. S. Lamoreaux, Illinois; Mrs. J. A. Walker, Colorado.



I. P. BLACK

Few leaders are so greatly beloved as Mr. Israel P. Black, associated with Primary Union work from its inception to his death, May 22, 1903. For over thirty-two years a primary teacher in Philadelphia, the county primary superintendent of his own county, the first president of the Philadelphia Union, organized in 1879, the faithful secretary of the International Union, 1891-1893, and of the International Primary Department, 1896-1903, he occupied a position of influence and power in relation to the organized primary work of the country. His early writings in the *Sunday School Times*, and his later contributions to the *World's Evangel* and other publications, his book, "Practical Primary Plans," his lesson exposition for the primary and junior teachers in connection with the Westminster press, his editorship of the *International Primary Bulletin* for seven years, together with his immense correspondence, helped to make him known as a leader, teacher and friend of all teachers of children.

## **"From Our Muster-Roll of Heroes"**

HENRY C. McCOOK, D.D., LL.D.

How interesting it would be if one could call the roll of those fathers and founders of organized Sunday-school work in America, the van of that great army of workers here represented in this triennial congress! But time will not permit, nor indeed would your speaker's personal knowledge allow, a fitting response. But, following the method of that splendid roll-call of worthies in the 11th of Hebrews, a few typical names may be noted.

The president of the convention of 1832 was Theodore Frelinghuysen of New Jersey. He was well worthy to head the list of that noble company of men who have presided over your deliberations. He was a stately gentleman of the old school of manners, son of a Revolutionary patriot and senator of the United States, whose moral worth and talents he inherited. Although chancellor of the University of New York and president of Rutgers College, he deemed it an honor, as so many American statesmen have done, to serve his divine Master as a teacher of Sunday-school children.

Lucius Hart of New York was a delegate to the first convention, and lived to see the advent of the International lesson system. No man better deserved the honorable biblical degree "T.B.," "a teacher of babes," for he was forty years the conductor of an infant Sunday-school. He had been so long in that service that he had absorbed the spirit of a little child, and so got near the kingdom of grace. His was a gentle, loving nature, reflected in his round, smooth, kindly, almost jolly face. He seemed to have as little self-consciousness as the birds and the flowers, and in the midst of one of his winning speeches he would stop and start up in his sweet tenor voice a child's hymn. The act was so simple and natural that it would sweep up the



whole company in one happy bunch of song, and they would sing with him, as though they were the children of his infant class, some such popular refrain as "I have a Father in the Promised Land," or "Far out upon the prairies."

Another of those first convention veterans who lived to take part in the vigorous Sunday-school campaigns of the sixties was Father Byron of Wisconsin. I recall him as the center of a remarkable scene at the state Sunday-school convention in Jacksonville, Ill. He was one of the speakers at the children's mass meeting. An immense audience was present, filling every square foot of available space. Father Byron in his address introduced a story of a nest of fledgeling birds threatened by a snake that was slowly winding itself up the tree to a fork where the nest was placed. He described the agonized mother fluttering wildly around her young with piteous cries, the unconscious younglings, the serpent's stealthy approach until its head was poised above the nestlings and its mouth opened to devour them. At that moment the mother bird swung into the scene and dropped a leaf-covered twig of the "rattlesnake plant" over her young. As the speaker pictured the sudden recoil of the snake, and its flight down the tree, and the joyful clamor of the mother, he dropped a side remark anent the Civil War then raging which set the audience into a wild whirl of excitement. Cheer followed cheer; flags, handkerchiefs, hats, parasols, everything available was waved, adults and children alike joining in the demonstration. There stood Father Byron on the crowded platform, surrounded by officers, distinguished delegates and guests who were cheering as tumultuously as the rest. His sturdy form was supported by canes. His great trunk bore up a massive head crowned with a thick poll of snow-white hair. His broad, genial, rosy face, from which old age had not taken the softness and charm of youth, beamed with a gracious delight. When the excitement abated, the

good old man took up his parable, and, warning his young hearers of the perils of sin, pointed them to the love of Jesus, more wonderful even than mother-love, and the deliverance which He provides. It was an impressive scene, which memory tenaciously holds; and no more delightful image of Father Byron could one wish to retain.

J. W. Weir of Pennsylvania was another of the leaders of the convention of '32. He took service early in the ranks of Sunday-school workers, and lived to see them enlarged to be a mighty host. In his quiet, effective way he did as much as any other person to shape the policy and plans of our first, second and third general conventions, and to "set the pace" for the workers not only of his generation but of ours. We owe to him largely our knowledge of the proceedings of those earlier assemblies.

Arthur Tappan, the philanthropist, by his life and character added honor to a name counted worthy in American annals. He was a New York merchant-prince of that noble type of which the metropolis has always had notable examples. His name will go down to posterity linked with a saying that might well be blazoned, in this age of "graft," upon the walls of every counting-room in Christendom, "I sell my goods, not my principles!"

Jos. G. Garrigues left a deep impress upon the workers of his day as publisher of Sunday-school literature, and especially of the *Sunday School Times*. That journal was for a time the only weekly organ of the cause, and its successor still stands *facile princeps* in the world of Sunday-school lesson literature. He was a man of scrupulous integrity in business. Although interested in all that concerns human welfare, his favorite philanthropies were the religious training of the young and the total abstinence reform.

Nelson Kingsburg carried in his tall, straight, thin form the qualities of several generations of worthy

Puritan ancestors. His benignant face and pleasant smile and winning voice added their charm to the force of his rather precise manners and intellect.

Courtlandt Van Rensselaer, a son of the "patroon" of Albany, was born to an almost princely name and estate. After graduation at Yale, he studied law and was admitted to the bar; finally he abandoned that profession for the ministry. It was characteristic of his devout spirit that he chose for his first field of service a mission to the slaves upon a Virginia plantation whose proprietor was in sympathy with his purpose and plans. The chief work of his life was the just alliance of the religious and secular education of American youth. He was from the beginning a warm friend and promoter of Sunday-schools. The reasons which caused him to abandon the law, with the brilliant civil and political prospects that it held before him, are worthy of consideration at this time when so many young men of talents and promise are refusing the call to the Christian ministry: "First, I consider that every man is under obligation to his Maker to pursue that course in life in which he can be most useful. Second, a man of property, who has not the troubles and anxieties of business to divert his mind, is under peculiar obligations to make himself useful. Third, I firmly believe that those men are the happiest who devote themselves most to God."

Dr. Richard Newton was widely known as "the children's preacher." He possessed the rare faculty of winning and holding the attention of young people; or, it would be nearer truth to say, he diligently and successfully cultivated that talent. His church was within a square of my own when I was called to Philadelphia in 1869, and one of my first impressions of the new field was of the crowds of children, accompanied by parents, who thronged from all quarters to his afternoon services and sermons for children. They were held once a month; and were among the most popular meetings in the city, and kept their popularity during many years.

Several volumes of these children's sermons were published, and they had a large sale, and gave a marked emphasis to this phase of the religious training of the young.

Mr. Hammond the evangelist, in a quite different field and method, made prominent the value of children's special services and sermons.

R. D. Pardee was a teacher of teachers. A look into his scholarly face, fringed by a closely trimmed beard, gave one the impression of serenity, of a soul as peaceful as a summer evening. He had thought deeply upon the problems of Sunday-school work, and was one of the most instructive and stimulating lecturers at the conventions and institutes of the period. He was a pioneer in authorship of teachers' literature, and his "Index" is still a valuable book in the Sunday-school workers' library.

Gov. James Pollock of Pennsylvania was not only a worker in the ranks, as teacher and superintendent, but was a popular representative of the cause on the platform. He was an incarnation of Scotch-Irish American fervency and fluency. Tap him on any occasion, and he ran rich and racy thoughts and aroused the zeal of his hearers.

B. W. Chidlaw, "Father Chidlaw" as he was lovingly called, was one of the veterans who never grew old. His wonderful voice rang out like a bugle over the largest audiences. His Welsh fire burned into our hearts, and fused us all into one loving body of devoted child-savers. On a visit to his native Wales, the call to higher service came, and he sleeps amid the scenes of his childhood by beautiful Lake Bala.

John S. Hart was the ideal student and man of literature. Seeing him on the same platform with Governor Pollock and Father Chidlaw, one would remark the great diversity of talents and character united in the service of Sunday-schools. Professor Hart was one of its most polished and scholarly advocates. He was a great

teacher, an accomplished educator, a master of the English language and literature, and he translated into the service of the Sunday-school those ideas and methods of secular education which he so well understood. He was the Arnold of American education, with an even larger personal influence than the famous master of Rugby. He holds a place in the succession of editors of the *Sunday School Times*, and as such gave a wide and permanent influence to his efforts to improve the service of Sunday-school teachers and officers.

Ralph Wells long held a unique place among Sunday-school leaders. His "Grace Mission" in New York was a Mecca to which students of successful methods turned their steps; and what a delight it was to see him at work among his young people! At conventions, especially in conducting "model classes," his enthusiasm was infectious, and his original and brilliant but perfectly simple methods captured all hearts. His tall, wiry form fairly quivered with earnestness. His large, speaking eyes seemed at times to be starting out from his brow. His voice was a high tenor, with some of the qualities of a woman's, but penetrating. In speaking his whole body was in action, rapid, nervous, not ungraceful movements. Like John B. Gough he "talked all over." He is at this date (1905) one of the few surviving leaders of the Old Guard.

Henry Clay Trumbull was probably the most remarkable character developed in the American Sunday-school field. Born and nurtured in New England, he sprung of an ancestry counted worthiest even in New England, and all that was best in his ancestors descended by good heredity to him. In early manhood ill-health seemed to have marked him for a brief life, and when he entered the Union army at the outbreak of the Civil War, it was thought that the severities of the service would soon close his career. But his system grew stronger under exposure. As chaplain of the Tenth Connecticut, he showed his highest qualities of man-

hood. So brave and effective was his service that a petition of the officers of his brigade was sent to the government, that he be promoted to the rank of major for valor and efficiency. The request had to be refused owing to the unjust and unequal laws relating to chaplains, who alone of commissioned officers were denied such recognition of distinguished service. After the war he entered the service of the American Sunday-School Union, and thus his life-work opened before him. In the full vigor of his career he became proprietor and editor of the *Sunday School Times*, which his talents and energy soon made a journal of world-wide influence. By his lectures, his books and his editorial talents he has probably done more to mold the thinking and methods of pastors and of Sunday-school officers and teachers than any one in the nineteenth century.

A purpose to get something better than the ordinary tourist's results out of a journey to the holy lands led to the discovery of Kadesh-Barnea, and, incidentally, to the development of studies that made him an Orientalist of good standing. He attained an international reputation as a scholar and author, and at the time of his death, at a ripe age, his talents and experience had raised him to the unchallenged premiership among leaders in Sunday-school work throughout the world. His personal appearance was striking. He was tall, erect, thin, with a face furrowed like a weather-beaten sea captain's, and a beard full and flowing like a desert sheik's. His large, dark-gray eyes were luminous, and flashed in animated conversation and public speech, and often gleamed with silent laughter. He was a wiry bundle of nerves and muscles; superfluous flesh he had none. His whole physical and mental being seemed to be thrown into the subject in hand, and his body at times fairly quivered with the eagerness of his out-flowing thoughts, reminding one of a harbor tug throbbing under the movements of its immense engine. He had enormous capacity for work, and he worked up to

the limit. He never took vacations, and yet, in spite of this seeming violation of nature's requirements, he lived to a good old age, and was active almost to the last.

These are a few of the men, all of whom I knew except Messrs. Frelinghuysen, Van Rensselaer and Tappan, who were prominent in Sunday-school leadership at the time this great international association was organized, and a quarter of a century thereafter. Save Ralph Wells, all have been "mustered out!" There are many others equally entitled to be named as captains of the Old Guard. If I am asked on what principle of selection I have named these, I must answer: I do not know! But some day history will be just to all; and if not, there remains the Grand Review before the Captain of Salvation!

#### **The Illinois Band of the Sixties**

I have been a Sunday-school worker for fifty years, as teacher, Bible-class teacher, infant-school superintendent, superintendent of a colored mission school, conductor of institutes and as pastor. I have seen much, in many fields and lands, to win admiration, of devoted men and women, workers for the children. But brightest among all these stands out the recollection of those days when the "Illinois Band," aided by a strong contingent from Missouri and the East, were setting the Prairie State on fire with their flaming zeal for Sunday-schools.

What a band it was! There was Father Stephen Paxson, once an apprentice lad in my native town in Ohio, who had traveled the state with his old Sunday-school horse, "Robert Raikes," gathering the pioneers' children together, organizing Sunday-schools and laying foundations for churches. Few missionaries have done as much work of that sort as he, or have done it as well. His sturdy, almost stocky, frame was surmounted by a smooth-shaven face whose features showed shrewdness, sincerity and common sense, and were illuminated and

softened by his holy zeal and love for the children. He was a fine example of the educating and elevating influence of Sunday-school work upon native character. He was wise enough to keep pushing the younger men to the front, and compelling them to a leadership which he knew he could not retain.

There was William Reynolds of Peoria. His manly form towered among us like a King Saul. And a royal captain he was! One of the busiest of men of business, he made his chief business for the time the winning of that generation for Christ. Every atom of his great frame was consecrated. His labors in those days, and for long afterward, were wholly voluntary and unpaid. But most of you will remember him as the general field secretary of this convention, giving his entire time to the service. So lately was he translated that the sound of his footsteps has scarcely died out from among us, and it will be ages ere the echoes of his notable walk shall fade away. His passing was scarcely death, simply, "He was not, for God took him!"

There was Alexander G. Tyng. The very name he inherited made him a banner-bearer of the Sunday-school army. But he was a strong and active helper of his own high choice. He was a son of Dr. Stephen Tyng of Philadelphia and New York, whose presence was a benediction to any cause or assembly; and a brother of Dudley Tyng, over whose soul the garden of God's spicery had blown its sweetest fragrance, and whose dying words, "Stand up for Jesus!" have been immortalized in song.

And there was John H. Vincent, already entered upon that splendid career which won for him the reception of last Friday night, one that only comes to great leaders of men. They made him a bishop of the Methodist Episcopal Church, one of the highest positions in the Church of Jesus. But there were some who thought the act *demotion* rather than promotion; for was he not already archbishop of the Sunday-school cause? He



will live in history as the founder of the Berean Lessons, and of Chautauqua, whose unique "salute" whitened Massey Hall the other night like the wings of three thousand fluttering doves.

And there was Edward Eggleston! His smile was as bright as a sunburst from a cloud, and his voice as sweet as a meadow lark's song in June. He was a veritable Grecian, and the Greeks would have called him a godlike man. The Sunday-school cause lost him to literature, and therein he won fame — but oh! what he might have been to us! Yet in those days of the "Illinois Band" he was a princely leader, and he left his mark deeply written upon this organization.

There, too, was Lyon of the *National Teacher*, a Sunday-school magazine that was founded as the organ of the highest aims and methods. Modest, self-abnegating, never a self-seeker, but ever seeking the best for the cause he dearly loved, like the hidden stones in the foundation of the sanctuary, he was doubly blessed of God because unseen of men. We owe him more than we know, for he was "a power behind the throne" in establishing our International Lesson System.

And "the throne" was B. F. Jacobs! Incomparable leader! Through all the limits of his tall frame he was devoted to Christ and the children's redemption. His blood-earnestness and readiness of speech, his tactfulness and sympathetic temperament made him a master of assemblies; and he bore the test of true platform eloquence — he won the hearts and minds of hearers. Strong-willed, unyielding as granite in his convictions of evangelical truth and of duty, his heart was mellow with the love of Christ, and rich with charity towards men. His saintliness carried no strain of bigotry, and he had his Bible at his tongue's end as well as in his heart. How grave his face grew in his moments of earnestness! But the smiles that so often illuminated it were as sweet as a glint of summer dawn. Oh, it will be long ere such a true, wise, kind, strong and resourceful leader shall

arise in the kingdom of child-nurture! Yet — “Men die but Jesus lives!”\* And childhood is an undying factor in our world; and the children are still to be saved and kept for Jesus!

And there was Dwight L. Moody. He came and moved among us like the messenger of the flaming cross in Sir Walter's “Lady of the Lake.” At his touch and word men arose, and seized the cross and sped away with the message. He had the faculty of setting men to soul-saving work. What a man he was! He was a secretary of the Young Men's Christian Association in Chicago, and sought young men with a quenchless zeal. Any convenient store box was his pulpit; and he taught us all to be street-corner evangelists. He was the Sunday-school's greatest graduate preacher, the modern world's greatest evangelist. He was a young man then — and they all were young! How hard it is to think of them now as such! He could hardly speak two consecutive sentences without an error in grammar, but his love for souls burned out his pride of speech, that bane of preachers, and by and by it burned out the blunders, too.

At one of our state conventions the power of God was especially manifest. We wondered thereat, until we learned that the evening before the convention met Moody had climbed into a window of the big wooden wigwam built for the occasion, and on his knees and face had wrestled there for hours for the presence and power of the Holy Ghost. Is it strange that under such leaders the prairies were soon aflame with that rare fire which of old was kindled from the coal from off the altar of the Highest?

The neighboring state of Missouri shared the influence and aided the work. Her leaders and workers crossed the Mississippi to kindle their torches at the Illinois conventions, and returned to spread the fire. Among them were such laymen as Messrs. Yeager and B. F. Jones,

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\* Mr. Jacobs' dying message, sent through Dr. Geo. W. Bailey to the Denver Convention.

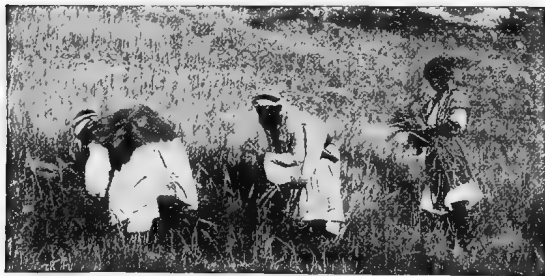
Lieut.-Governor Stannard, Gen. E. Anson Moore and Thomas Morrison. St. Louis had few more interesting citizens than "Tom Morrison," of Biddle Market mission Sunday-school. Divine grace and the uplifting power of Sunday-school work raised him from an unlettered drayman to be one of St. Louis' most useful and respected citizens. It was a lesson and a delight to see him among his more than a thousand children and youth crowded into the great hall above the Biddle Street Market. All knew him, all loved him, all trusted him, and many came to him for help. He was a fine illustration of the superiority of character to mere culture. He had little of the learning of the schools, but he had the nobler gift of sanctified manhood. I had rather trust young lives to the molding influence of such a man as he, than to the most highly cultured mind unlearned in the school of Christ and unadorned with the graces of the Holy Ghost.

The leaders of song came with their inspiring gifts — the Asaphs and Ethans of the sanctuary. Among these were Bliss and Gould, and Philip Philips, the "singing pilgrim," and Thane Miller, whose sightless eyes saw more and better things than many a "seeing" Christian. And by and by came "Chaplain McCabe." They who in those days heard him sing "Home of the Soul," or "Drinking from the Same Canteen," will not forget!

These are only a few of those who have been impressed upon your speaker's memory as types of our leaders. There were others, the local pastors and superintendents, and visiting lecturers and speakers. After all, those undistinguished "others" were the chief contributors to the great success of the movement, and from their ranks were recruited the future leaders, who wrought better than their predecessors, as men ought always to do, many of whom are now the captains of the host.

And there were "honorable women not a few." For the most part they were "silent in the churches" in

those earlier days. But the spirit of the Lord was brooding on the face of the deep. Women were beginning to hear, and the Church was beginning to recognize, the Holy Spirit's call to them to use their natural endowments and gracious gifts in a wider sphere. To the growth and development of Sunday-schools, more than to any other cause, is due the advent of woman into those wide fields of religion and philanthropy and of social service wherein she has wrought such incalculable blessings to our humanity. Under the quickening, uplifting and expanding influences of Sunday-school work woman has found her larger self. Happily, she is not side-tracked in this convention. No reports and addresses have been better received, and none better worth receiving, than those of our women workers.



HARVESTING IN GALILEE  
*(From Glimpses of Bible Lands)*

## THE UNIFORM LESSON

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### The Genesis of the International Sunday-school Lesson

Prof. H. M. HAMILL, D.D.

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#### I. PERIOD OF PREPARATION

ONE hundred years was spent in laying the foundation of the International Lesson System. Like all great movements, the system is the work of many master spirits. Its roots run back to Robert Raikes and the wretched intellectual and spiritual conditions of England during the eighteenth century. Raikes, turning from hopeless endeavor to convert criminals in English jails, and gathering the gamins from the streets of pin-making Gloucester to be taught on Sundays by four women, at a shilling a day each, the rudiments of spelling, reading and church catechism, furnishes the germ of international Sunday-school history and progress.

Transplanted to America, the Raikes idea soon secured what had been denied it in the land of its birth — the toleration, friendship and, finally, the adoption of the churches. Here, as in England, the Raikes idea quickened the pulse of secular education. As truly as the Raikes Sunday-school was the precursor of the English public-school system, so in America it became the inspiration and stimulus to all forms of education, secular and religious.

The successive steps that led to the conception and adoption of the international lesson may be summarized as follows:

1. The rise and spread of the Raikes "mission school" in England, Wales, Ireland and Scotland, in which the children of the poor, under hired teachers, were the subjects of instruction.
2. The transference of the Raikes Sunday-school idea, in method and motive, to America, and its early adop-

tion by the churches as an integral part of church work. Once in vital relationship to the church, the first notable era of progress was begun.

3. Then came the era of "memorization," which held monotonous and emasculating sway for the first twenty-five years of the nineteenth century. It became a veritable mania, until child memory and advanced church leadership began the inevitable recoil.

4. Out of the reaction from the exclusive method of memorization came the first hint of our International system in what was called at the time the "limited lesson" or "selected lesson" scheme. By whom or where it was conceived no one now seems to know. Dr. James Gall of Edinburgh is its reputed author. It began in America in 1825. In 1826 the New York Sunday-School Union approved the scheme and urged its adoption. It secured a place in many schools, chiefly in New York, Albany, Boston and Philadelphia. In 1826 Rev. Albert Judson began the issue of a monthly series of questions on these Scripture selections for the use of teachers. In 1827 Judson published a question book based upon the "Selected Lessons," announced by the author as "A First Annual Course of Lessons." The scheme comprehended a course of scriptural selections extending through five years, of forty lessons each year, and including "the principal facts and truths of the Bible." The American Sunday-School Union was quick to note its marks of progress, and gave it a hearty endorsement. Its chief claim to popular favor, as declared at the time, was that it "required every class to receive instruction in the same lesson at the same time." It soon became so widely introduced that the *American Sunday-School Magazine* said that the method of memorization and the choice by every child of his own memory text was "now exploded from every well-conducted Sunday-school, and all now have the same, and that a limited portion of Scripture to study, understand and commit to memory."

5. In 1827 the American Sunday-School Union began the publication of its annual series of "Union Question Books," containing from one hundred and twenty-five to one hundred and fifty pages, and sold at six and a half cents a volume. Some of these books gave an entire year to a single book of the Bible; others presented the chronological study of the life of Christ; the full series aiming to comprehend the entire Bible in portions. In 1869 an "Explanatory Question Book" was added to the series, giving answers to the questions of the other books. Within fourteen years from the issuance of the first "Question Book" nearly two million were sold, and their wide use was a factor in preparation for the yet far-away national and international uniformity.

6. A signal step was next taken by Orange Judd, publisher of the *American Agriculturist*, who supplemented prior schemes of lesson study by the addition to each selected lesson of its "connecting history" and "analysis." The Judd scheme was begun in 1862. "The Judd Question Book" was prepared under his direction by Dr. James Strong and Mrs. Dr. Olin, the former preparing the annual list of Scripture selections and the "connecting history" and "analysis," the latter the questions upon each lesson. The series was called "Lessons for Every Sunday in the Year," and two million copies were sold between 1862 and 1865. On the covers of the books was the statement that the lessons were "all arranged in order of time, with brief connective history or epitome of the entire Old and New Testaments," and "adapted to scholars of all ages," and "in accordance with the views of all denominations."

7. The last step in preparation for the International Lessons was taken in Chicago. Fostered by the fact of great interdenominational organizations at the close of the eighteenth and early in the nineteenth century, both in England and America, notably the London Sun-

day-School Union, the Bible and Tract societies, the Evangelical Alliance, the denominational Sunday-school unions in America, the fire of Sunday-school enthusiasm was blazing all over the land. The first "National Sunday-school Convention" of 1832 in New York, Hon. Theodore Frelinghuysen, president; the second convention of 1833 in Philadelphia, Hon. Willard Hall, president; the third convention in Philadelphia in 1859, ex-Governor James Pollock, president, had fanned the flame. It was an era of Sunday-school ideas and of Sunday-school giants, — Pardee, Wells, Stuart and McCook in the East; Moody, Vincent, Jacobs, Reynolds, Whittle, Farwell, Eggleston and Blackall in the West. Vincent and Jacobs, then in the early vigor of young manhood, were the Sunday-school leaders of Chicago. Vincent did the thinking and Jacobs did the planning. Called into exclusive service as a Sunday-school specialist by the Chicago Sunday-school Union in 1865, he began to publish the "Sunday-school Teachers' Quarterly," afterwards changed in 1866 to the "Sunday-school Teacher." During 1865 the "Quarterly" had given four optional series of lessons, one of them from the London Union, another prepared by Vincent himself. The first issue of Vincent's "Sunday-school Teacher" in 1866 contained the first of a newly conceived series entitled, "Two Years with Jesus — A New System of Sunday-school Study." Briefly stated, it comprehended a two years' course of Christ-studies, twenty-four lessons each year, each lesson to be studied two consecutive Sundays. The titles of the first quarter's lessons will illustrate the scheme: "The Babe of Bethlehem," "The Boy in the Temple," "The Man at the Jordan," "The Tempted One," "The Transfigured Christ," "The Grief at Gethsemane."

## II. THE PERIOD OF ADOPTION

After 1865 events leading to the adoption of the International lessons crowded thick and fast. The



Vincent lessons were at once widely adopted by schools in and about Chicago. The "Vincent system" was the first in the world with analytical and illustrative helps for the teacher and lesson helps for the scholar.

The Chicago "Teacher," continued by Rev. Edward Eggleston, elaborated and extended it, and in four years from the beginning of his editorship in 1867, had a monthly circulation of 35,000 for the paper, and of 350,000 for the scholar's lesson leaf. While his paper was leading the way rapidly towards national uniformity, Eggleston himself, from first to last, singularly and strenuously combated the idea of uniformity as repressive and harmful to the Sunday-schools.

B. F. Jacobs, with eyes touched doubtless by the Holy Spirit, saw the nobler vision. He was the first Sunday-school expansionist. Taking the lesson concept of Vincent and Eggleston, he dreamed of world-wide extension. "The lesson is not for Sunday-schools of this locality only," he wrote, "or for this or that denomination, or for the schools of this country only; but, blessed be God, we hope, for the world." He began, in 1868, a weekly exposition of the Eggleston lessons in the Chicago Baptist *Standard*, the first church paper that ever attempted it. Jacobs pleaded for three things: one and the same lesson for the whole school; one uniform lesson for all schools world-wide; expositions of the lessons in all papers, religious and secular, that could be persuaded to give them.

The fourth national convention met in April, 1869, in the city of Newark, N. J., under the presidency of George H. Stuart. Mr. Jacobs was made chairman of the superintendents' section of the convention, and secured the endorsement of his plan of uniformity by three fourths of the superintendents, but opposed hasty action on the ground that many publishers and writers of lesson series were not yet ready for uniformity. In 1870 thirty or more publications contained lesson notes and

expositions upon a half-score independent series, those of Eggleston in the Chicago "National Teacher" and of Dr. Vincent's "Berean" being largely in advance in patronage and prestige.

The national Executive Committee met in New York, July, 1871, to plan for the fifth national convention of 1872 in Indianapolis. Mr. Jacobs urged them to instant action, as far as was practicable, upon the question of uniformity. The Committee decided to call a meeting of all lesson publishers and writers in New York for the 8th of August, 1871. On the day appointed twenty-nine publishers and writers came together to consider the question of national uniformity. To them the adoption of Mr. Jacob's plan meant the sacrifice of copyrights, plates already prepared, and popular schemes of study, aggregating in value many thousands of dollars. They decided by a vote of 26 to 3 to appoint a committee to select a list of lessons for the following year, 1872. Jacobs, Vincent Eggleston, Newton and Dr. H. C. McCook were appointed as the committee.

The lessons for 1872 were selected, comprising two quarters of the Eggleston outlines, one quarter from the Berean and one selected by the committee. Such is the history of the first tentative international course.

The climax came the following year, 1872, at Indianapolis, in the formal adoption by the Fifth National Convention of the Jacobs' plan of uniformity. Twenty-two states and one territory were represented by 338 delegates, besides men from Canada, Great Britain and India.

The issue was joined by a resolution of Mr. Jacobs, as follows: "*Resolved*: That the convention appoint a committee, to consist of five clergymen and five laymen, to select a course of Bible lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best; and to

publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the first of August, 1872; and that this convention recommend their adoption by the Sunday-schools of the whole country; and that this committee have power to fill any vacancies that may occur in their number by reason of the inability of any member to serve." Jacobs led the memorable discussion with five clean-cut points: That such uniformity would be better for scholars, teachers, parents, pastors, lesson writers. Dr. Eggleston opposed the resolution, declaring it a "movement backward." Dr. Vincent was called to the platform and began by saying: "A year ago I opposed the scheme of national uniformity. To-day I am thoroughly converted to the other side." With minority of only ten votes, the resolution of Mr. Jacobs was adopted, the convention with great enthusiasm joining in the singing of the doxology. Mr. Jacobs asked that the brethren of the British Provinces appoint a "committee of conference" with the lesson committee to be named by the convention. Upon this first Lesson Committee the convention appointed the following: Clergymen, Rev. J. H. Vincent, D.D., New Jersey, Methodist; Rev. John Hall, D.D., New York, Presbyterian; Rev. Warren Randolph, D.D., Pennsylvania, Baptist; Rev. Richard Newton, D.D., Pennsylvania, Episcopal; Rev. A. L. Chapin, L.L.D., Wisconsin, Congregational. Laymen, Prof. P. G. Gillett, LL.D., Illinois, Methodist; George H. Stuart, Pennsylvania, Presbyterian; B. F. Jacobs, Illinois, Baptist; Alexander G. Tyng, Illinois, Episcopal; Henry P. Haven, Connecticut, Congregational. Canadian members were added later, as follows: Rev. J. Monro Gibson, D.D., Quebec, Presbyterian; A. MacAllum, Ontario, Methodist. Of this committee Drs. Vincent and Gibson alone remain with us.

The dream was realized, and Vincent's lesson idea and Jacob's world-wide plan of uniformity became incarnate.

## III. THE PERIOD OF EXTENSION

The newly-adopted system of lessons found instant favor at home and in foreign lands. One by one the denominations swung into line. Secretary Randolph of the Lesson Committee, in his report at Atlanta in 1878, said, "We seem to have been treading a royal highway." The religious weeklies gave large space to critical study of the current lessons. Many secular papers also began to furnish expositions.

Interest and progress were equally great in Canada, which, from the beginning in 1872, has kept loyal and hearty step with the workers of the United States. The lessons had gone into nineteen nations within three years. The London Sunday-School Union informed the Atlanta Convention of 1878 that a million of its constituency were enlisted in international study. A like greeting came later from the Wesleyans of Great Britain of another million students.

The first Lesson Committee, in the beginning of its term, cordially invited all sincere criticism and suggestion, looking toward the improvement of their courses of study. Their example has been followed by the committees succeeding. The earlier and cruder plan, formulated soon after the Indianapolis Convention under the specific instructions of that body, was in brief the following:

1. Alternation each year between the Old and New Testaments.
2. Beginning with Genesis, to select from the Old Testament in chronological order.
3. To spend a part of each year in studying the life and ministry of Christ, beginning with Matthew and passing in order through the other Gospels.
4. To follow with lessons on the apostles, the planting of the Church, and the doctrines of the New Testament, as contained in Acts and the Epistles.

So intelligently and thoroughly were the selections of the first Lesson Committee made that they have been the landmarks of succeeding committees, varied from

only so far as to include other great salient events, persons and doctrines of the Bible. At first the chosen lesson-texts were briefer than now; the intention of the committee being that the entire lesson should be both studied and committed to memory. The "Golden Texts" were not selected by the committee until two years after the system of lessons began.

In line with the thought of extension, a brief word as to the personnel of the members of the Lesson Committees will not be out of place. The resolution of Mr. Jacobs, as adopted in 1872 at Indianapolis, fixed the number of the first committee at ten, five clergymen and five laymen. By vote of the convention, two more from Canada were added to the committee in time to attend its first post-convention session. This first committee represented five of the numerically greater denominations. When its term of office ended six years later at the Atlanta Convention of 1878, such was the pressure from denominations, or divisions of denominations, not represented in the committee, that two additional members were added, making fourteen in the body. This number and denominational representation was renewed at the Louisville Convention of 1884, in appointing the third committee. At the Pittsburg Convention of 1890, yielding to further pressure, one more member was added, making fifteen members, which was continued at the Boston Convention of 1896 and the Denver Convention of 1902, in constituting the fifth and the sixth committees. At the Pittsburg Convention, in view of the fact that the original appointment of committees for a six-years' term to select a seven-years' course of lessons was widening perilously the gap between the terms of service and the lesson series, the convention abridged the lesson series from seven to six years.

At the Louisville Convention of 1884 (as indicated in its report), for the first time the "Corresponding Members" of the British and Foreign committees were indicated, beginning with six members, most of them in England.

## The Lesson Committee at Work

JOHN POTTS, D.D.



JOHN POTTS, D.D.

THIS committee is composed of fifteen members on the western side of the Atlantic, twelve members from the United States and three from the Dominion of Canada.

The British section of the Lesson Committee is composed of thirteen members. The service rendered is without fee or reward, except hotel and railway expenses.

In traveling and actual committee work it means about a week every year. In addition to this, two sub-committees,

one on the Old Testament and the other on the New, work during the year and report to the full committee.

While those committees render eminent service, the full committee takes nothing for granted, but goes over their work minutely. The committee meets annually, and at a meeting selects the lessons for a year, and always two or three years ahead of the date when they reach the Sunday-schools. One reason for this is that the work of the committee is sent to the British section for criticism and suggestion. At the following meeting these criticisms and suggestions are carefully studied and, in most cases, accepted. Then the selections for the year are sent to the denominational publishing houses and to other institutions having to do with the preparation of the lessons. This is done in order to give the lesson writers and artists ample time for the exposition and illustration of the lessons for the schools.

It is, I suppose, understood that the Lesson Committee does not go beyond the selection of the texts of the lessons.

The committee meets in a private parlor of the hotel where they stop. Private entertainment is not accepted, as it would seriously interfere with the time of the committee.

Three sessions are held daily, and sometimes, by local arrangements, a public meeting is held in the interest of the Sunday-school work of the city where the meeting takes place.

To illustrate the work performed by the committee I may refer to the fact that the new series of lessons begins with January, 1906. The committee usually makes a general plan for six years, which is as follows:

1906. January to December. Synoptic Gospels. Harmony. One whole year.	Words and Works of Jesus.
1907. January to December. Patriarchs to Samuel as Judge. One year.	Stories of the Patriarchs and Judges.
1908. January to June. Gospel according to St. John. Six months.	The Witness of John to Jesus.
1908. July to December. Saul to Solomon. Six months.	The United Kingdom. (Saul, David and Solomon.)
1909. January to December. Acts and Epistles. One year.	Expansion of the Early Church.
1910. January to December. Division of Kingdom: Captivity and Return. One year.	Kings and Prophets of Judah and Israel. (Kings to Malachi.) <i>Or</i>
	Glory, Decline and Restoration of Israel.
1911. January to December. Gospel according to St. Matthew. One year.	The Gospel of the Kingdom.

It will be noticed that in the outline two and a half years have been given to the Old Testament and three and a half to the New Testament. The biographical scheme has been held to with great tenacity, since it proved so attractive a feature in the course of lessons from 1900-1905 inclusive. Your committee has made its lessons continuous for each of the years covered, excepting for the year 1908, when six months are given to the Gospel of St. John, and six months to the story of the United Kingdom. The break in this year was necessary if the scheme of three and a half years in the New Testament and two and a half in the Old was to be consistently carried out.

By this arrangement, the story of the Gospels is presented during the whole of the year 1906, during half of the year 1908, certainly during a portion of the year 1909, where we are engaged on the Acts and the Epistles, and during the whole of the year 1911. There are then only two years out of the six during which no definite teaching concerning the life and the work of Christ is to be found.

The specific work in relation to each lesson is the selection of a topic, memory verses and Golden Text. Hardly ever is an item of the above accepted until we have reached a substantially unanimous decision.

In view of the fact that the convention requires the Bible to be covered in a six years' course, it will be seen by all intelligent readers that it is impracticable to enter into minute and exhaustive study of all the books of the Bible.

The best is done by the committee to serve the International Convention and the Sunday-school world.

I may say for my colleagues, as well as for myself, that we live and work under a gracious pressure of responsibility for well-nigh twenty-six millions of the Sunday-school army.

It is the lot of the chairman of the Lesson Committee to be engaged on many boards, both religious and philanthropic, but he places the Lesson Committee as the highest of all. The fellowship of the committee is of the most precious kind, and leads to the highest kind of friendship for the members of the committee and, indeed, for all consecrated Sunday-school workers.

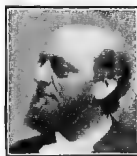




B. F. JACOBS  
1872-1902

**Classified List of the Inter-  
national Lessons, 1872-  
1906, giving Topic,  
Text and Date**

**Showing the number of times a  
given topic has been studied  
in thirty-five years**



Bishop VINCENT  
1872-1896

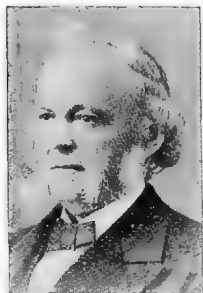
The Creation	Gen. 1:1, 26-31	Jan. 5, 1873
"	" 1:1-3; 2:4-8	July 4, 1880
God the "Creator of All Things	" 1:1-2:3	July 7, 1901
The Beginning	" 1:26-31; 2:1-3	Jan. 2, 1887
The First Adam	" "	Jan. 7, 1894
In Eden	" 2:15-25	Jan. 12, 1873
Sin and Death	" 3:1-6, 17-19	Jan. 9, 1887
The Fall and Promise	" 3:1-8, 15	Jan. 19, 1873
"	" 3:1-15	July 11, 1880
Adam's Sin and God's Grace	" "	Jan. 14, 1894
Beginning of Sin and Redemption	" "	July 14, 1901
Cain and Abel	" 4:3-10	Jan. 26, 1873
" " "	" 4:3-13	Jan. 21, 1894
" " "	" 4:3-15	July 18, 1880
" " "	" 4:3-16	Jan. 16, 1887
Noah and the Ark	" 6:9-22	Jan. 23, 1887
"	" 6:13-18	Feb. 2, 1873
Noah Saved in the Ark	" 8:1-22	July 21, 1901
The Bow in the Cloud	" 9:8-17	Feb. 9, 1873
God's Covenant with Noah	" "	Jan. 28, 1894
The Covenant with Noah	" 9:8-19	July 25, 1880
Temperance Lesson	" 9:18-27	Mar. 27, 1887
Confusion of Tongues	" 11:1-9	Feb. 16, 1873
The Call of Abram	" 11:31, 32; 12:1-10	Aug. 1, 1880
"	" 12:1-9	Jan. 30, 1887
Beginning of the Hebrew Nation	" "	Feb. 4, 1894
God Calls Abram	" "	July 28, 1901
Lot's Choice	" 13:1-13	Feb. 6, 1887
Abram and Lot	" 13:1-18	Aug. 8, 1880
"	" "	Aug. 4, 1901
Abram and Melchizedek	" 14:12-24	Aug. 15, 1880
The Covenant with Abram	" 15:1-7	Feb. 23, 1873
"	" 15:1-18	Aug. 22, 1880
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God's Covenant with Abram	" 15:5-18	Feb. 13, 1887
"	" 17:1-9	Feb. 11, 1894
Abraham's "Intercession"	" 18:16-33	Aug. 29, 1880
"	" "	Aug. 18, 1901
Missionary Lesson	" 18:17-26	Mar. 27, 1887
God's Judgment on Sodom	" 18:22-33	Feb. 18, 1894
Abraham Pleading for Sodom	" 18:23 33	Feb. 20, 1887
Lot's Escape from Sodom	" 19:12-26	Sept. 5, 1880
Escape from Sodom	" 19:15-26	Mar. 2, 1873
Destruction of Sodom	" "	Feb. 27, 1887
Trial of Abraham's Faith	" 22:1-13	Feb. 25, 1894
"	" 22:1-14	Sept. 12, 1880
Abraham Offering Isaac	" "	Mar. 6, 1887
Abraham and Isaac	" "	Aug. 25, 1901
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Isaac's Prosperity	" 26:12-25	Oct. 3, 1880
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Jacob and Esau	" 27:22-40	Oct. 10, 1880

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Jacob at Bethel	28:10-22	Mar. 23, 1873
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" " "	"	Mar. 13, 1887
" " "	"	Mar. 11, 1894
" " "	"	Sept. 8, 1901
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Jacob's Prevailing Prayer	" 32:9-12, 22-30	Oct. 24, 1880
Jacob's New Name	" 32:9-12, 24-30	Mar. 20, 1887
Jacob's Prevailing Prayer	"	Apr. 1, 1894
The New Name	32:24-30	Apr. 6, 1873
Joseph Sold into Egypt	37:1-5, 23-36	Oct. 31, 1880
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The Dreams of Joseph	37:13-11	Apr. 13, 1873
Joseph Sold into Egypt	37:12-36	Oct. 6, 1901
Joseph Sold	37:23-28	Apr. 20, 1873
Joseph Sold into Egypt	37:23-36	Apr. 3, 1887
"	"	Apr. 15, 1894
The Lord with Joseph	" 30:1-6, 20-23	Apr. 27, 1873
Joseph in Prison	" 39:20-40:15	Oct. 13, 1901
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"	41:37-48	Apr. 10, 1887
Joseph Ruler in Egypt	"	Apr. 22, 1894
Joseph Exalted	41:38-40	Oct. 20, 1901
Joseph the Wise Ruler	41:41-57	Nov. 14, 1880
The Report from Egypt	42:20-38	May 11, 1873
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"	45:1-15	Apr. 17, 1887
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Last Days of Joseph	" 50:14-26	Dec. 12, 1880
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The Last Days of Joseph	" 50:15-26	June 22, 1873
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Israel in Egypt	"	Nov. 10, 1901
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"	"	May 20, 1894
The Coming Deliverer	"	Nov. 17, 1901
The Call of Moses	2:15-15	July 10, 1881
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"	" 3:1-12	May 15, 1887
"	"	Dec. 1, 1901
"	3:1-14	July 17, 1881
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Moses and Aaron	" 4:27-31; 5:1-4	July 24, 1881
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The First Plague	7:14-22	Feb. 8, 1874
Moses and Pharaoh	11:1-10	Dec. 8, 1901
The Passover	" 12:1-14	Aug. 7, 1881

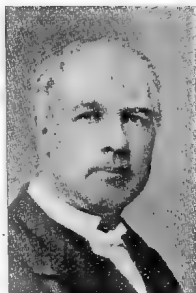
The Passover	Ex. 12: 1-14	May 22, 1887
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" "	" "	July 29, 1888
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" "	" 1: 1-14	Oct. 16, 1881
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" " "	" "	Aug. 25, 1895
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" " " "	" "	Aug. 5, 1883
" " " "	" "	Sept. 15, 1895
" " " "	" "	Nov. 2, 1902
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" " "	" "	Aug. 26, 1883
" " "	" "	Dec. 9, 1888

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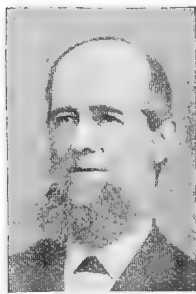
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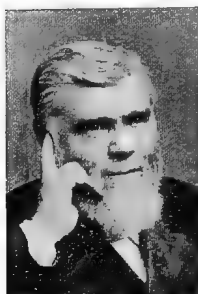
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The Triumph of Gideon	" 7: 13-23	Oct. 13, 1895
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The Death of Eli	" 4: 12-18	May 30, 1875
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" " "	" 7: 3-17	Oct. 14, 1883
" " "	" 7: 5-10	June 6, 1875
" " "	" 7: 5-15	Nov. 3, 1895
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" " "	" "	Nov. 10, 1895
" " "	" "	July 12, 1903
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" " "	" 12: 13-25	Nov. 4, 1883
" " "	" "	July 19, 1903
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Saul Rejected by the Lord	" "	Aug. 18, 1880
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" " "	" 15: 13-23	July 26, 1903
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" " "	" 17: 38-49	Aug. 9, 1903
" " "	" 17: 38-51	Jan. 16, 1876
" " "	" "	Nov. 25, 1883
" " "	" "	Dec. 8, 1895
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" " "	" 20: 12-23	Aug. 23, 1903
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David King over All Israel	" 5: 1-12	July 6, 1884
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David King over All Israel	" "	July 12, 1896
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The Ark Brought to Jerusalem	" "	July 19, 1896
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" " "	" 16: 23-34	Jan. 21, 1877
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" " "	" "	July 26, 1885
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The Leper Healed	" 5: 8-14	May 19, 1872
Gehazi Punished	" 5: 15-27	Mar. 15, 1891
Gehazi's Sin	" 5: 20-27	May 26, 1872
Gehazi, the Leper	" "	Apr. 22, 1877
Elisha's Defenders	" 6: 8-18	June 2, 1872
Elisha at Dothan	" "	Apr. 29, 1877
Elisha's Defenders	" "	Mar. 22, 1891
Elisha at Dothan	" "	Aug. 28, 1898
" " "	" 6: 8-23	Oct. 4, 1885



Elisha at Dothan	2 Kings 6: 8-23	Oct. 30, 1904
God's Deliverance	" 7: 1-11	June 9, 1872
Saved from Famine	" 7: 1-16	Apr. 5, 1891
The Famine in Samaria	" 7: 1-17	Oct. 11, 1885
"	" 7: 12-20	May 6, 1877
Jehu's False Zeal	" 10: 15-31	Oct. 18, 1885
The Good and Evil in Jehu	" 10: 18-31	Apr. 12, 1891
Jehu, the King	" 10: 20-31	May 13, 1877
The Boy Joash made King	" 11: 1-12	Nov. 6, 1904
The Temple Repaired	" 12: 1-5	Oct. 25, 1885
Joash Repairs the Temple	" 12: 4-15	Nov. 13, 1904
The Death of Elisha	" 13: 14-21	May 27, 1877
Death of Elisha	" 13: 14-25	Nov. 1, 1885
The Death of Elisha	" "	Sept. 4, 1898
The Captivity of Israel	" 17: 6-18	June 17, 1877
Captivity of Israel	" "	May 24, 1891
Captivity of the Ten Tribes	" "	Dec. 11, 1904
" " " "	" 17: 9-18	Sept. 18, 1898
Hezekiah's Good Reign	" 18: 1-12	Nov. 22, 1885
The Assyrian Invasion	" 19: 20-22, 28-37	Nov. 13, 1898
Hezekiah's Prayer	" 20: 1-11	June 16, 1872
Hezekiah's Prayer Answered	" 20: 1-17	Nov. 29, 1885
Josiah and the Book of the Law	" 22: 1-13	Jan. 3, 1886
The Book of the Law Found	" 22: 8-20	Dec. 4, 1898
Judah Carried Captive	" 24: 10-16	June 23, 1872
Captivity of Judah	" 25: 1-12	Jan. 24, 1886
" " "	" "	June 21, 1891
David's Love for God's House	1 Chron. 22: 6-16	Sept. 6, 1896
David's Charge to Solomon	" 22: 6-10	Oct. 12, 1884
" " " "	" 28: 1-10	July 2, 1876
" " " "	" "	Nov. 29, 1903
Solomon's Choice	2 Chron. 1: 1-17	July 9, 1876
Solomon's Temple	" 3: 1-17	July 16, 1876
Rehoboam, First King of Judah	" 12: 1-12	Jan. 6, 1878
Asa Faithful to His God	" 14: 1-11	Jan. 13, 1878
Asa's Good Reign	" 14: 1-12	July 17, 1904
Reformation under Asa	" 14: 2-12	Oct. 2, 1898
The Covenant Renewed	" 15: 8-15	Jan. 20, 1878
Jehoshaphat's Prosperity	" 17: 1-10	Jan. 27, 1878
Jehoshaphat's Good Reign	" "	Oct. 9, 1898
Jehoshaphat Reproved	" 19: 1-9	Feb. 3, 1878
Jehoshaphat's Reform	" 19: 1-11	July 24, 1904
Jehoshaphat Helped of God	" 20: 14-22	Feb. 10, 1878
Joash Repairing the Temple	" 24: 4-13	Feb. 17, 1878
The Temple Repaired	" "	Oct. 16, 1898
"	" 24: 4-14	May 31, 1891
Uzziah's Pride Punished	" 26: 16-23	Feb. 24, 1878
Ahaz's Persistent Wickedness	" 28: 19-27	Mar. 3, 1878
Hezekiah's Good Reign	" 29: 1-11	Mar. 10, 1878
Hezekiah, the Good King	" "	June 7, 1891
Hezekiah Reopens the Temple	" 29: 20-31	Dec. 4, 1904
Hezekiah's Great Passover	" 30: 1-13	Nov. 6, 1898
Hezekiah and the Assyrians	" 32: 9-21	Mar. 17, 1878
Sennacherib's Invasion	" 32: 9-23	July 2, 1905
Manasseh Brought to Repentance	" 33: 9-16	Mar. 24, 1878
Manasseh's Sin and Repentance	" "	Nov. 20, 1898
"	" 33: 1-16	July 30, 1905
Josiah's Early Piety	" 34: 1-8	Apr. 7, 1878
Josiah's Good Reign	" 34: 1-13	Aug. 6, 1905
The Scriptures Found and Searched	" 34: 14-22	Apr. 14, 1878
Josiah and the Book of Law	" 34: 14-28	Aug. 13, 1905
The Book of the Law Found	" "	June 14, 1891
The Captivity of Judah	" 36: 11-21	Sept. 3, 1905
The Decree of Cyrus	" 36: 22-23	June 23, 1878
The Second Temple	Ezra 1: 1-4; 3: 8-13	Feb. 21, 1886

Returning from the Captivity	Ezra 1: 1-11	Jan. 1, 1893
Returning from Captivity	" "	Aug. 27, 1899
Returning from Captivity	" "	Oct. 15, 1905
The Second Temple	" 3: 1-13	Jan. 5, 1870
Rebuilding the Temple	" "	Jan. 8, 1893
" " "	" 3: 10-4: 5	Sept. 3, 1899
" " "	" "	Oct. 22, 1905
The Dedication	" 6: 14-22	Jan. 12, 1879
Dedicating the Temple	" "	Feb. 5, 1893
Ezra's Journey to Jerusalem	" 8: 21-32	Oct. 22, 1899
Nehemiah's Prayer	Neh. 1: 1-11	Feb. 28, 1886
" "	" "	Feb. 12, 1893
" "	" "	Nov. 5, 1899
" "	" 1: 1-10	Nov. 19, 1905
The Mission of Nehemiah	" 2: 1-8	Jan. 19, 1879
The Builders Interrupted	" 4: 7-18	Jan. 26, 1879
Rebuilding the Walls of Jerusalem	" "	Nov. 12, 1899
" "	" 4: 7-20	Dec. 3, 1905
Rebuilding the Wall	" 4: 9-21	Feb. 19, 1893
The Reading of the Law	" 8: 1-8	Feb. 2, 1879
Reading the Law	" 8: 1-12	Mar. 7, 1886
" "	" "	Feb. 26, 1893
Reading and Obeying the Law	" 8: 8-18	Dec. 10, 1905
Public Reading of the Scriptures	" 8: 1-12	Nov. 19, 1899
The Keeping of the Sabbath	" 13: 15-22	Feb. 9, 1879
Keeping the Sabbath	" "	Mar. 5, 1893
" " "	" "	Dec. 3, 1899
Haman's Plot against the Jews	Esther 3: 1-11	Oct. 8, 1899
Queen Esther	" 4: 10-17	Apr. 20, 1879
Esther's Petition	" 4: 10-17; 5: 1-3	Mar. 14, 1886
Esther Pleads for Her People	" 4: 10-5: 3	Nov. 5, 1905
Esther before the King	" 4: 10-17; 5: 1-3	Mar. 12, 1893
Esther Pleading for Her People	" 8: 3-5, 15-17	Oct. 15, 1899
Ezra's Journey to Jerusalem	" 8: 21-32	Nov. 12, 1905
The Afflictions of Job	Job 2: 1-10	Apr. 22, 1893
Afflictions Sanctified	" 5: 17-27	Apr. 9, 1893
Job's Appeal to God	" 23: 1-10	Apr. 16, 1893
Sanctified Afflictions	" 33: 14-30	Apr. 6, 1879
Prosperity Restored	" 42: 1-10	Apr. 13, 1879
Job's Confession and Restoration	" "	Apr. 23, 1893
The Way of the Righteous	Psalms 1: 1-6	Feb. 16, 1879
" "	" "	Apr. 3, 1892
The King of Zion	" 2: 1-12	Feb. 23, 1879
Missionary Lesson	" "	Mar. 25, 1888
The King in Zion	" "	Apr. 10, 1892
God's Works and Word	" 19: 1-14	Aug. 31, 1884
" "	" "	Apr. 17, 1892
The Lord My Shepherd	" 23: 1-6	Apr. 24, 1892
David's Trust in God	" 23	Nov. 15, 1903
Confidence in God	" 27: 1-14	Sept. 7, 1884
The Joy of Forgiveness	" 32: 1-11	Mar. 9, 1879
Sin, Forgiveness and Peace	" "	Oct. 27, 1889
David's Confession and Forgiveness	" "	Aug. 16, 1896
David's Joy over Forgiveness	" 32	Oct. 25, 1903
Waiting for the Lord	" 40: 1-17	Sept. 14, 1884
The Prayer of the Penitent	" 51: 1-13	Mar. 2, 1879
" "	" "	May 1, 1892
David's Confession	" 51: 1-17	Oct. 18, 1903
David's Repentance	" 51: 1-10	Aug. 3, 1884
Missionary Lesson	" 67: 1-7	Dec. 30, 1888
" "	" "	Sept. 29, 1889
Messiah's Reign (Missionary)	" 72: 1-10	June 26, 1892
Missionary Lesson	" 72: 1-20	Mar. 30, 1890

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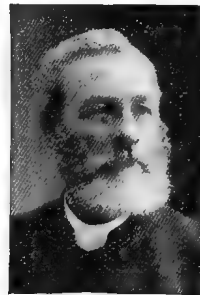
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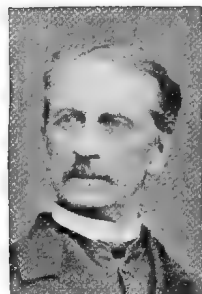
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1884-1896



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Delight in God's House	Psalms 84 : 1-12	Mar. 16, 1879
Psalms of Deliverance	" 85 and 126	May 8, 1892
A Song of Praise	" 103 : 1-22	Oct. 29, 1899
A Song of Praise	" "	Sept. 21, 1884
Missionary Lesson	" 110 : 1-7	May 15, 1892
Joy in God's House	" 122 : 1-7	Dec. 29, 1889
Pilgrim Songs	" 121 and 122	Oct. 1, 1899
Psalms of Deliverance	" 126 and 85	Dec. 24, 1905
The Captives in Babylon	" 137 : 1-9	Oct. 29, 1899
The All-Seeing God	" 139 : 1-12	Oct. 6, 1872
		Mar. 23, 1879
Proverbs of Solomon	Prov 1 : 1-16	Nov. 23, 1884
The Proverbs of Solomon	" 1 : 1-19	Oct. 25, 1896
The Call of Wisdom	" 1 : 20-33	Aug. 13, 1876
Wisdom's Warning	" "	Apr. 30, 1893
Rewards of Obedience	" 3 : 1-17	Nov. 22, 1896
The Value of Wisdom	" 3 : 1-19	Aug. 20, 1876
"Temperance" Lesson	" 3 : 11-24	May 7, 1893
"Honest Industry"	" 4 : 10-19	Nov. 27, 1898
True Wisdom	" 4 : 13-19	Sept. 27, 1891
Fruits of Wisdom	" 6 : 6-22	Aug. 27, 1876
Destructive Vices (Tem.)	" 8 : 1-17	Nov. 30, 1884
Wine a Mocker (Tem.)	" 12 : 1-15	May 14, 1893
The Curse of Strong Drink (Tem.)	" 16 : 22-33	Sept. 20, 1896
	" 20 : 1-7	Mar. 18, 1894
	" 20 : 1; 23 : 20	21, 29-35
Timely Admonitions (Tem.)	" 23 : 15-23	Nov. 22, 1903
Cautions against Intemperance (Tem.)	" 23 : 15-25	Mar. 10, 1893
Intemperance	" 23 : 29-35	Dec. 13, 1896
Drunkenness	" "	Sept. 3, 1876
Temperance Lesson	" "	Dec. 7, 1884
Against Intemperance	" "	Dec. 29, 1889
The Woes of the Drunkard (Tem.)	" "	May 21, 1893
Woes of Intemperance (Tem.)	" "	June 17, 1894
Temperance Lesson	" "	Nov. 26, 1899
	" "	Sept. 22, 1901
	" "	Mar. 25, 1906
The Excellent Woman	" 31 : 10-31	Sept. 10, 1876
" " "	" "	May 28, 1893
Vanity of Worldly Pleasures	Eccles. 2 1-13	Dec. 14, 1884
Reverence and Fidelity	" 5 : 1-12	June 4, 1893
The Creator Remembered	" 12 : 1-7, 13, 14	June 11, 1893
A Godly Life	" 12 : 1-14	Sept. 17, 1876
The Creator Remembered	" "	Dec. 21, 1884
The Sinful Nation	Isaiah 1 : 1-18	Dec. 6, 1885
Isaiah's Message to Judah	" 1 : 2-9, 16-20	
Temperance Lesson	" 5 : 8-30	Nov. 20, 1904
"	" 5 : 11-23	Nov. 24, 1901
The Woes of Intemperance (Tem.)	" "	Mar. 29, 1891
Temperance Lesson	" "	Nov. 24, 1895
Isaiah Called to Service	" 6 : 1-13	Nov. 25, 1906
Christmas Lesson	" 9 : 1-7	Oct. 23, 1898
The Character of the Messiah	" "	Dec. 22, 1901
The Prince of Peace (Christmas)	" "	Dec. 24, 1905
	" "	Dec. 18, 1904
Christ's Coming Foretold (Christmas)	" 9 : 2-7	Dec. 23, 1894
The Babe and the King (Christmas)	" "	Dec. 24, 1899
Missionary Lesson	" 9 : 6, 7	Dec. 25, 1881
The Kingdom of Christ	" 11 : 1-10	Mar. 29, 1891
Messiah's Kingdom Foretold	" "	Jan. 3, 1892
A Song of Salvation	" 26 : 1-10	Oct. 30, 1898
Temperance Lesson	" 28 : 1-7	Jan. 10, 1892
"	" 28 : 1-13	Nov. 23, 1902
Overcome with Wine (Tem.)	" "	Nov. 27, 1904
	" "	Jan. 17, 1892

Temperance Lesson	Isaiah 28: 1-18	June 28, 1891
Missionary Lesson	" 35: 1-10	Mar. 31, 1889
Hezekiah's Prayer and Deliverance	" 37: 14-21	Jan. 24, 1892
Hezekiah's Prayer	" 38: 1-8	July 9, 1905
The Blessings of the Gospel (Missionary)	" 40: 1-10	Mar. 27, 1892
The Coming Saviour	" 42: 1-10	Apr. 27, 1879
The Vanity of Graven Images (Missionary)	" 44: 9-20	Mar. 19, 1893
The Suffering Saviour	" 53: 1-12	May 4, 1879
" " "	" "	Dec. 13, 1885
" " "	" "	Jan. 31, 1892
" " "	" 52: 13-53: 12	July 16, 1905
The Saviour's Call	" 55: 1-11	May 11, 1879
The Gracious Invitation	" "	Dec. 20, 1885
" " "	" 55: 1-13	July 23, 1905
The Gracious Call	" "	Feb. 7, 1892
Missionary Lesson	" 55: 8-13	June 29, 1890
" " "	" 60: 1-12	June 28, 1891
" " "	" 61: 4-11	June 24, 1888
Jeremiah Predicting the Captivity	Jer. 8: 20-22; 9: 1-16	Jan. 10, 1886
The New Covenant	" 31: 27-37	Feb. 14, 1892
Jeremiah in Prison	" 33: 1-9	Apr. 21, 1878
The Rechabites	" 35: 12-19	Apr. 28, 1878
The Faithful Rechabites	" "	Jan. 17, 1886
Jehoiakim's Wickedness	" 36: 19-31	Feb. 21, 1892
Trying to Destroy God's Word	" 36: 20-32	Dec. 11, 1898
Jehoiakim Burns the Word of God	" 36: 21-32	Aug. 20, 1905
Jeremiah Persecuted	" 37: 11-21	Feb. 28, 1892
Jeremiah in the Dungeon	" 38: 1-13	Aug. 27, 1905
The Downfall of Judah	" 39: 1-10	Mar. 6, 1892
The Captivity of Judah	" 52: 1-11	May 5, 1878
" " " "	" "	Dec. 18, 1898
Prophecy against Tyre	Ezek. 26: 7-14	June 1, 1879
The New Heart	" 36: 25-36	Aug. 6, 1890
Promise of a New Heart	" 36: 25-38	Mar. 13, 1892
The Valley of Dry Bones	" 37: 1-10	June 8, 1879
Ezekiel's Great Vision	" 37: 1-14	Aug. 13, 1890
The River of Salvation	" 47: 1-12	Aug. 20, 1899
The Life-Giving Stream	" "	Sept. 10, 1905
Daniel's Temperance Society	Dan. 1: 8-17	Oct. 13, 1872
The Captives in Babylon	" "	May 12, 1878
Temperance Lesson	" "	June 29, 1890
Daniel's Abstinence	" 1: 8-20	Sept. 23, 1894
Daniel in Babylon	" 1: 8-21	Jan. 31, 1886
" " "	" "	Sept. 17, 1905
Daniel and His Companions (Tem.)	" "	May 22, 1892
Daniel in Babylon (Tem.)	" "	July 9, 1899
The Furious King	" 2: 10-19	Oct. 20, 1872
The Interpreter	" 2: 27-35	Oct. 27, 1872
Nebuchadnezzar's Dream	" 2: 36-45	May 19, 1878
" " "	" 2: 36-40	May 29, 1892
The Brave Young Men	" 3: 13-18	Nov. 3, 1872
The Fiery Furnace	" 3: 13-25	June 5, 1892
The Hebrews in the Fiery Furnace	" 3: 14-28	July 16, 1890
The Fiery Furnace	" 3: 16-28	Feb. 7, 1886
The Young Men in the Fire	" 3: 19-26	Nov. 10, 1872
The Fiery Furnace	" 3: 21-27	May 26, 1878
The Outcast King	" 4: 26-33	Nov. 17, 1872
Temperance Lesson	" 5: 1-6	Sept. 28, 1890
The Handwriting on the Wall	" 5: 1-12, 25-28	Feb. 14, 1886
Temperance Lesson	" 5: 1-13	Mar. 20, 1898
The Handwriting on the Wall	" 5: 17-31	July 23, 1890
" " " " "	" 5: 22-31	Nov. 24, 1872
" " " " "	" "	June 2, 1878

Daniel and Belshazzar	Dan. 5 : 17-30	Oct. 1, 1905
The Conspiracy	" 6 : 4-10	Dec. 1, 1872
Daniel in the Den of Lions	" 6 : 10-23	July 30, 1899
Daniel in the Lions' Den	" "	Oct. 8, 1905
In the Den of Lions	" 6 : 14-23	Dec. 8, 1872
Daniel in the Lions' Den	" "	June 9, 1878
The Den of Lions	" 6 : 16-28	June 12, 1892
Messiah's Kingdom	" 7 : 9-14	June 16, 1878
Prayer and Answer	" 9 : 16-23	Dec. 15, 1872
The Wonderful Deliverance	" 12 : 1-12	Dec. 22, 1872
Sin the Cause of Sorrow	Hosea 10 : 1-15	May 7, 1891
The Promise of Revival	" 14 : 1-9	June 10, 1877
Gracious Invitations	" "	July 2, 1899
The Holy Spirit Promised	Joel 2 : 28-32	May 25, 1879
Israel often Reproved	Amos 4 : 4-13	May 3, 1891
The Lamentation of Amos	" 5 : 1-15	June 3, 1877
Israel Reproved	" 5 : 4-15	Sept. 18, 1904
Sinful Indulgence (Tem.)	" 6 : 1-8	Sept. 11, 1898
Israel's Overthrow Foretold	" 8 : 1-14	May 10, 1891
The Story of Jonah	Jonah 1 : 1-17	Nov. 8, 1885
Jonah Sent to Nineveh	" "	Apr. 19, 1891
Jonah at Nineveh	" 3 : 1-10	May 20, 1877
Effect of Jonah's Preaching	" "	Nov. 15, 1885
Nineveh Brought to Repentance	" "	Apr. 26, 1891
The Saviour's Kingdom	Micah 4 : 1-8	May 18, 1879
With Review Lesson	Nahum 1 : 1-13	June 24, 1877
Encouraging the People	Hag. 2 : 1-19	Jan. 15, 1893
Encouraging the Builders	" "	Sept. 10, 1899
Joshua, the High Priest	Zech. 3 : 1-10	Jan. 22, 1893
The Spirit of the Lord	" 4 : 1-10	Jan. 29, 1893
The Need of God's Spirit	" 4 : 1-14	June 15, 1879
Power through the Spirit	" "	Sept. 17, 1899
Power through God's Spirit	" 4 : 1-10	Oct. 29, 1905
Lessons in Giving	Mal. 1 : 6-11; 3 : 8-12	Dec. 10, 1899
Messiah's Messenger	" 3 : 1-6; 4 : 1-6	Mar. 21, 1886
Messiah's Kingdom (Missionary)	" 3 : 1-12	June 18, 1893
Preparation for the Messiah	" "	Dec. 17, 1905
Consecration to God	" 3 : 8-18	June 2, 1879
Fruits of Right and Wrong Doing	" 3 : 13-4 : 6	Dec. 17, 1899
The Child Jesus	Matt. 2 : 1-10	July 6, 1873
The Birth of Jesus (Christmas)	" 2 : 1-11	Dec. 24, 1893
Christmas Lesson	" "	Dec. 23, 1900
The Infant Messiah	" 2 : 1-12	Jan. 4, 1880
The Infant Jesus	" "	July 3, 1887
Visit of the Wise Men	" "	July 15, 1894
The Wise Men Find Jesus	" "	Jan. 14, 1906
The Birth of Christ (Christmas)	" "	Dec. 20, 1896
"	" "	Dec. 20, 1903
The Flight into Egypt	" 2 : 13-23	July 13, 1873
" " " "	" "	Jan. 11, 1880
" " " "	" "	July 10, 1887
" " " "	" "	July 22, 1894
John the Baptist	" "	July 17, 1887
The Preaching of John	" "	Jan. 10, 1904
Jesus Baptized by John	" 3 : 1-17	Jan. 18, 1880
Jesus and John	" 3 : 7-17	Jan. 2, 1898
The Baptism of Jesus	" 3 : 13-17	July 20, 1873
" " " "	" "	July 24, 1887

The Baptism and Temptation of Jesus	Matt. 3: 13-4: 11	Jan. 28, 1900
The Temptation of Jesus	" 4: 1-11	Jan. 17, 1904
" " " "	" "	July 27, 1873
" " " "	" "	Jan. 25, 1880
" " " "	" "	July 31, 1887
" " " "	" "	Feb. 4, 1906
Temptation of Jesus	" "	Aug. 12, 1894
Jesus Tempted	" "	Jan. 9, 1898
Missionary Lesson	" 4: 12-16	Sept. 25, 1887
The Ministry of Jesus	" 4: 17-25	Aug. 3, 1873
Jesus in Galilee	" "	Aug. 7, 1887
Beginning of the Ministry of Jesus	" "	Jan. 16, 1898
The Beatitudes	" 4: 25-5: 12	Apr. 1, 1900
" "	" 5: 1-12	Aug. 10, 1873
" "	" "	Jan. 23, 1898
True Disciples	" 5: 1-10	Feb. 1, 1880
The Beatitudes	" "	Aug. 14, 1887
Jesus Tells Who are Blessed	" "	Mar. 4, 1906
The Truly Righteous	" 5: 17-26	Feb. 8, 1880
Jesus and the Law	" "	Aug. 21, 1887
The Tongue and the Temper	" 5: 33-48	Feb. 15, 1880
" " " "	" "	Mar. 11, 1906
Giving and Praying	" 6: 1-13	Feb. 22, 1880
Piety without Display	" 6: 1-15	Aug. 28, 1887
Teaching to Pray	" 6: 5-15	Aug. 17, 1873
How to Pray	" "	Jan. 30, 1898
Our Father's Care	" 6: 24-34	Feb. 29, 1880
Trust in Our Heavenly Father	" "	Sept. 4, 1887
Our Father's Care	" "	Feb. 6, 1898
Golden Precepts	" 7: 1-12	Sept. 11, 1887
The Saviour's Golden Rule	" 7: 1-14	Mar. 7, 1880
Precepts and Promises	" "	Apr. 8, 1900
Solemn Warnings	" 7: 13-29	Sept. 18, 1887
The False and the True	" 7: 15-20	Mar. 14, 1880
The Two Foundations	" 7: 21-29	Aug. 24, 1873
" " " "	" 7: 15-20	Apr. 1, 1906
Hearers and Doers of the Word	" 7: 21-29	Feb. 28, 1904
The Centurion's Faith	" 8: 5-13	Oct. 2, 1887
The Tempest Stilled	" 8: 18-27	Oct. 9, 1887
The Power of Christ	" 8: 18-34	Apr. 4, 1880
Power to Forgive Sins	" 9: 1-8	Aug. 31, 1873
" " " "	" "	Oct. 16, 1887
The Call of Matthew	" 9: 9-17	Feb. 13, 1898
Three Miracles	" 9: 18-31	Oct. 23, 1887
The Harvest and the Laborers	" 9: 35-38; 10: 1-8	Oct. 30, 1887
The Twelve Sent Forth	" 9: 35-10: 8	June 3, 1900
The Twelve Called	" 10: 1-15	Sept. 7, 1873
The Twelve Sent Forth	" 10: 2-15	Feb. 20, 1898
" " " "	" 10: 5-16	Dec. 16, 1894
Confessing Christ	" 10: 32-42	Nov. 6, 1887
Jesus and John	" 11: 1-11	Sept. 14, 1873
Christ's Witness to John	" 11: 2-15	Nov. 13, 1887
The Invitation of Christ	" 11: 20-30	Apr. 11, 1880
Judgment and Mercy	" "	Nov. 20, 1887
Jesus Warning and Inviting	" "	May 6, 1900
Warning and Invitation	" "	Feb. 27, 1898
The Gracious Call	" 11: 25-30	Sept. 21, 1873
Jesus and the Sabbath	" 12: 1-13	Mar. 6, 1898
" " " "	" 12: 1-14	Nov. 27, 1887
" " " "	" 12: 1-13	Feb. 21, 1904
" " " "	" 12: 1-14	Apr. 8, 1906
Parable of the Sower	" 13: 1-9	Dec. 4, 1887
" " " "	" 13: 1-8, 18-23	May 20, 1900
The Preaching of John	" 13: 1-12	Jan. 10, 1904
Parable of the Sower	" 13: 18-23	Oct. 5, 1873
Parable of the Tares	" 13: 24-30	Dec. 11, 1887
" " " "	" 13: 24-30; 36-43	May 6, 1906

The Wheat and the Tares	Matt. 13: 24-30, 36-43	Mar. 13, 1898
" " " " "	" 13: 24-30, 37-43	Apr. 18, 1880
Parables of the Kingdom	" 13: 24-33	May 27, 1900
Other Parables	" 13: 31-33, 44-52	Dec. 18, 1887
Herod and John the Baptist	" 14: 1-12	Jan. 1, 1888
John the Baptist Beheaded	" "	Mar. 20, 1898
Death of John the Baptist (Tem.)	" "	Mar. 13, 1904
The Multitude Fed	14: 13-21	Jan. 8, 1888
Jesus Feeds the Five Thousand	" "	Mar. 20, 1904
Walking on the Sea	14: 22-23	Oct. 12, 1873
Jesus Walking on the Sea	" "	July 1, 1900
Jesus and the Afflicted "	14: 22-36	Jan. 15, 1888
The Women of Canaan	15: 21-31	Jan. 22, 1888
The Great Confession	" "	Apr. 3, 1898
Peter's Great Confession	" 16: 13-23	Jan. 27, 1895
Peter's Confession and Christ's Rebuke	" 16: 11-28	June 10, 1906
Confession and Cross Bearing	" 16: 13-20	July 22, 1900
Peter Confessing Christ	" 16: 13-28	Apr. 25, 1880
The Cross Foretold	" "	Jan. 29, 1888
Sufferings of Jesus Foretold	" 16: 21-28	Oct. 19, 1873
The Transfiguration	" "	Apr. 10, 1898
" "	" 17: 1-8	Oct. 26, 1873
" "	" 17: 1-9	Apr. 17, 1898
" "	" 17: 1-13	May 2, 1880
Jesus and the Little Ones	" "	Feb. 5, 1888
Christ and the Children	" 18: 1-14	Feb. 12, 1888
Jesus and the Children	" "	Feb. 10, 1895
A Lesson on Forgiveness	" "	Aug. 5, 1900
The Duty of Forgiveness	" 18: 21-35	July 1, 1906
The Forgiving Spirit	" "	Feb. 19, 1888
Jesus and the Young	" "	Apr. 24, 1898
The Rich Young Ruler	" "	July 8, 1906
Christ's Last Journey to Jerusalem	" 19: 13-22	Aug. 12, 1900
Christ Entering Jerusalem	" 19: 13-20	Nov. 2, 1873
Jesus Entering Jerusalem in Triumph	" 19: 10-20	May 9, 1880
The Triumphal Entry	" "	Feb. 26, 1888
" "	" "	Dec. 2, 1900
Hosanna to the Son of David	" 20: 17-20	Mar. 4, 1888
The Son Rejected	" 21: 1-16	Mar. 11, 1888
The Marriage Feast	" 21: 1-17	Sept. 9, 1906
" " " "	" "	Jan. 13, 1901
Christ Silences the Pharisees	" 21: 6-16	May 1, 1898
Christ's Last Warning	" 21: 8-16	Nov. 9, 1873
Christian Watchfulness	" 21: 33-46	Mar. 18, 1888
Watchfulness (Tem.)	" 22: 1-14	May 16, 1880
" " " "	" "	Apr. 1, 1888
Christ Silences the Pharisees	" 22: 34-46	May 8, 1898
Christ's Last Warning	" 23: 27-30	Jan. 27, 1901
Christian Watchfulness	" 24: 42-51	Apr. 8, 1888
Watchfulness (Tem.)	" "	Apr. 15, 1888
The Ten Virgins	" "	Apr. 21, 1895
Parable of the Ten Virgins	" 25: 1-13	May 15, 1898
The Talents	" "	Apr. 22, 1888
Parable of the Talents (Tem.)	" 25: 14-30	Oct. 14, 1906
" " " "	" "	Feb. 3, 1901
The Judgment	" 25: 31-46	Apr. 29, 1888
The Day of Judgment	" "	Feb. 10, 1901
Jesus Anointed at Bethany	" 26: 6-16	Oct. 21, 1906
The Lord's Supper	" 26: 17-30	May 23, 1880
" " " "	" "	May 6, 1888
" " " "	" "	May 22, 1898
" " " "	" "	Jan. 6, 1901
" " " "	" "	Oct. 28, 1906
" " " "	" "	May 13, 1888
" " " "	" "	May 29, 1808
" " " "	" "	Feb. 17, 1901



**MEMBERS OF THE LESSON COMMITTEE**



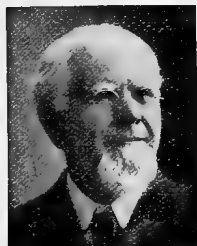
**A. E. DUNNING, D.D.**  
1884-1902



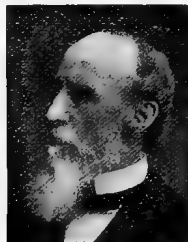
**J. I. D. HINDS, Ph.D.**  
1884-1902



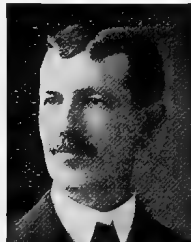
**D. BERGER, D.D.**  
1884-1896



**B. B. TYLER, D.D.**  
1890 to date



**J. S. STAHR, Ph.D.**  
1890 to date



**J. R. SAMPEY, LL.D.**  
1895 to date



**H. W. WARREN, LL.D.**  
1896 to date



**A. F. SCHAUFFLER, D.D.**  
1896 to date



**E. I. REXFORD, LL.D.**  
1896 to date

The Lord's Supper	Matt. 26: 17-30	Nov. 4, 1906
The Passover	" 26: 20-30	May 29, 1904
The Lord's Supper	" 26: 26-30	Nov. 16, 1873
Jesus in Gethsemane	" 26: 36-46	Nov. 23, 1873
" " "	" "	May 20, 1888
" " "	" "	Feb. 24, 1901
" " "	" 26: 36-50	Nov. 11, 1906
" " "	" "	May 30, 1880
Jesus and Caiaphas	" 26: 57-68	Mar. 10, 1901
Jesus before Caiaphas	" "	Nov. 18, 1906
Jesus before the High Priest	" 26: 59-68	Nov. 30, 1873
Peter's Denial	" 26: 67-75	May 27, 1888
Jesus before the Governor	" 27: 11-26	Dec. 7, 1873
Jesus Condemned	" "	June 5, 1898
Jesus Crucified	" 27: 33-50	June 3, 1888
The Crucifixion	" "	June 6, 1880
Jesus Crucified	" "	June 12, 1898
The Crucifixion	" 27: 45-54	Dec. 14, 1873
The Resurrection	" 28: 1-8	Dec. 21, 1873
The Resurrection of Christ (Easter)	" 28: 1-10	Apr. 2, 1893
Christ Risen	" 28: 1-15	June 19, 1904
Jesus Risen	" "	June 10, 1888
Jesus Risen from the Dead	" "	Dec. 16, 1906
Easter Lesson	" 28: 1-20	Apr. 17, 1892
After the Resurrection	" 28: 8-20	June 13, 1880
The Risen Lord	" "	June 10, 1898
The Great Commission	" 28: 16-20	June 17, 1888
" " "	" "	May 12, 1901
The Beginning of the Gospel	Mark 1: 1-11	July 5, 1874
The Mission of John the Baptist	" "	Jan. 6, 1889
The Baptism of Jesus	" "	Aug. 5, 1894
" " "	" "	Jan. 28, 1906
The Beginning of the Gospel	" 1: 1-13	Jan. 1, 1882
Jesus in Galilee	" 1: 14-28	Jan. 8, 1882
The Authority of Jesus	" 1: 16-27	July 12, 1874
A Sabbath in the Life of Jesus	" 1: 21-34	Jan. 13, 1889
A Sabbath in Capernaum	" "	Oct. 21, 1894
Jesus Healing in Capernaum	" "	Mar. 4, 1900
A Sabbath in Capernaum	" "	Feb. 7, 1904
A Day of Miracles in Capernaum	" "	Feb. 18, 1906
Power to Heal	" 1: 29-45	Jan. 15, 1882
Healing of the Leper	" 1: 35-45	Jan. 20, 1889
The Leper Healed	" 1: 38-45	July 19, 1874
Forgiveness and Healing	" 2: 1-12	Jan. 27, 1889
A Paralytic Healed	" "	Oct. 28, 1894
" " "	" "	Mar. 11, 1900
Jesus Forgives Sins	" "	Feb. 14, 1904
Power to Forgive	" 2: 1-17	Jan. 22, 1882
Jesus' Power to Forgive	" 2: 1-12	Feb. 25, 1906
The Publican Called	" 2: 13-17	July 26, 1874
Jesus at Matthew's Home	" 2: 13-22	Mar. 18, 1900
The Pharisees Answered	" 2: 18-28; 3: 1-5	Jan. 29, 1882
Jesus and the Sabbath	" 2: 23-38; 3: 1-5	Aug. 2, 1874
Jesus Lord of the Sabbath	" "	Nov. 4, 1894
Christ and His Disciples	" 3: 6-19	Feb. 5, 1882
The Twelve Chosen	" "	Nov. 11, 1894
Christ's Foes and Friends	" 3: 20-35	Feb. 12, 1882
Opposit'ion to Christ	" 3: 22-35	Nov. 25, 1894
Parable of the Sower	" 4: 1-20	Feb. 19, 1882
" " " " " "	" "	Apr. 29, 1906
The Parable of the Sower	" 4: 10-20	Feb. 3, 1889
The Growth of the Kingdom	" 4: 21-34	Feb. 26, 1882
Power over Nature	" 4: 35-41	Aug. 9, 1874
Christ Stilling the Tempest	" "	Mar. 5, 1882
Jesus Calms the Storm	" "	Mar. 6, 1904
Power over Demons	" 5: 1-15	Aug. 16, 1874

Power over Evil Spirits	Mark 5: 1-20	Mar. 12, 1882
The Fierce Demoniac	" "	Feb. 20, 1889
The Fierce Demoniac Healed	" "	May 13, 1906
Power over Disease and Death	" 5: 21-43	Mar. 19, 1882
Power over Death	" 5: 22, 23, 35-43	Aug. 30, 1874
The Daughter of Jairus Raised	" 5: 22-24, 35-43	Apr. 15, 1900
Power over Disease	" 5: 24-34	Aug. 23, 1874
The Timid Woman's Touch	" 5: 25-34	Feb. 17, 1889
The Mission of the Twelve	" 6: 1-13	Apr. 2, 1882
The Great Teacher and the Twelve	" "	Feb. 24, 1889
Death of John the Baptist	" 6: 14-20	Apr. 9, 1882
" " " " " (Tem.)	" "	June 10, 1900
John the Baptist Beheaded	" 6: 17-20	May 20, 1906
The Martyrdom of the Baptist	" 6: 20-20	Jan. 6, 1895
The Five Thousand Fed	" 6: 30-44	Sept. 6, 1874
Feeding the Five Thousand	" "	Apr. 16, 1882
" "	" "	Jan. 13, 1895
The Five Thousand Fed	" "	May 27, 1906
Christ Walking on the Sea	" 6: 34-44	Sept. 13, 1874
The Tradition of Men	" 6: 45-56	Apr. 23, 1882
The Syrophenician Mother	" 7: 1-23	Apr. 30, 1882
The Gentile Woman's Faith	" 7: 24-30	Sept. 20, 1874
" "	" "	July 15, 1900
Sufferers Brought to Christ	" "	June 30, 1906
The Journey to Tyre and Sidon	" 7: 24-37	May 7, 1882
The Deaf Mute	" "	Apr. 3, 1904
The Leaven of the Pharisees	" 7: 31-37	Oct. 4, 1874
Seeing and Confessing Christ	" 8: 1-21	May 14, 1882
Jesus the Messiah	" 8: 22-33	May 21, 1882
Peter Confesses the Christ	" 8: 27-9. 1	Mar. 3, 1889
Following Christ	" "	Apr. 10, 1904
Christ Transfigured	" 8: 34-38-9 1	May 28, 1882
The Transfiguration	" 9: 2-10	Apr. 17, 1904
The Afflicted Child	" 9: 2-13	June 4, 1882
The Evil Spirit Cast Out	" 9: 14-32	June 11, 1882
The Mind of Christ	" 9: 17-29	Oct. 11, 1874
The Childlike Spirit	" 9: 33-42	Oct. 18, 1874
The Childlike Believer	" "	Mar. 10, 1889
A Lesson on Home	" 9: 33-50	June 18, 1882
Christ's Love to the Young	" 10: 1-16	July 2, 1882
The Rich Young Ruler	" 10: 13-22	Mar. 17, 1889
" "	" 10: 17-27	Mar. 10, 1895
The Rich Young Man	" 10: 17-31	Aug. 26, 1906
Suffering and Service	" "	July 9, 1882
The Ambition of James and John	" 10: 32-45	July 16, 1882
Blind Bartimæus	" 10: 35-45	May 22, 1904
" "	" 10: 46-52	Oct. 25, 1874
" "	" "	July 23, 1882
Bartimæus Healed	" "	Mar. 24, 1889
The Triumphal Entry	" "	Dec. 9, 1900
" " " "	" 11: 1-11	July 30, 1882
" " " "	" "	Apr. 7, 1889
The Fig Tree Withered	" "	Apr. 7, 1895
" "	" 11: 12-14, 19-24	Nov. 1, 1874
The Fruitless Tree	" 11: 12-23	Aug. 6, 1882
Prayer and Forgiveness	" 11: 24-33	Aug. 13, 1882
The Wicked Husbandmen	" 12: 1-12	Aug. 20, 1882
The Rejected Son	" "	Apr. 14, 1889
The Wicked Husbandmen	" "	Apr. 14, 1895
Pharisees and Sadducees Silenced	" 12: 13-27	Aug. 27, 1882
" "	" "	Sept. 16, 1906
The Two Commandments	" 12: 28-34	Nov. 8, 1874
The Two Great Commandments	" "	Apr. 21, 1880
" "	" "	Oct. 7, 1906
Love to God and Men	" 12: 28-44	Sept. 3, 1882
Hypocrisy and Piety	" 12: 38-44	Nov. 15, 1874
Destruction of the Temple Foretold	" 13: 1-13	Apr. 28, 1889

Calamities Foretold	Mark 13: 1-20	Sept. 10, 1882
Watchfulness Enjoined	" 13: 21-37	Sept. 17, 1882
The Command to Watch	" 13: 24-37	May 5, 1889
The Anointing at Bethany	" 14: 1-9	May 12, 1889
" " " "	" 14: 1-11	Oct. 1, 1882
" " " "	" 14: 3-9	Nov. 22, 1874
The Passover	" 14: 12-21	Oct. 8, 1882
The Lord's Supper	" 14: 12-26	May 19, 1889
" " " "	" "	Apr. 28, 1895
" " " "	" 14: 22-31	Oct. 15, 1882
The Agony in the Garden	" 14: 32-42	Oct. 22, 1882
The Agony in Gethsemane	" "	May 5, 1895
The Betrayal	" 14: 42-50	Nov. 29, 1874
Jesus Betrayed and Taken	" 14: 43-54	Oct. 29, 1882
Jesus Betrayed	" "	May 26, 1889
Jesus before the High Priest	" 14: 53-64	May 12, 1895
Jesus before the Council	" 14: 55-65	June 2, 1889
" " " "	" 14: 55-72	Nov. 5, 1882
The Denial	" 14: 66-72	Dec. 6, 1874
Jesus before Pilate	" 15: 1-15	Nov. 12, 1882
" " " "	" "	May 19, 1895
Christ's Trial before Pilate	" "	June 5, 1904
Jesus before Pilate	" 15: 1-20	June 9, 1889
Jesus Mocked and Crucified	" 15: 16-26	Nov. 19, 1882
Jesus Crucified	" 15: 21-39	June 16, 1889
Jesus on the Cross	" 15: 22-37	May 26, 1895
The Crucifixion	" 15: 22-39	Dec. 13, 1874
Christ Crucified	" "	June 12, 1904
His Death on the Cross	" 15: 27-37	Nov. 26, 1882
After His Death	" 15: 38-47	Dec. 3, 1882
His Resurrection	" 16: 1-8	Dec. 10, 1882
The Resurrection of Christ (Easter)	" "	Mar. 25, 1894
The Resurrection of Jesus	" "	June 2, 1895
" " " " (Easter)	" "	Apr. 10, 1898
Jesus Risen	" 16: 1-13	June 23, 1889
The Risen Lord	" 16: 9-20	Dec. 20, 1874
After His Resurrection	" "	Dec. 17, 1882
Missionary Lesson	" 16: 14-20	June 30, 1889
Zacharias and Elisabeth	Luke 1: 5-17	Jan. 2, 1881
The Forerunner Announced	" "	Jan. 5, 1890
The Forerunner of Christ	" "	Jan. 5, 1896
The Song of Mary	" 1: 46-55	Jan. 9, 1881
" " " "	" "	Jan. 12, 1890
The Prophecy of Zacharias	" 1: 67-79	Jan. 16, 1881
The Song of Zacharias	" 1: 67-80	Jan. 19, 1890
The Birth of Jesus	" 2: 1-16	July 1, 1894
" " " "	" "	Jan. 7, 1900
The Shepherds Find Jesus	" 2: 1-20	Jan. 7, 1906
Birth of Christ the Lord	" 2: 8-20	July 7, 1878
The Birth of Jesus	" "	Jan. 23, 1881
Joy over the Child Jesus	" "	Jan. 26, 1890
The Birth of Christ (Christmas)	" "	Dec. 25, 1892
" " " "	" "	Dec. 22, 1895
Christmas Lesson	" "	Dec. 21, 1902
Simeon and the Child Jesus	" 2: 25-35	Jan. 30, 1881
Jesus Brought into the Temple	" "	Feb. 2, 1890
Presentation in the Temple	" 2: 25-38	July 8, 1894
The Childhood of Jesus	" 2: 40-52	July 14, 1878
The Boyhood of Jesus	" "	Feb. 6, 1881
Childhood and Youth of Jesus	" "	Feb. 9, 1890
The Youth of Jesus	" "	July 29, 1894
The Boy Jesus	" "	Jan. 12, 1896
" " " "	" "	Jan. 21, 1905
The Boyhood of Jesus	" "	Jan. 3, 1904
The Child Jesus Visits Jerusalem	" 2: 41-52	Jan. 14, 1900
The Preaching of John the Baptist (Temperance)	" 3: 1-17	Jan. 21, 1900
The Preaching of John the Baptist	" 3: 7-18	Feb. 13, 1881

The Ministry of John	Luke 3: 7-22	Feb. 16, 1890
Ministry of John the Baptist	" 3: 15-22	July 21, 1878
The Ministry of John the Baptist	" "	Jan. 19, 1896
The Temptation of Jesus	" 4: 1-13	Feb. 23, 1890
The Preaching of Jesus	" 4: 14-21	Feb. 20, 1881
The Early Ministry of Jesus	" 4: 14-22	Jan. 26, 1896
Jesus at Nazareth	" 4: 16-30	July 28, 1878
Jesus Rejected at Nazareth	" "	Oct. 7, 1894
Jesus at Nazareth	" "	Feb. 25, 1900
The Great Physician	" 4: 16-32	Jan. 24, 1904
The Draught of Fishes	" 4: 33-44	Mar. 2, 1890
" " " "	" 5: 1-11	Mar. 9, 1890
Jesus Calling His Disciples	" "	Aug. 4, 1878
Jesus Calls Four Disciples	" "	Mar. 16, 1890
Christ Healing the Sick	" "	Oct. 14, 1894
Christ Forgiving Sin	" 5: 12-26	Feb. 11, 1905
The Power of Jesus	" 5: 17-26	Jan. 31, 1904
The Pharisees Oppose Jesus	" "	Feb. 27, 1881
The Sermon on the Mount	" 6: 1-11	Mar. 23, 1890
Christ's Law of Love	" 6: 20-31	Feb. 2, 1896
The Sermon on the Mount	" 6: 27-38	Feb. 21, 1904
The Centurion's Faith	" 6: 41-49	Nov. 18, 1894
The Centurion's Servant Healed	" 7: 1-10	Apr. 6, 1890
Jesus' Power over Disease and Death	" "	Feb. 9, 1896
The Great Helper	" 7: 1-10	Aug. 11, 1878
The Widow of Nain	" 7: 11-17	Apr. 22, 1900
Jesus and John the Baptist	" 7: 11-18	Apr. 15, 1906
Witness of Jesus to John	" 7: 18-28	Feb. 16, 1896
Christ's Testimony to John	" 7: 19-28	Aug. 18, 1878
The Sinner's Friend	" 7: 24-35	Apr. 13, 1890
"	" 7: 36-50	Apr. 29, 1900
"	" "	Mar. 6, 1881
"	" "	Dec. 2, 1894
"	" "	Mar. 13, 1881
"	" "	Apr. 22, 1906
"	" "	Apr. 20, 1890
"	" "	May 13, 1900
"	" 7: 40-50	Aug. 25, 1878
"	" 8: 4-15	Apr. 27, 1890
"	" "	Dec. 9, 1894
"	" 8: 41, 42, 49-56	May 4, 1890
"	" 8: 43-55	Feb. 23, 1896
"	" 9: 1-6	Mar. 27, 1881
"	" 9: 10-17	May 11, 1890
"	" 9: 18-27	Mar. 1, 1896
"	" 9: 28-36	May 18, 1890
"	" "	Feb. 3, 1895
"	" "	July 29, 1900
"	" "	June 17, 1906
"	" "	Apr. 3, 1881
"	" 9: 51-62	Mar. 24, 1895
"	" 10: 1-9	"
"	" 10: 1-11, 17-20	"
"	" "	Sept. 2, 1900
"	" 10: 1-12	Apr. 24, 1904
"	" 10: 1-16	May 25, 1890
"	" 10: 17-24	Sept. 1, 1878
"	" 10: 25-37	Apr. 10, 1881
"	" "	June 1, 1890
"	" "	Feb. 17, 1895
"	" "	July 15, 1906
"	" "	Mar. 8, 1896
"	" "	Sept. 9, 1900
"	" 10: 30-37	Sept. 8, 1878
"	" 11: 1-13	June 8, 1890
"	" "	July 22, 1906
"	" "	Mar. 15, 1896
"	" "	May 1, 1904
"	" 11: 5-13	Sept. 15, 1878
"	" 11: 37-47	Apr. 17, 1881

Covetousness	Luke 12: 13-21	Apr. 24, 1881
The Rich Man's Folly	" "	June 15, 1890
Warning against Covetousness	" 12: 13-23	Sept. 22, 1878
The Rich Fool	" "	Sept. 16, 1900
Trust in Our Heavenly Father	" 12: 22-34	June 22, 1890
The Duty of Watchfulness (Tem.)	" 12: 35-46	Sept. 23, 1900
Watchfulness (Tem.)	" 12: 35-48	May 8, 1904
Faithful and Unfaithful Servants (Tem.)	" 12: 37-48	Mar. 22, 1896
Lawful Work on the Sabbath	" 13: 10-17	July 6, 1890
Warning against Formalism	" 13: 22-30	Oct. 6, 1878
Warning against Sin	" "	Apr. 5, 1896
Jesus Dining with a Pharisee	" 14: 1-14	Oct. 7, 1900
" " " " "	" "	July 29, 1906
The Gospel Feast " "	" 14: 15-24	Oct. 13, 1878
The Great Supper	" "	July 13, 1890
Parable of the Great Supper	" "	Apr. 12, 1896
" " " " "	" "	Oct. 14, 1900
False Excuses	" "	Aug. 5, 1906
Taking Up the Cross	" 14: 25-35	July 20, 1890
Lost and Found	" 15: 1-10	May 1, 1881
" " " " "	" "	July 27, 1890
The Lost Sheep and Lost Coin	" "	Oct. 21, 1900
The Prodigal Son	" 15: 11-24	Oct. 20, 1878
" " " " "	" "	May 8, 1881
" " " " "	" "	Aug. 3, 1890
The Lost "Found" (Tem.)	" "	Aug. 19, 1896
The Prodigal Son	" "	Aug. 28, 1900
" " " " "	" "	May 15, 1904
The Parable of the Two Sons	" "	Aug. 12, 1906
The Unjust Steward	" 16: 1-13	Nov. 4, 1900
The Rich Man and Lazarus	" 16: 19-31	Oct. 27, 1878
" " " " "	" "	May 15, 1881
" " " " "	" "	Aug. 10, 1890
" " " " "	" "	Apr. 26, 1896
" " " " "	" "	Nov. 11, 1900
Faith	" 17: 5-19	May 3, 1896
The Ten Lepers	" 17: 11-19	Nov. 3, 1878
" " " " "	" "	Aug. 17, 1890
The Ten Lepers Cleansed	" "	Nov. 18, 1900
Parables on Prayer	" 18: 1-14	May 22, 1881
Prevailing Prayer	" "	Aug. 24, 1890
The Judge, the Pharisee and the Publican	" 25: 10-10	Sept. 2, 1900
Whom the Lord Receives	" 18: 9-17	Nov. 10, 1878
Lessons on Prayer	" "	May 10, 1896
Entering the Kingdom	" 18: 15-30	Aug. 31, 1890
Bartimeus and Zacchæus	" 18: 35-19: 10	Sept. 2, 1906
Zacchæus the Publican	" 19: 1-10	Nov. 17, 1878
Jesus and Zacchæus the Publican	" "	Sept. 7, 1890
Zacchæus the Publican	" "	Mar. 17, 1895
" " " " "	" "	Dec. 16, 1900
Parable of "the Pounds"	" 19: 11-27	May 29, 1881
" " " " "	" "	Sept. 14, 1890
" " " " "	" "	May 17, 1896
" " " " "	" "	Dec. 23, 1900
Jesus Entering Jerusalem	" 19: 37-48	Sept. 21, 1890
Parable of the Vineyard	" 20: 9-19	Oct. 5, 1890
Jesus Teaching in the Temple	" "	May 24, 1896
Missionary Lesson	" 21: 1-4	Sept. 28, 1890
Judaism Overthrown	" 21: 8-21	Nov. 24, 1878
Destruction of Jerusalem Foretold	" 21: 20-36	May 31, 1896
The Lord's Supper	" 22: 7-20	Oct. 12, 1890
" " " " "	" 22: 10-20	Dec. 1, 1878
The Spirit of True Service	" 22: 24-37	Oct. 10, 1890
Warning to the Disciples	" "	June 7, 1896
Jesus in Gethsemane	" 22: 30-53	Oct. 26, 1890
Jesus Accused	" 22: 54-71	Nov. 2, 1890
Jesus before Pilate and Herod	" 23: 1-12	Nov. 9, 1890
Jesus Condemned	" 23: 13-25	Nov. 16, 1890

**MEMBERS OF THE LESSON COMMITTEE**



**JOHN R. PEPPER**  
1896 to date



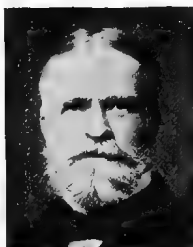
**E. B. KEPHART, D.D.**  
1896-1902



**M. RHODES, D.D.**  
1896 to date



**Prof. J. M. STIFLER**  
1899-1902



**O. P. GIFFORD, D.D.**  
1902 to date



**EDWIN L. SHURY, M.A.**  
1902 to date



**C. R. HEMPHILL, D.D.**  
1902 to date



**Prof. IRA M. PRICE**  
1902 to date



**WM. PATRICK, D.D.**  
1902 to date

		Dec. 2, 1906
Jesus before Pilate	Luke 23: 13-25	Mar. 17, 1901
Jesus and Pilate	" 23: 13-26	Dec. 8, 1878
The Cross	" 23: 33-46	Dec. 9, 1906
Jesus on the Cross	" "	June 5, 1881
The Crucifixion	" "	June 14, 1896
Jesus Crucified	" "	Nov. 23, 1890
" Crucified and Buried	" 23: 33-47	Mar. 24, 1901
Jesus Risen	" 23: 35-53	Nov. 30, 1890
The Resurrection of Christ (Easter)	" 24: 1-12	Apr. 5, 1896
The Resurrection of Jesus	" "	Apr. 7, 1901
Easter Lesson	" "	Apr. 23, 1905
The Walk to Emmaus	" 24: 13-27	Dec. 7, 1890
" " " "	" 24: 13-32	Dec. 15, 1878
" " " "	" "	June 12, 1881
" " " "	" "	June 9, 1895
Jesus Made "Known	" 24: 13-35	Apr. 21, 1901
The Risen Lord	" 24: 28-43	Dec. 14, 1890
Jesus Ascends into Heaven	" 25: 36-53	June 21, 1896
The Saviour's Last Words	" "	Dec. 23, 1906
The Gospel for the World (Missionary)	" 24: 44-53	Dec. 22, 1878
Jesus' Parting Words	" "	June 26, 1881
The Saviour's Parting Words (Miss'y)	" "	Dec. 21, 1890
Jesus Ascends into Heaven	" "	June 23, 1895
	(Acts 1: 1-11)	May 19, 1901
The Word Made Flesh	John 1: 1-14	July 4, 1875
Christ the True Light	" "	Jan. 1, 1899
Christmas Lesson	" "	Dec. 23, 1906
The Word Made Flesh	" 1: 1-18	Apr. 4, 1886
Christ "the Life and "Light of Men	" "	July 5, 1891
The Witness of John the Baptist to Jesus	" "	Jan. 1, 1905
Christ's First Disciples	" 1: 19-34	Jan. 8, 1905
Following the Lamb	" 1: 29-42	July 12, 1891
Christ's First Disciples	" 1: 35-46	July 11, 1875
The First Disciple of Jesus	" "	Jan. 8, 1899
First Disciples of Jesus	" "	Feb. 4, 1900
The First Disciples	" 1: 35-40	Aug. 19, 1894
Jesus Wins His First Disciple	" 1: 35-51	Apr. 11, 1886
Jesus at the Marriage	" "	Jan. 15, 1905
The First Miracle	" 2: 1-11	July 18, 1875
Christ's First Miracle	" "	Apr. 18, 1886
First Miracle of Jesus	" "	July 19, 1891
The First Miracle in Cana	" "	Aug. 26, 1894
Christ's First Miracle	" "	Jan. 22, 1905
Jesus Cleansing the Temple	" 2: 1-11	Jan. 15, 1899
Jesus and Nicodemus	" 2: 13-25	Sept. 2, 1894
Christ and Nicodemus	" 3: 1-16	Sept. 9, 1894
" " "	" "	Jan. 22, 1899
Jesus and Nicodemus	" 3: 1-17	July 26, 1891
" " "	" 3: 1-18	Apr. 25, 1886
" " "	" "	Feb. 11, 1900
The New Birth	" 3: 1-15	June 29, 1905
The Water of Life	" 3: 7-17	July 25, 1875
Christ at Jacob's Well	" 4: 5-15	Aug. 1, 1875
" " "	" "	Jan. 29, 1899
Jesus at the Well	" 4: 5-14	Feb. 5, 1905
Christ at Jacob's Well	" 4: 5-26	May 2, 1886
Jesus at Jacob's Well	" "	Aug. 2, 1891
" " "	" "	Feb. 18, 1900
Sowing and Reaping	" 4: 9-26	Sept. 16, 1894
The Nobleman's Son	" 4: 27-42	May 9, 1886
The Nobleman's Son Healed	" 4: 43-54	May 16, 1886
The Second Miracle in Cana	" "	Feb. 5, 1899
Jesus at Bethesda	" "	Feb. 12, 1905
" " "	" 5: 5-15	Aug. 8, 1875
" " "	" 5: 5-18	May 23, 1886
" " "	" 5: 1-15	Feb. 19, 1905



Christ's Divine Authority	John 5: 17-27	Feb. 12, 1899
Christ's Authority	" 5: 17-30	Aug. 9, 1891
The Five Thousand Fed	" 6: 1-14	Aug. 16, 1891
Christ Feeding the Five Thousand	" "	Feb. 10, 1899
Jesus Feeding Five Thousand	" 6: 1-21	May 30, 1880
The Miracle of the Loaves and Fishes	" 6: 1-14	Feb. 26, 1905
The Feeding of Five Thousand	" 6: 5-14	June 17, 1900
Jesus the Bread of Life	" 6: 22-40	June 6, 1886
" " " " " "	" "	July 8, 1900
Christ the Bread of Life	" 6: 25-35	Jan. 20, 1895
" " " " " "	" 6: 26-40	Aug. 23, 1891
The Bread of "Life" "	" 6: 47-58	Aug. 15, 1875
Christ at the Feast	" 7: 14, 28-37	Feb. 26, 1899
" " " " " "	" 7: 31-44	Aug. 30, 1891
Jesus at the Feast	" 7: 37-46	Mar. 5, 1905
Jesus the Christ	" 7: 37-52	June 13, 1886
" " " " " "	" 7: 40-46	Aug. 22, 1875
Christ Freeing from Sin (Tem.)	" 8: 12, 31-36	Mar. 5, 1890
Freedom by the Truth	" 8: 28-36	Aug. 29, 1875
Jesus and Abraham	" 8: 31-38, 44-59	June 20, 1886
The Slavery of Sin	" 8: 31-40	Mar. 12, 1905
The True Children of God	" 8: 31-47	Sept. 6, 1891
The Light of the World	" 9: 1-11	Sept. 5, 1875
Christ and the Man Born Blind	" "	Feb. 24, 1895
Christ Healing the Blind Man	" "	Mar. 12, 1899
Christ Healing the Man Born Blind	" "	Mar. 19, 1905
Christ Healing the Blind Man	" 9: 1-11, 35-38	Sept. 13, 1891
Jesus and the Blind Man	" 9: 1-17	July 4, 1886
The Man Born Blind	" "	Aug. 19, 1900
The Good Shepherd	" 10: 1-11	Sept. 12, 1875
Christ the Good Shepherd	" 10: 1-16	Sept. 20, 1891
" " " " " "	" "	Mar. 19, 1899
Jesus the Good Shepherd	" "	Aug. 26, 1900
" " " " " "	" 10: 1-18	July 11, 1886
" " " " " "	" 10: 7-18	Apr. 2, 1905
The Death of Lazraus	" 11: 1-16	July 18, 1886
The Resurrection of Lazarus	" 11: 17-44	July 25, 1886
Christ Raising Lazarus	" 11: 21-44	Oct. 4, 1891
The Raising of Lazarus	" 11: 30-45	Mar. 3, 1895
" " " " " (Easter)	" 11: 32-45	Apr. 2, 1899
" " " " " "	" "	Apr. 9, 1905
The Resurrection and the Life	" 11: 34-44	Sept. 19, 1875
Christ Rejected (Review)	" 11: 47-53	Sept. 26, 1875
The Anointing in Bethany	" 12: 1-11	Apr. 9, 1899
The Supper at Bethany	" "	Apr. 16, 1905
Jesus Honored	" 12: 1-16	Aug. 1, 1886
The Entry of Jesus into Jerusalem	" 12: 12-26	Apr. 23, 1905
Greeks Seeking Jesus	" 12: 20-33	Jan. 20, 1901
Gentiles Seeking Jesus	" 12: 20-36	Aug. 8, 1886
Christ Foretelling His Death	" "	Oct. 11, 1891
Jesus Lifted Up	" 12: 23-33	Oct. 3, 1875
Washing the Disciples' Feet	" 13: 1-9	Oct. 10, 1875
" " " " " "	" 14: 1-14	Apr. 30, 1905
Jesus Teaching Humility	" 14: 1-17	Aug. 15, 1886
Washing the Disciples' Feet	" "	Oct. 18, 1891
Jesus Teaching Humility	" "	Apr. 16, 1899
Warning to Judas and Peter	" 14: 21-38	Aug. 22, 1886
Many Mansions	" 14: 1-7	Oct. 17, 1875
Christ Comforting His Disciples	" 14: 1-3, 15-27	Oct. 25, 1891
Jesus Comforting His Disciples	" 14: 1-14	Aug. 29, 1886
Jesus the Way and the Truth and the Life	" "	Apr. 23, 1899
The Comforter Promised	" 14: 15-27	Apr. 30, 1899
The Promise of the Father	" "	June 3, 1906
The Vine and the Branches	" 15: 1-8	Oct. 24, 1875
" " " " " "	" 15: 1-11	May 7, 1899
" " " " " "	" 15: 1-12	May 7, 1905
Jesus the True Vine	" 15: 1-16	Sept. 5, 1886

Christ the True Vine	John 15: 1-16	Nov. 1, 1891
Friends and Foes of Jesus	" 15: 11-19	Oct. 31, 1875
The Work of the Holy Spirit	" 16: 1-15	Nov. 8, 1891
The Mission of the Spirit	" 16: 5-20	Sept. 12, 1886
The Comforter Promised	" 16: 5-15	June 11, 1905
The Work of the Spirit	" 16: 7-14	Nov. 7, 1875
Christ's Prayer for His Disciples	" 17: 1-19	Nov. 15, 1891
Jesus Interceding	" 17: 1-26	Sept. 19, 1886
"	" 17: 15-21	Nov. 14, 1875
Jesus Prays for His Followers	" 17: 15-26	May 14, 1905
Christ Betrayed	" 18: 1-13	Nov. 22, 1891
Jesus Betrayed	" 18: 1-14	Oct. 3, 1886
Christ Betrayed and Arrested	" "	May 14, 1899
Jesus Betrayed	" "	Mar. 3, 1901
Christ before the High Priest	" 18: 15-27	May 21, 1899
Jesus before Pilate	" 18: 28-40	Oct. 10, 1886
"	" "	May 28, 1899
"	" "	May 21, 1905
Jesus the King	" 18: 33-38	Nov. 21, 1875
Jesus Delivered to be Crucified	" 19: 1-16	Oct. 17, 1886
Christ before Pilate	" "	Nov. 29, 1891
Jesus Crucified	" 19: 17-30	Oct. 24, 1886
Christ Crucified	" "	Dec. 6, 1891
"	" "	June 4, 1899
The Crucifixion	" "	May 28, 1905
Jesus on the Cross	" 19: 25-30	Nov. 28, 1875
Jesus Risen	" 20: 1-18	Oct. 31, 1886
Christ Risen	" "	Dec. 13, 1891
Easter Lesson	" 20: 6-18	Mar. 30, 1902
Jesus and Mary	" 20: 11-18	Dec. 5, 1875
Jesus Appears to Mary	" "	Apr. 14, 1901
Easter Lesson	" "	Apr. 3, 1904
Christ Risen	" 20: 11-20	June 11, 1899
The Resurrection	" 20: 11-23	June 4, 1905
Jesus Appears to the Apostles	" 20: 19-29	Apr. 28, 1901
Thomas Convinced	" 20: 19-31	Nov. 7, 1886
Jesus and Thomas	" 20: 24-31	Dec. 12, 1875
The Risen Christ and His Disciples	" 21: 1-14	Dec. 20, 1891
Peter and the Risen Lord	" 21: 4-17	June 16, 1895
Peter Restored	" 21: 4-19	Nov. 14, 1886
Jesus and Peter	" 21: 15-22	Dec. 19, 1875
"	" "	May 5, 1901
Jesus Ascends into Heaven	Acts 1: 1-11	May 19, 1901
	(Luke 24: 44-53)	
The Promise of Power	" 1: 1-11	Jan. 5, 1902
The Ascending Lord	" 1: 1-12	Apr. 2, 1876
The Ascension of Christ	" "	July 3, 1892
The Ascending Lord	" 1: 1-14	Jan. 7, 1883
Christ's Ascension	" "	Jan. 3, 1897
The Day of Pentecost	" 2: 1-11	Apr. 9, 1876
The Holy Spirit Given	" "	May 26, 1901
The Promise of Power Fulfilled	" "	Jan. 12, 1902
The Day of Pentecost	" "	May 22, 1904
The Descent of the Spirit	" 2: 1-12	July 10, 1892
The Holy Spirit Given	" 2: 1-13	Jan. 10, 1897
The Descending Spirit	" 2: 1-16	Jan. 14, 1883
Peter's Defense	" 2: 12-28	Apr. 16, 1876
The Exalted Saviour	" 2: 32-41	Jan. 7, 1872
A Multitude Converted	" 2: 32-47	Jan. 17, 1897
The Early Christian Church	" 2: 37-47	Apr. 23, 1876
The Believing People	" "	Jan. 21, 1883
The First Christian Church	" "	July 17, 1892
The Early Christian Church	" "	Jan. 19, 1902
The Lame Man Healed	" 3: 1-10	Jan. 26, 1902
"	" 3: 1-11	Apr. 30, 1876
The Healing Power	" "	Jan. 28, 1883
The Lame Man Healed	" 3: 1-16	July 24, 1892
"	" "	Jan. 24, 1897

The Prince of Life	Acts 3: 12-21	Feb. 4, 1883
The Power of Jesus' Name	" 3: 12-26	May 7, 1870
The First Persecution	" 4: 1-12	Feb. 2, 1902
None Other Name	" 4: 1-14	Feb. 11, 1883
The Boldness of Peter and John	" "	Jan. 31, 1897
Peter and John before the Council	" 4: 1-18	July 31, 1892
Christian Courage	" 4: 8-22	May 14, 1876
	" 4: 18-31	Feb. 18, 1883
The Apostles' Confidence in God	" 4: 10-31	Aug. 7, 1892
Christian Fellowship	" 4: 23-37	May 21, 1876
True and False Giving	" 4: 32-5: 11	Feb. 7, 1897
Lying unto God	" 5: 1-11	May 28, 1876
Ananias and Sapphira	" "	Feb. 25, 1883
	" "	Aug. 14, 1892
The Sin of Lying	" "	Feb. 9, 1902
The Apostles in Prison	" 5: 12-26	June 4, 1876
Persecution Renewed	" 5: 17-32	Mar. 4, 1883
The Prison Opened	" "	Feb. 14, 1897
The Apostles Persecuted	" 5: 25-41	Aug. 21, 1892
The Apostles before the Council	" 5: 27-42	June 11, 1876
The Second Persecution	" 5: 32-42	Feb. 16, 1902
The Seven Chosen	" 6: 1-15	June 18, 1876
	" "	Mar. 11, 1883
The Arrest of Stephen	" 6: 7-15	Feb. 23, 1902
The First Christian Martyr	" 6: 8-15; 7: 54-60	Feb. 21, 1897
Stephen's Defense	" 7: 1-19	Oct. 1, 1876
	" 7: 35-50	Oct. 8, 1876
Stephen's Martyrdom	" 7: 51-60	Oct. 15, 1876
The Stoning of Stephen	" 7: 54-8: 2	Mar. 2, 1902
The First Christian Martyr	" 7: 54-60; 8: 1-4	Mar. 18, 1883
" " " "	" " " "	Aug. 28, 1892
The Disciples Dispersed	" 8: 1-17	Feb. 28, 1897
The Disciples Scattered	" 8: 3-13	Mar. 9, 1902
Philip Preaching at Samaria (Miss'y)	" 8: 5-25	Sept. 4, 1892
Simon the Sorcerer	" 8: 9-25	Oct. 22, 1876
	" 8: 14-25	Apr. 1, 1883
Philip and the Ethiopian	" 8: 26-40	Oct. 29, 1876
" " " "	" "	Apr. 8, 1883
" " " "	" "	Sept. 11, 1892
The Ethiopian Convert	" "	Mar. 7, 1897
The Ethiopian Converted	" 8: 29-39	Mar. 16, 1902
Saul of Tarsus Converted	" 9: 1-12	Apr. 6, 1902
Saul, the Persecutor, Converted	" 9: 1-12, 17-20	Mar. 14, 1897
Saul's Conversion	" 9: 1-18	Nov. 5, 1876
	" "	Apr. 15, 1883
Saul of Tarsus Converted	" 9: 1-20	Oct. 2, 1892
Saul's Early Ministry	" 9: 10-30	Nov. 12, 1876
Saul Preaching Christ	" 9: 10-31	Apr. 22, 1883
Dorcas Restored to Life	" 9: 31-43	Nov. 10, 1876
Peter Working Miracles	" 9: 32-43	Apr. 29, 1883
Dorcas Raised to Life	" "	Oct. 9, 1892
Peter Working Miracles	" "	Apr. 4, 1897
Peter, Aeneas and Dorcas	" "	Apr. 13, 1902
Peter's Vision	" 10: 1-20	Nov. 26, 1876
" " " "	" "	Oct. 16, 1892
Missionary Lesson	" 10: 25-35	Sept. 27, 1893
Peter Preaching to the Gentiles	" 10: 30-44	May 6, 1881
Conversion of Cornelius	" "	Apr. 11, 1897
Peter at Caesarea	" 10: 30-48	Oct. 23, 1892
Peter and Cornelius	" 10: 34-44	Apr. 20, 1902
The Gentiles Received	" 10: 34-48	Dec. 3, 1876
Gentiles Received into the Church	" 11: 4-15	Apr. 27, 1902
Gentiles Converted at Antioch	" 11: 19-26	Apr. 18, 1897
Spread of the Gospel	" 11: 19-30	Dec. 10, 1876
The Spread of the Gospel	" "	May 13, 1883
The Gospel Preached at Antioch	" "	Oct. 30, 1892

The Church at Antioch in Syria	Acts 11: 19-30	May 4, 1902
Peter Delivered from Prison	" 12: 1-9	May 11, 1902
Peter's Release	" 12: 1-17	Dec. 17, 1876
Herod and Peter	" "	May 20, 1883
Peter Delivered from Prison	" "	Nov. 6, 1892
" " " "	" 12: 5-17	Apr. 25, 1897
Paul and Barnabas in Cyprus	" 13: 1-12	May 27, 1883
The Early Christian Missionaries	" "	May 18, 1902
Paul in Cyprus	" 13: 1-13	July 1, 1877
The First Christian Missionary	" "	Nov. 13, 1892
Paul Begins His First Missionary Journey	" "	May 2, 1897
At Antioch	" 13: 13-16, 43-52	June 3, 1883
Paul Preaching to the Jews	" 13: 26-39	May 9, 1897
Paul at Antioch	" 13: 26-41	July 8, 1877
Paul's First Missionary Sermon	" 13: 26-43	Nov. 20, 1892
Turning of the Gentiles	" 13: 42-52	July 15, 1877
Paul at Antioch in Pisidia	" 13: 43-52	May 25, 1902
The Apostles Turning to the Gentiles	" 13: 44-14: 7	Nov. 27, 1892
At Iconium and Lystra	" 14: 1-18	June 10, 1883
Paul at Lystra	" 14: 8-19	June 1, 1902
" " " "	" 14: 8-20	July 22, 1877
Work among the Gentiles	" 14: 8-22	Dec. 4, 1892
Paul Preaching to the Gentiles	" 14: 11-22	May 16, 1897
End of First Missionary Journey	" 14: 19-28	June 17, 1883
The Conference at Jerusalem	" 15: 1-6, 22-29	May 23, 1897
" " " "	" 15: 1-11	Jan. 6, 1884
The Apostolic Council	" 15: 12-29	Dec. 11, 1892
The Yoke Broken	" 15: 22-31	July 29, 1877
The Council at Jerusalem	" 15: 22-33	June 8, 1902
Paul's Second Missionary Journey	" 15: 35-41; 16: 1-10	Feb. 3, 1884
Paul Sent to Macedonia	" 16: 1-15	Aug. 5, 1877
Paul Called to Europe	" 16: 6-15	July 2, 1893
First Conversion in Europe	" "	July 4, 1897
Paul Crosses to Europe	" "	June 15, 1902
The Conversion of Lydia	" 16: 11-24	Feb. 10, 1884
Paul at Philippi	" 16: 19-34	July 9, 1893
Paul and Silas in Prison	" 16: 22-34	Aug. 12, 1877
Paul and the Philippian Jailer	" "	July 11, 1897
Paul and Silas at Philippi	" "	Jan. 4, 1903
The Conversion of the Jailer	" 16: 25-40	Feb. 17, 1884
Paul at Thessalonica and Beræa	" 17: 1-12	July 18, 1897
" " " "	" "	Jan. 18, 1903
Thessalonians and Beræans	" 17: 1-14	Aug. 19, 1877
" " " "	" "	Feb. 24, 1884
Paul at Athens	" 17: 22-31	July 16, 1893
" " " "	" 17: 22-34	Aug. 26, 1877
" " " "	" "	Mar. 2, 1884
Paul Preaching at Athens	" "	July 25, 1897
Paul at Athens	" "	Feb. 1, 1903
Paul at Corinth	" 18: 1-11	Sept. 2, 1877
" " " "	" "	July 23, 1893
Paul's Ministry in Corinth	" "	Aug. 1, 1897
The Church at Corinth Founded	" "	Feb. 8, 1903
Paul at Corinth	" 18: 1-17	Mar. 9, 1884
Paul's Third Missionary Journey	" 18: 23-28	Apr. 6, 1884
Paul and Apollos	" 18: 24-19: 6	Mar. 1, 1903
Paul at Ephesus	" 19: 1-12	Sept. 9, 1877
" " " "	" "	July 30, 1893
" " " "	" 19: 8-22	Apr. 13, 1884
" " " "	" 19: 13-20	Mar. 8, 1903
Power of the Word	" 19: 17-28	Sept. 16, 1877
Paul Opposed at Ephesus	" 19: 21-34	Aug. 29, 1897
The Uproar at Ephesus	" 19: 23-41; 21: 1, 2	May 18, 1884
The Riot at Ephesus	" 19: 29-40	Mar. 15, 1903
Paul at Troas	" 20: 2-16	Jan. 4, 1885
Paul at Miletus	" 20: 17-27	Jan. 11, 1885

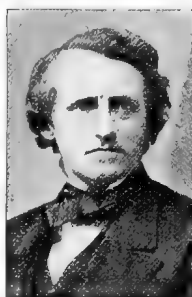
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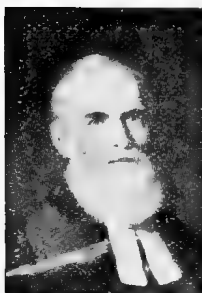
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1872-1878



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1872-1876



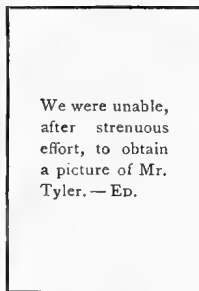
**Prof. AUSTIN PHELPS**  
1878



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1878-1884

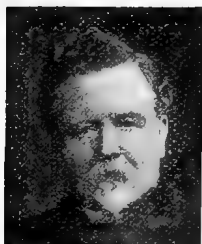


**W. W. MOORE, D.D.**  
1896-1902



We were unable,  
after strenuous  
effort, to obtain  
a picture of Mr.  
Tyler. — Ed.

**J. B. TYLER**  
1874-1878



**Mr. F. F. BELSEY**



**Mr. EDWARD TOWERS**

**World's Convention  
Presidents**

THE article "From Milan to Jerusalem" tells the story of the World's Sunday-school Conventions. In addition to the pictures of Mr. Jacobs and Mr. Warren, which appear elsewhere, we give here

the pictures of the two distinguished men who served in 1889 and 1898.

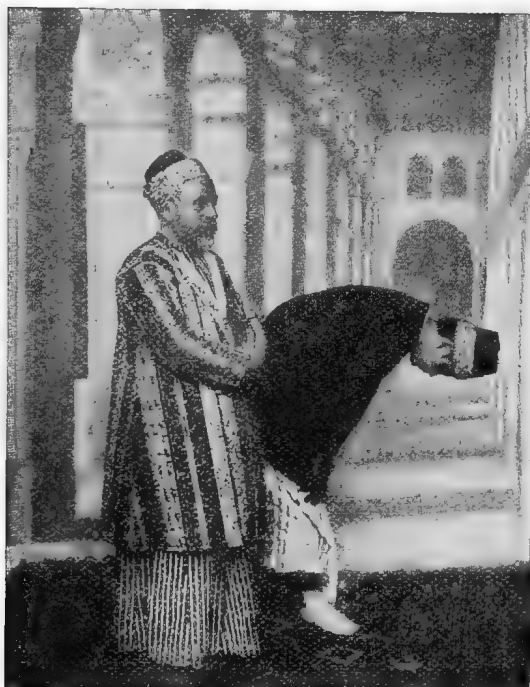
Paul at Miletus	Acts 20: 17-32	Sept. 23, 1877
Paul's Address to the Ephesian Elders	" 20: 22-35	Aug. 6, 1893
Paul's Farewell	" 20: 28-38	Sept. 19, 1897
Paul's Farewell to Ephesus	" "	Jan. 18, 1885
Paul Going to Jerusalem	" 21: 1-14	Apr. 5, 1903
Paul's Last Journey to Jerusalem	" 21: 1-15	Jan. 25, 1885
Paul's Journey to Jerusalem	" 21: 3-12	Oct. 3, 1897
Paul at Caesarea	" 21: 8-15	Apr. 26, 1903
Paul at Jerusalem	" 21: 15-26	Oct. 7, 1877
" " "	" 21: 27-39	Feb. 1, 1885
" " "	" "	Oct. 14, 1877
Paul Assailed	" 21: 27-40	Aug. 13, 1893
Paul Arrested	" 21: 30-39	Feb. 8, 1885
Paul's Defense	" 22: 1-21	May 3, 1903
Jesus Appears to Paul	" 22: 6-16	Feb. 15, 1885
Paul and the Bigoted Jews	" 22: 17-30	June 9, 1901
Paul a Prisoner at Jerusalem	" "	Oct. 21, 1877
Paul before the Council	" 23: 1-11	Oct. 10, 1897
" " "	" "	Oct. 28, 1877
The Plot against Paul	" 23: 12-22	Feb. 22, 1885
Paul Sent to Felix	" 23: 12-24	May 10, 1903
Paul before Felix	" 24: 10-16, 24-26	Mar. 1, 1885
" " "	" 24: 10-25	May 17, 1903
" " "	" "	Nov. 4, 1877
Paul before the Roman Governor	" "	Aug. 20, 1893
Paul before Felix	" 24: 10-27	Oct. 17, 1897
Paul before Agrippa	" 26: 1-18	Mar. 8, 1885
" " "	" 26: 6-20	Mar. 15, 1885
" " "	" 26: 19-29	Nov. 11, 1877
Paul Vindicated	" 26: 19-32	May 24, 1903
Paul before Agrippa	" "	Mar. 22, 1885
Paul before King Agrippa	" "	Aug. 27, 1893
Almost Persuaded	" 26: 21-29	Oct. 24, 1897
Paul's Voyage	" 27: 1, 2, 14-26	Nov. 18, 1877
Paul's Voyage and Shipwreck	" 27: 13-26	Apr. 5, 1885
Paul in the Storm	" 27: 14-26	Oct. 31, 1897
Paul's Shipwreck	" 27: 27-44	Nov. 25, 1877
Paul Shipwrecked	" 27: 30-44	Apr. 12, 1885
The Deliverance	" 27: 33-44	Sept. 3, 1893
Paul's Voyage and Shipwreck	" "	Dec. 2, 1877
Paul in Melita	" 28: 1-10	June 7, 1903
Paul Going to Rome	" 28: 1-15	Dec. 9, 1877
Paul in Melita and Rome	" 28: 1-16	Apr. 19, 1885
Paul at Rome	" 28: 16-24, 30, 31	Nov. 7, 1897
" " "	" 28: 16-31	June 14, 1903
" " "	" "	Dec. 16, 1877
Paul's Ministry in Rome	" 28: 17-31	Apr. 26, 1885
Paul at Rome	" 28: 20-31	Nov. 14, 1897
" " "	" "	Sept. 10, 1893
The Power of the Gospel	Rom. 1: 8-17	Oct. 1, 1893
Redemption in Christ	" 3: 19-26	Oct. 8, 1893
Justification by Faith	" 3: 19-31	June 8, 1884
Peace with God	" 5: 1-10	July 7, 1872
" " "	" "	July 6, 1879
Justification by Faith	" 5: 1-11	Oct. 15, 1893
The Life-Giving Spirit	" 8: 1-14	May 31, 1903
The Contrast	" 8: 6-18	July 14, 1872
The Security of Believers	" 8: 28-39	July 13, 1879
The Blessedness of Believers	" "	June 15, 1884
Faith and Confession	" 10: 4-13	July 21, 1872
A Living Sacrifice	" 12: 1-8	July 28, 1872
Christian Living	" 12: 1-15	Oct. 22, 1893
" " "	" 12: 9-21	Aug. 4, 1872
" " "	" "	Sept. 12, 1897
Obedience to Law	" 13: 1-10	June 22, 1884
The Law of Love (Tem.)	" 13: 7-14	Apr. 19, 1903

Love Fulfilling the Law	Rom. 13: 8-14	Aug. 11, 1872
Temperance Lesson	" "	Sept. 25, 1887
Purity of Life (Tem.)	" "	Mar. 24, 1895
Temperance Lesson	" "	June 22, 1902
Accountability to God	" 14: 7-13	Aug. 18, 1872
Personal Responsibility (Tem.)	" 14: 10-21	June 20, 1897
Temperance Lesson	" 14: 12-23	Dec. 25, 1892
Personal Responsibility (Tem.)	" "	Sept. 17, 1893
World's Temperance Sunday	" "	Nov. 20, 1904
Help One Another	" 15: 1-7	Aug. 25, 1872
Paul's Preaching	1 Cor. 1: 17-31	Apr. 20, 1884
The Cross	" 1: 18-25	Sept. 1, 1872
Husbandmen and Builders	" 3: 6-15	Sept. 8, 1872
The Temple of God	" 3: 16-23	Sept. 15, 1872
Abstinence for the Sake of Others	" 8: 1-13	Apr. 27, 1884
Temperance Lesson	" "	June 24, 1888
Abstinence for the Sake of Others (Tem.)	" "	Oct. 29, 1893
Abstinence for the Sake of Others (Tem.)	" "	Aug. 15, 1897
Temperance Lesson	" 8: 4-13	June 30, 1889
Christian Self-Control (Tem.)	" "	Feb. 15, 1903
Christian Self-Restraint (Tem.)	" 9: 10-27	Mar. 21, 1897
The Race and the Prize (Tem.)	" 9: 22-27	Sept. 25, 1881
Abstinence for the Sake of Others (Tem.)	" 10: 23-33	Nov. 26, 1905
The Lord's Supper Profaned (Tem.)	" 11: 20-34	Sept. 25, 1892
Christian Love	" 13: 1-13	July 20, 1879
" " "	" "	May 4, 1884
The "Excellence" of Christian Love	" "	Aug. 22, 1897
Charity the Greatest	" 13: 1-15	Sept. 22, 1872
Christian Love	" 13	Feb. 22, 1903
Easter Lesson	" 15: 3-14	Apr. 14, 1895
The Resurrection	" 15: 12-26	Nov. 5, 1893
The Resurrection (Easter)	" "	Apr. 18, 1879
" " "	" 15: 20, 21	50-58
Victory over Death	" 15: 50-58	Apr. 12, 1903
" " "	" "	July 27, 1879
" " "	" "	May 11, 1884
The Ministry of Reconciliation	2 Cor. 5: 14-21	Aug. 3, 1879
The Grace of Liberty	" 8: 1-12	Nov. 12, 1893
Gentiles Giving for Jewish Christians	" 9: 1-11	Sept. 5, 1897
Liberal Giving	" 9: 1-15	May 25, 1884
The Power of Christ	" 12: 1-10	Jan. 21, 1872
Christian Liberty	Gal. 4: 1-16	June 1, 1884
Temperance Lesson	" 5: 16-26	Mar. 25, 1888
" " "	" 5: 15-26; 6: 7, 8	Oct. 30, 1906
The Fruit of the Spirit	" 5: 22-26; 6: 1-9	Aug. 10, 1879
Temperance Lesson	" 6: 1-10	Mar. 30, 1890
Paul's Message to the Ephesians	Eph. 2: 1-10	Mar. 22, 1903
Imitation of Christ	" 4: 20-32	Nov. 19, 1893
Temperance Lesson	" 5: 11-21	Mar. 23, 1902
" " "	" 5: 15-21	Mar. 31, 1889
Obedience	" 6: 1-13	May 3, 1885
The Christian Armor	" 6: 10-20	Aug. 17, 1879
" " "	" "	Nov. 21, 1897
Christ's Humility and Exultation	Phil. 2: 1-11	Dec. 5, 1897
The Mind of Christ	" 2: 1-13	Aug. 24, 1879
Christ Our Example	" 2: 5-16	May 10, 1885
Christian Living	" 4: 1-13	Jan. 11, 1903
Christian Contentment	" 4: 4-13	May 17, 1885
The New Life in Christ (Tem.)	Col. 3: 1-15	June 18, 1899
The Christian Home	" 3: 12-25	Nov. 26, 1893
Practical Religion	" 3: 16-25	Aug. 31, 1879

Missionary Lesson	1 Thes. 1: 1-10	Sept. 30, 1888
Working and Waiting for Christ	" 4: 0-5-2	Aug. 8, 1897
The Coming of the Lord	" 4: 13-18	Sept. 7, 1879
" " " " "	" 4: 13-18; 5: 1-8	Mar. 16, 1884
Paul's Counsel to the Thessalonians	" 5: 14-28	Jan. 25, 1903
Christian Diligence	2 Thes. 3: 1-18	Mar. 23, 1884
The Faithful Saying	1 Tim. 1: 15-20; 2: 1-6	May 24, 1885
The Christian in the World	" 6: 6-16	Sept. 14, 1879
Paul's Advice to Timothy	2 Tim. 1: 1-7; 3: 14-17	June 13, 1897
Paul's Charge to Timothy	" 3: 14-17; 4: 1-8	May 31, 1885
Paul's Last Words "	" 3: 14-4: 8	June 21, 1903
" " "	" 4: 1-8	Dec. 23, 1877
" " "	" 4: 1-8, 16-18	Dec. 12, 1897
Sober Living (Tem.)	Titus 2: 1-15	Nov. 25, 1900
The Christian Citizen	" 3: 1-9	Sept. 21, 1879
A Christmas Lesson	Heb. 1: 1-9	Dec. 25, 1898
God's Message by His Son	" 1: 1-8; 2: 1-4	June 7, 1885
Our Great High Priest	" 4: 14-16; 5: 1-6	Oct. 5, 1879
The Types Explained	" 9: 1-12	Oct. 12, 1879
The Priesthood of Christ	" "	June 14, 1885
Jesus Our High Priest in Heaven	" 9: 11-14, 24-28	June 2, 1901
The Living Mediator	" 9: 23-28	Jan. 14, 1872
The Triumphs of Faith	" 11: 1-10	Oct. 10, 1879
Hearing and Doing	James 1: 16-27	Jan. 13, 1884
Grateful Obedience	" "	Dec. 3, 1893
Christian Faith Leads to Good Works	" 2: 14-23	May 30, 1897
Faith and Works	" 2: 14-26	Oct. 26, 1879
Sins of the Tongue	" 3: 1-13	June 6, 1897
The Power of the Tongue	" 3: 1-18	Jan. 20, 1884
Living as in God's Sight	" 4: 7-17	Jan. 27, 1884
The Heavenly Inheritance	1 Peter 1: 1-12	Dec. 10, 1893
The Perfect Pattern	" 2: 10-25	Nov. 2, 1879
Salutary Warnings (Tem.)	" 4: 1-8	Nov. 28, 1897
Abstinence from Evil (Tem.)	" 4: 1-11	Sept. 20, 1903
Christian Progress	2 Peter 1: 1-11	June 21, 1885
The Perfect Saviour	John 1: 1-10	Nov. 9, 1879
Walking in the Light	" 1: 5-10; 2: 1-6	Nov. 21, 1886
John's Message about Sin and Salvation	" 1: 5-2: 6	Dec. 19, 1897
The Love of the Father	" 4: 7-16	Nov. 16, 1879
God's Love in the Gift of His Son (Christmas)	" 4: 9-16	Dec. 26, 1897
John's Vision of Christ	Rev. 1: 4-18	Nov. 28, 1886
The Glorified Saviour	" 1: 9-20	Dec. 17, 1893
Jesus Appears to John	" "	June 16, 1901
The Glorified Saviour	" 1: 10-20	Nov. 23, 1879
The Message of the Risen Christ	" "	June 11, 1905
The Glorified Son of Man	" 1: 12-20	Jan. 28, 1872
To the Church of Ephesus	" 2: 1-7	Feb. 4, 1872
To the Church of Smyrna and Pergamos	" 2: 8-17	Feb. 11, 1872
To the Church of Sardis	" 3: 1-6	Feb. 18, 1872
The Message to the Churches	" 3: 1-13	Nov. 30, 1879
To the Church of Philadelphia	" 3: 7-13	Feb. 25, 1872
To the Church of Laodicea	" 3: 14-22	Mar. 3, 1872
The Sealed Book	" 5: 1-14	Mar. 10, 1872



The Heavenly Song	Rev. 5: 1-14	Dec. 7, 1879
Worshipping God and the Lamb	" "	Dec. 5, 1886
The Lamb in the Midst of the Throne	" 7: 9-17	Mar. 17, 1872
The Saints in Heaven	" "	Dec. 12, 1886
A New Heaven and a New Earth (Tem.)	" 21: 1-7, 22-27	June 23, 1901
The Heavenly City	" 21: 21-27; 22: 1-5	Dec. 14, 1879
The Heavenly Home	" 22: 1-11	June 18, 1905
The Great Invitation	" 22: 8-21	Dec. 19, 1886
The Great Invitation (Missionary)	" "	Dec. 24 1893
Alpha and Omega	" 22: 10-17	Mar. 24, 1872
The Last Words	" 22: 10-21	Dec. 21, 1879



MOSLEMS' ATTITUDES DURING PRAYER  
(From *Glimpses of Bible Lands*)

## The Beginners' Course

Mrs. J. WOODBRIDGE BARNES

THE desire for special lessons for the young children is not a new one. In 1894 the International Primary Department appealed to the Lesson Committee for such a course; it was granted, and in 1896, the first year, a Primary Course appeared in *The Sunday School Times*. But the course was used by few.

The International Primary Department continued its activity, and the next Lesson Committee appointed a sub-committee on the matter. There began a season of systematic experimentation by the New Jersey primary workers through their state association. They "were a unit in their conviction that the Sunday-schools of America must stand together, and that no separate courses independent of the International Lesson Committee should come in to divide the forces." Convinced also that private courses, protected by copyright, were not what was needed, they issued at their own expense a two-years course of lessons called "Bible Lessons for Little Beginners," written by Margaret Cushman. These were printed in the state paper known as *The Messenger*. The specifications were left free, and they followed such lines as would aid the Lesson Committee in its work. This was done with the knowledge of the Lesson Committee and with its sanction. As a result, hundreds of schools adopted the lessons, and from this experiment valuable results were obtained. Best of all, perhaps, they created a demand which was soon felt by the denominations.

In 1901 the sub-committee, at the suggestion of the Editorial Association, issued a *one-year* course. The International Primary Department, believing that the results of previous experiments had proved a two-years course to be preferable, and also that this one-year course could be improved, introduced into the Denver Convention (1902) a resolution which was unanimously

adopted, that the new Lesson Committee prepare an *entirely new two-years* course.

This was done, and the present International Two-Years Course for Beginners is the result.

Why is a special course for children under six needed? is often asked. The following are some of the reasons urged:

1. A child of four or five is unlike one of six, seven or eight in its physical, mental and spiritual nature. In these early years, the rapid growth of the brain makes it necessary to guard against over-stimulation; too many impressions must not be given. Physical fatigue must be guarded against, so the lessons must be brief, and the entire exercises must be different from those planned for the older children. The little child has a very limited vocabulary, and still more limited experiences, upon which all teaching must be based.

2. It is the time for laying foundations; that is, giving experiences which shall develop feeling and make impressions, — such experiences as shall later interpret what otherwise would be strange and unintelligible.

3. The spiritual nature develops according to fixed laws and a knowledge that spiritual truths can be best presented by lessons and methods based upon the laws of growth of soul, mind and heart.

4. In teaching an inner want must be created before that fact or truth is given. One lesson must pave the way for the next one; that is, create a necessity for it.

5. It is felt that if foundation truths can be imparted to the younger children, their immediate needs will not only be supplied, but the possibility of their receiving proper nurture in the next grades will be increased.

Growing out of the reasons above given, the following are some of the principles upon which the committee were asked to base the new course:

1. It should not be arranged either chronologically or historically.

2. The purpose or underlying aim of the course should be to reveal to the child the fundamental truths concerning God, including his relations to us and ours to him, as well as our relations to each other. This not by abstract statements, but by story material.

3. The course should consist of lessons grouped by themes, paying no attention to periods of time (that is, not arranged by quarters). The length of each theme to depend on the topic and its treatment.

4. One theme should create a need for the following theme.

5. In developing a theme it is necessary that it be developed from the particular to the general; this necessitates several lessons under a theme, as there must be first the exemplification, then the generalizations and application.

6. When the same subject is introduced in different places, there should always be a progressive from the lower to the higher plane.

7. As this is not a memory period, but a time for deep impressions, a golden text should not of necessity accompany each lesson. Neither should one golden text be made to suffice for a group of lessons if it should compel a forcing of the text to fit the lessons.

8. While the material should be story material (concrete), the course is not to be a mere succession of Bible stories, but each story selected because it contains within itself the truth desired for the theme.

9. The course should be outlined for two years of time.

An examination of the course as presented in outline form by the Lesson Committee shows that the above principles were held in mind. That the course is perfect no one claims; years of practical experimentation alone can prove what is best.

Only the largest denominational publishing houses have issued helps upon it, and yet it is used about equally in forty-three states and in Canada. Fifty per cent of the unions of the country have introduced

the course as a part of their teaching work, and state and provincial organizations have reorganized their work to include the superintendent of Beginners in their departmental work.

That the course is used in the small as well as the large school, proves that it is meeting a common need; that it is bringing into the work an entirely new set of teachers whose thought is centered on this one grade makes the future hopeful, for in time their experience must bring the best.



PALESTINE WOMAN WITH WEDDING DOWRY  
(*From Glimpses of Bible Lands*)

## Advanced Course of Lessons

Prof. JOHN R. SAMPEY, D.D., LL.D.



J. R. SAMPEY, D.D., LL.D.

FOR five years or more the sentiment in favor of an advanced course of Sunday-school lessons has been growing in America. Requests for such a course were presented to the International Lesson Committee before the close of the nineteenth century.

In the opening year of the present century the importance of providing such a course was brought to the attention of the Lesson Committee by the Sunday-School Editorial Association, an organization representing the lesson writers of nearly all the Sunday-school publishing houses in America. In response to the request of the Sunday-School Editorial Association, the International Lesson Committee, meeting in New York, April 17, 1901, appointed a sub-committee to prepare a two-years course for advanced students, and to report at the next meeting. This sub-committee consisted of A. E. Dunning, A. F. Schauffler and John R. Sampey. When the sub-committee met in New York it was agreed that one year should be given to a study of the early prophets and one year to the life and letters of Paul.

The International Lesson Committee, meeting in Denver, June, 1902, approved the work of the sub-committee, and recommended to the International Convention, meeting one day after the Lesson Committee, the adoption of this series of lessons for advanced students. By a large majority the convention voted against the adoption of any advanced course at that time. The critics of the International Lesson System made much of the refusal to issue any course for advanced students. A new organization, founded shortly after the Denver

Convention, won a good deal of support by vigorous attacks on what was considered slavish adherence to uniform lessons.

Most, if not all, the members of the Lesson Committee thought it wise to issue an advanced course for such classes as might wish to use it. They desired to serve all true friends of the International Convention, and thought it best that the Lesson Committee should provide the scheme of lessons for advanced students. If persons desiring such an advanced course could not secure it from the International Lesson Committee, they would naturally be estranged to some extent from the International Association. The convention at Denver authorized the preparation of an optional two-years course for Little Beginners. Some of the best friends of the International System were foremost in requesting the convention to authorize the Lesson Committee to issue such a course. While the demand for an advanced course was not so urgent, it was deemed best by the Lesson Committee to have a scheme of lessons in readiness if the convention should think it advisable to adopt it.

During the triennium intervening between the Denver Convention and the Toronto Convention the sentiment in favor of an advanced course gained ground rapidly. When the question had been thoroughly discussed the delegates were almost evenly divided. The majority opposed to the issuance of an advanced course was less than twenty out of a total of more than twelve hundred votes. The leader of the opposition to an advanced course, seeing the strong desire for such a scheme of lessons under the sanction of the International Convention, wisely and magnanimously asked for unanimous consent to the issuance of an optional advanced course, to be prepared by the International Lesson Committee.

A sub-committee of four is now at work on a course of lessons for advanced students. Many schools will not at once take up the study of these advanced lessons, preferring rather to retain the uniform lesson for the

whole school. With such workers the friends of the advanced course will have no quarrel. Those who feel the need of advanced lessons for the adult department will now be at liberty to use such lessons without in the least seeming to be disloyal to the International Lesson System.

Some persons have gone through the entire Bible four or five times, using the selections of the Lesson Committee. Many of these faithful students would like a little variety in the method of study, and this advanced course of lessons will give them opportunity to take up many sections of Scripture which would be too difficult for the boys and girls. For any added zest in the study of the Scriptures we should be devoutly grateful, and the International Sunday-School Association may well congratulate itself on having paved the way for a more systematic and exhaustive study of the Bible on the part of adult students.



SHEPHERD LEADING HIS FLOCK. — John 10: 4  
(*From Glimpses of Bible Lands*)



## **Other Lesson Courses of the Period**

THE work of the International Lesson Committees for a generation has not only approved itself sentimentally, in gathering the world's millions around the same passage of Holy Writ on each Lord's Day, but has given occasion for the production of a wealth of helps for the better understanding of the Bible for which the religious world must count itself debtor.

Not the least impressive testimony to its value is in other lesson courses that have sprung up beside it and sometimes claimed superiority to it.

There are courses that have been developed during the period on different lines and without conscious relation. Among these are the elaborate course of the Lutheran Church based upon a carefully prepared series of textbooks, and fitted to develop Bible students of a high grade; the Christian Year system of the Episcopal Church, with its fine array of manuals. Those who have been foremost in these will be first to confess indebtedness to the International Lessons for the atmosphere which made their own advanced work possible.

The other lesson courses of the period, some of them competitive, and some supplementary, have in general been departures made possible or demanded by the very success of the International course. Some have been the ventures of churches with a special constituency, or so related to universities as to make experiment possible. Among these are churches in New Haven, Chicago, Minneapolis and other centers. In some of them the result has been a gratified return to the International fold; others, after a fair test, are satisfied that under their special conditions they have found a better way.

Some courses have interested large groups of churches by a scientific method of selection and treatment, both being kept in the same hands. The foremost of this class is the course presented by the Bible Study Union, and known as "The Blakeslee Lessons."

Besides these there have been courses for special classes, as those of the Young Men's Christian Association and of various young people's societies. Others have appealed to selected individuals who desire to pursue Bible study more thoroughly than is possible under Sunday-school limitations. Pres. W. R. Harper of Chicago University, then of New Haven, was first in this field with his "Studies," in which he introduced and made popular the "Inductive Method" which had become the method of successful scholars of the Bible, as it had been the method of scholars attaining results in every other branch of research.

His work has been continued, most largely through the correspondence method, by the American Institute of Sacred Literature.

At the end of a generation the millions who use and propose to use the International Lessons are sure of three things:

That the International System in its principles and methods has proved itself, by the test of a generation, adapted to the needs of the "average school," such as are seventy-five per cent of the schools of the country.

That the International System has proved itself, not too readily, but in fact, capable of development, and of incorporating and putting into general use whatever has been really attained and settled by individual or group experiment.

That the "other lesson courses" of the generation have had a helpful ministry, of which the International movement is to make greater use. So that the proper attitude of the International movement towards them all is that of full and cordial recognition, and of gratitude for every assured better thing that has been brought to light through them.

# CONVENTIONS

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## Sunday-school Conventions

W. C. PEARCE

THE convention idea was born in the desire for, and need of, mutual helpfulness. The story is told of a discouraged superintendent who was on his way home from Sunday-school determined to resign. On the way he met another superintendent, who, noticing his brother's discouragement, turned and accompanied him with the determination to put cheer into his heart. Before he left him, he had secured his promise not to resign. As he was departing, he who had been helped called to his brother and said, "Our meeting together has brought much cheer and helpfulness to me. Perhaps the reason my load is so heavy is because my officers and teachers feel the same need. Let us arrange a meeting that all the Sunday-school workers of our town may come together with the purpose to help each other."

Whether or not this is the origin of the first Sunday-school convention, it is certainly an illustration of the spirit of all of our Sunday-school conventions. From this small beginning, the work has grown until last year there were held in North America thirteen thousand conventions, attended by approximately two million and a half workers.

The Sunday-school convention platform is the only one upon which all evangelical denominations, both sexes and representatives of all ages, meet to discuss the evangelization of the world. Therefore, the ideal convention is a representative body — not a mass meeting.

1. It represents every part of the field. In a state of 50 counties, which has a convention of 500 delegates representing the 50 counties, it is stronger than if it has 2,000 delegates from only 10 of these counties.

2. It represents all kinds of Sunday-school work, that which is being done in the needy places as well as in the

more prosperous parts of the field. Thus, in the international convention the stronger states and provinces are brought into helpful relation with the weaker ones. In a state convention, the better organized counties are given an opportunity to help the weaker ones. In a county convention the well organized townships and schools are privileged to help those less fortunate.

3. The convention represents all kinds of Sunday-school workers. There should be in the convention a true proportion of association officers, pastors, superintendents and the teachers of the various grades. It is not an institute for any one kind of workers, but a place where all may meet to consider the work as a whole.

The interdenominational Sunday-school convention platform is the only place where the entire Sunday-school field is reported and studied. In our denominational gatherings our interest naturally centers around our own work, but in the international-interdenominational conventions we study the work of *all*. In the international conventions the reports are made by states, provinces and territories. In the state, provincial and territorial conventions the reports are made by counties. In the county conventions the reports are made by townships or districts. In the township or district conventions the report are made by schools. Maps, bulletined reports and the printed page are some of the means used to report the work being done, and to *reveal* the needy places.

In one county convention a map of the county was drawn on the blackboard and each Sunday-school was located in the presence of and by the assembled delegates. When finished it revealed a territory about 10 miles in width and some 30 miles long, which was thickly inhabited, and did not contain a single Sunday-school or church. As a result of this revelation hearts were stirred, plans were made, and in a few years the field was fully occupied. This is one illustration of the helpfulness of taking a telescopic view of the work of the entire

continent in the various international, state, provincial, territorial, county and township conventions.

The *Sunday-school convention as the advance agent of Sunday-school improvement is a great educational force.* A superintendent conceived the idea of enrolling babies as members of his Sunday-school. After finding it a means of great blessing to his own Sunday-school he spoke of it in his county and state conventions. Then it was proclaimed from the international convention platform, from whence by means of our system of state, provincial, territorial, county and township conventions, it was borne to every part of the continent, and to-day there is an enrollment of 211,832 on the cradle roll of the Sunday-schools of North America. In thousands of conventions sample teacher-training lessons have been taught, and plans for organizing and conducting classes have been explained, which have led to the organization of many classes and the enrollment of many individual students, until the teacher-training work has been introduced into almost every part of the continent. These are only instances of what the conventions have done for all Sunday-school improvement. Wherever the convention system has not been introduced or perfected, there will be found much ignorance concerning improved Sunday-school work.

The Sunday-school convention system is also a great evangelical force. The bringing of Sunday-school workers together where they may meet each other, has been a source of cheer and encouragement to many a discouraged worker. A quiet little woman who had been working in a small country school came for the first time to a county convention. At the close of the convention an open conference was conducted, and the different workers testified as to what help they had received. Several times she had tried to speak, but had been interrupted. Finally she sprang to her feet and this is the testimony she gave: "When I came to this convention I thought the Sunday-school work was a-getting

dead, but I don't think it is a-getting dead very fast."

Who can estimate the power of the new song which had been put upon her lips, and the courage which had entered into her heart? Again and again in thousands of instances this experience has been duplicated. If only one person is encouraged at each convention 13,000 workers are cheered annually by the convention system of North America.

It is the plan of the association to have some International officer visit each state, province and territory at least once a year in their annual conventions, to have some state officer visit each county at least once a year in their annual conventions, and to have some county officer visit each township or district of the county at least once a year in their annual conventions. By this chain of visitation it brings some Sunday-school worker of experience into personal touch with each Sunday-school worker of the continent. It would be difficult to estimate the inspiration and cheer brought to the thousands of Sunday-school workers by the visitation of these leaders of experience and influence.

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### **The First Sunday-schools Organized in North America**

FOR the following facts, we are indebted largely to Dr. Henry Clay Trumbull, in his "Yale Lectures on the Sunday-school before Yale Divinity School, 1888."

"For the credit of introducing the modern Sunday-school into the United States, there are many claimants. It would seem that in several places, on this side of the ocean, a Sunday-school which was started within a few years after Raikes' beginning in Gloucester was continued for a time, and then given up, without leaving an immediate successor. Thus a Sunday-school was organized, under the direction of Bishop Asbury, at the house of Mr. Thomas Crenshaw, in Hanover County, Va., in 1786; yet but little is known of it save its beginning. A minute in favor of organizing Sunday-schools

was adopted by the Methodist Conference in Charleston, S. C., in February, 1790; yet no record is found of Sunday-schools organized in consequence of this minute.

"In December, 1790, a meeting was called in Philadelphia to consider the importance of this work; and early in January, 1791, the First-day or Sunday-school Society was formed, for the purpose of securing religious instruction to poor children on Sunday. This society has continued in operation to the present day; yet its schools, like those of Robert Raikes, had paid teachers during the earlier years of its operation. In 1791 a Sunday-school was started in Boston; in 1793, one was started in New York City, by Katy Ferguson, a colored woman; in 1794 one was started in Paterson, N. J.; in 1797 Samuel Slater secured the organization of one in Pawtucket, R. I.; in 1800 one was started in Pittsburgh, Pa.

"In 1803 a Sunday-school was gathered by Mr. and Mrs. Divie Bethune, in New York City; and subsequently other schools were begun by them. Mrs. Bethune was a daughter of Mrs. Isabella Graham. Mr. Bethune had seen something of Raikes' work in England, and the New York school was started in imitation of that. In the same year with this beginning in New York, a Sunday-school was begun in Portsmouth, N. H.; the year following one was started in Baltimore, Md. In 1809 a systematic Sunday-school movement was organized in Pittsburgh, Pa."

In 1810, Miss Hannah Hill and Miss Joanna B. Prince, of Beverly, Mass., gathered a company of about thirty neglected children who were accustomed to play about the wharves of Beverly on the Sabbath day, and taught them from the Bible. This grew later into a school for children of all families.

"The Rev. Robert May, from London, gave a new start to Sunday-schools, in Philadelphia, 1811, which proved a beginning of permanent success. A local union for Sunday-school work was organized in New

York in 1816; another in Boston the same year; and another in Philadelphia in 1817.

"These societies became the nucleus of the American Sunday-school Union, a national society, formed in 1824."

This society has organized more than 100,000 Sunday-schools, an average of  $3\frac{1}{2}$  every day for eighty years, with nearly 600,000 teachers and 4,000,000 scholars. During the past ten years more than 1,100 churches have resulted from its schools.

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### **The Best Selling Book on Earth**

THE most widely circulated book in the world is the Bible, the text-book of Sunday-school work and workers.

The circulation of The Book is largely in the hands of Anglo-Americans, who support the two greatest publishing houses devoted to the distribution of the Word of God, with headquarters in London and New York, missionary and other translators at the ends of the earth and busy presses at such strategic centers of population and interest as Shanghai, Tokio, Constantinople and Beirut.

In one hundred years the British and Foreign Bible Society issued more than one hundred and eighty million copies — complete or in parts — in three hundred and seventy different languages and dialects.

In eighty-eight years the American Bible Society issued 74,441,674 copies, in nearly one hundred languages, a total of more than two hundred and fifty million copies in more than four hundred dialects, besides those issued by other publishing houses in England and America, in the Revised and Authorized versions.

Last year's issues of the American Bible Society were 1,770,891 volumes. The British Society issues 2,000 copies every working hour, or nearly six million every year. It employs 800 colporteurs and supports over 600 Bible women and spends \$3,500 every working day in the year in the manufacture of Bibles.

Behind these great enterprises stand Christians of all denominations, united for the common work.



## National and International Conventions

M. C. HAZARD, Ph.D.



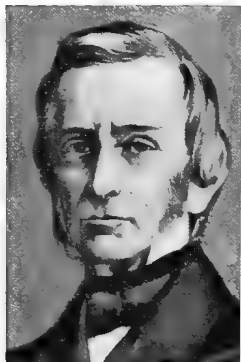
M. C. HAZARD, Ph.D.

At a conference of friends of Sunday-schools, held in Philadelphia during the anniversary of the American Sunday-School Union and the General Assembly of the Presbyterian Church, May 23, 1832, thirteen states and two territories, numbers suggesting the beginning of our national independence, were represented. A resolution was adopted recommending the superintendents and teachers throughout the country to convene to consider the duties and obligations of officers of Sunday-schools, and the best plans of organizing, instructing and managing a Sunday-school. A committee was appointed to prepare lists of questions covering the Sunday-school effort as then understood, to be sent to Sunday-school workers over the land. The committee prepared seventy-eight questions on thirteen different sections as follows: Schools, organization, discipline, visiting, modes of instruction, union question books, other question books, libraries, other means of success, superintendents, Bible classes, adult classes and miscellaneous. Three hundred answers were received, many of them copious, and the collection is preserved in a quarto volume of twenty-four hundred pages, in the library of the American Sunday-School Union, Philadelphia.

### FIRST NATIONAL CONVENTION

The first national convention was held in New York, in the Chatham Street Chapel, October 3, 1832, as a result of the Philadelphia conference. Hon. Theodore Frelinghuysen, of New Jersey, one of the eminent men of the time, was chosen president, and two hundred and

twenty delegates were present, representing fourteen of the twenty-four states and four territories of the union.



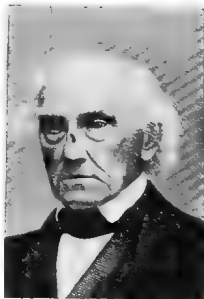
HON. T. FRELINGHUYSEN

Hon. Gerritt Smith was one of the vice-presidents, and the body was a notable one, including many of the religious leaders of the day, both clergymen and laymen. Among the topics considered were : Infant Sunday-school Organization ; Qualifying Scholars to become Teachers ; Organization of County and other Unions ; and the Propriety of having more than One Session a Day. The interest developed in the discussions was such, and the value of the conference was

estimated so highly, that it was decided to hold another convention in 1833.

#### SECOND NATIONAL CONVENTION

The second national convention, in Philadelphia, May 22, 1833, was called too soon after the first to attract a large representation, and only nine states sent delegates. Hon. Willard Hall, an eminent Delaware jurist, was president of the convention. While the numbers were small the meeting seemed to be full of life and interest. One profitable discussion considered "Private Sunday-schools," meaning schools or classes taught in private houses for those who were not willing, on account of poverty or sectarian prejudice, to attend the Sunday-schools in their neighborhood—a prophetic foreshadowing of the present Home Department movement.



HON. WILLARD HALL

## THIRD NATIONAL CONVENTION

More than a quarter of a century passed before the second national convention was followed by another. Evidently the movement had not taken root, nor did it do so with the third one held in Philadelphia, February 22-24, 1859. Seventeen states and the District of Columbia were represented by delegates, and there was one visitor from Great Britain. Ex.-Gov. James Pollock was president, and H. Clay Trumbull, of Connecticut, then just coming forward into the notice of the Sunday-school world, was one of the secretaries. The list of speakers was a notable one and shows that there must have been a good deal of sense and sparkle and spirit in the convention. A committee, of which George H. Stuart was chairman, was appointed to arrange for "a similar assemblage of the evangelical Sabbath-schools of America."



EX-GOV. JAMES POLLOCK

## FOURTH NATIONAL CONVENTION

In June, 1868, at the International Convention of the Young Men's Christian Association, in Detroit, an informal meeting of Sunday-school workers was held, and it was decided to hold a National Sunday-School Convention in Newark, N. J., April 28, 1869. Twenty-eight states and one territory were represented by five hundred and twenty-six delegates, and there were visitors from Canada, England, Ireland, Scotland, Egypt and South Africa. Geo. H. Stuart, of Pennsylvania, presided. Rev. J. H. Vincent and B. F. Jacobs were associated with H. Clay Trumbull as secretaries



G. H. STUART

of the convention. The convention was international in character if not in name, and its sessions were characterized by their extraordinary spiritual power. The writer cannot recall any meeting he ever attended that in this respect was quite its equal. It was said by the editor of the *Sunday School Times* that "never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world."

#### FIFTH NATIONAL CONVENTION

The fifth national convention, at Indianapolis, April 16-19, 1872, was destined to be epoch-making. There

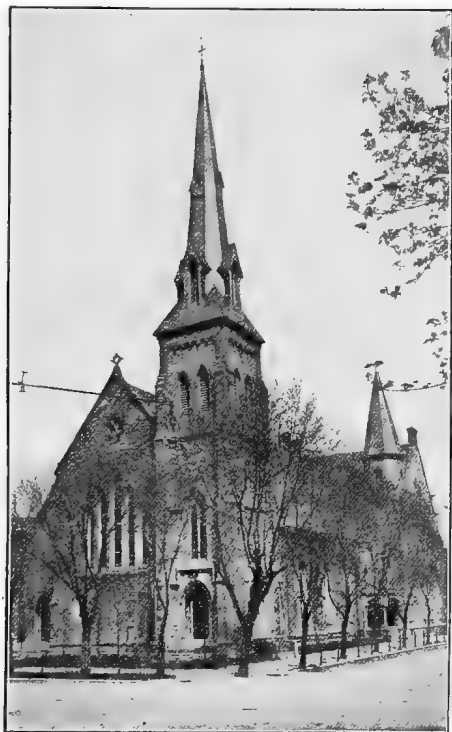


P. G. GILLETT

were three hundred and thirty-eight delegates present from twenty-eight states and one territory. Other workers were present from Canada, Great Britain and India. Philip G. Gillett, of Illinois, was president. The sessions were held in the Second Presbyterian Church. It was announced in the call for the convention that among the themes foremost in interest and importance for its consideration was that of a system of uniform Bible lessons for the

Sunday-schools of the land. A tentative course which had been put out by the publishers, though imperfect, proved to be quite popular simply because of its uniformity. The Sunday-schools of the land were studying the same book; why not the same lesson? The sentiment in favor of one lesson for all schools grew rapidly within the year, and when the convention assembled, though there were doubts of its feasibility and its desirability on the part of some of the leaders in the Sunday-school world, after an impassioned address by B. F. Jacobs, who had been the principal advocate of

uniformity, the vote was practically unanimous in its favor. The first lesson committee was appointed to prepare a lesson course to cover seven years. The inclusion of two Canadian brethren as members of this



SECOND PRESBYTERIAN CHURCH, INDIANAPOLIS, IND.

committee made it impossible for the next convention to be other than international. At this convention a national statistical secretary was appointed. This innovation proved to be of great value to the cause, as showing progress in organized work, and establishing an intelligent basis for the activities of the workers.

## SIXTH NATIONAL CONVENTION, FIRST INTERNATIONAL

The sixth national and first international convention was held in Baltimore, May 11-13, 1875. Rev. George



Rev. G. A. PELZ

A. Pelz, of New Jersey, was president, and there were four hundred and sixty-three delegates present. The convention appears to have been mainly a jubilation over what had been accomplished at Indianapolis. The report of the Lesson Committee was inspiring in that it showed how extensively the uniform lessons had been adopted by the Sunday-schools of many denominations. Twenty Canadian representatives participated in the

convention proceedings.

## SECOND INTERNATIONAL CONVENTION

Nothing particularly new was done in the way of progress at the second international convention in Atlanta, Ga., April 17-19, 1878. Governor Colquitt, of Georgia, presided, and the most important matter for discussion was the International Lesson System. The delegates seemed to have but one feeling, and that one of warm approval. But the main feature of this convention was the fellowship which it brought about between the North and the South. The writer believes that nothing since the war has done so much to promote good feeling between the sections as this convention. Governor Colquitt melted all hearts with his farewell words. The union of hearts there was inexpressibly delightful.



GOVERNOR COLQUITT

### THIRD INTERNATIONAL CONVENTION

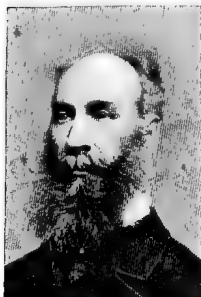
The third international convention met in Toronto, Canada, June 22-24, 1881, and Hon. S. H. Blake, of Toronto, presided. The special feature of this convention was the inauguration of the interdenominational work undertaken by the International Executive Committee. This, again, was the suggestion of the fertile brain of B. F. Jacobs, and at this convention Mr. Jacobs began his long service as chairman of the International Executive Committee, to continue until the date of his death, twenty-one years later. President Garfield sent a message of interest and sympathy. It was at this convention that the home class work was first mentioned.



HON. S. H. BLAKE

### FOURTH INTERNATIONAL CONVENTION

Hon. Thomas W. Bicknell, of Massachusetts, presided at the fourth international convention in Louisville, Ky., June 11-13, 1884. The program was an alliterative one, — The Work, the Word and the Workers. That suggests the character of the gathering.



HON. T. W. BICKNELL

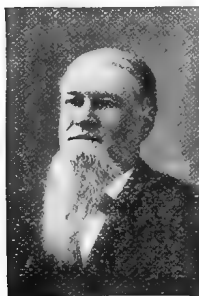
The discussions were of special value to the delegates who had come long distances to obtain new ideas and inspiration.

Pastor John Paul Cooke, of Paris, France, gave an interesting and instructive address on "Sunday-School Work in Europe."

The third lesson committee was appointed, and five persons were added as corresponding members, four for Great Britain and one for France.

## FIFTH INTERNATIONAL CONVENTION

Chicago entertained the convention of 1887, June 1-3; elected William Reynolds, of Illinois, as president and later appointed him "Field Superintendent," the first official organizer for the international field. It was the first gathering of the kind at which the Home Department was presented by its author. The plan of home classes had been so far tried and perfected that here it was set forth as a movement meriting and demanding attention. Mr. and Mrs. W. N. Hartshorn, of Massachusetts, came into prominence among the international workers at this convention, by reason of their leadership in the primary work of the convention.



WILLIAM REYNOLDS

## SIXTH INTERNATIONAL CONVENTION

The sixth international convention, at Pittsburg, Pa., June 24-27, 1890, was instructive and inspiring, but without special characteristics. Hon. J. G. Harris, of Alabama, presided, and the convention, by resolution, placed its endorsement on the Home Department. Action was taken looking forward to the erection of a Sunday-school building in connection with the World's Fair at Chicago in 1893, a building which was put up, and in which many a memorable meeting was held while the exposition was in progress. After a prolonged discussion, the plan of having a quarterly temperance lesson on a Sunday of its own was approved by the convention.



Hon. J. G. HARRIS



### SEVENTH INTERNATIONAL CONVENTION

The seventh international and the world's second convention were held conjointly in St. Louis, August 30 to September 5, 1893. During this time the field workers held their first conference. The emphasis of the convention was laid upon state, county and township work, and great impulse was given to systematized effort whose aim is to leave no part of the field overlooked. The chief discussion was on the International Lessons, and the system was approved in the heartiest kind of an endorsement. Uniformity in study binds the Sunday-school workers of the different denominations together in a tie of brotherhood which to them is very precious. At the world's convention, Mr. B. F. Jacobs, chairman of the International Committee, was elected president.



LEWIS MILLER

### EIGHTH INTERNATIONAL CONVENTION

The eighth international convention, Boston, Mass., June 23-26, 1896, was notable in many directions.



S. B. CAPEN

There were one thousand sixty-three delegates present, the largest number in the history of international conventions; the devotional leadership of D. L. Moody, who conducted the opening hour each day, was a great inspiration; Bishop Vincent, who has been chairman of the Lesson Committee from the beginning in 1872, resigned, and Dr. John Potts, of Toronto, Canada, was appointed; all debts of the convention were reported paid and thirty-five thousand two hundred and three dollars were pledged for

the work of the next triennium. The addresses of the convention were of an unusually high order, and under the presidency of Samuel B. Capen, of Boston, the convention reached a very high standard. The "field" of the convention was extended to include Mexico, Central America and the West Indies.

#### NINTH INTERNATIONAL CONVENTION

Atlanta, Ga., welcomed the convention in 1899, April 26-30, for the second time. Hon. Hoke Smith,



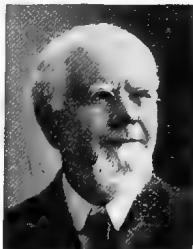
HON. HOKE SMITH

of Georgia, was chosen president. The convention was called to mourn the death of William Reynolds (1897), the first field superintendent. The work was broadened by the election of Marion Lawrance, of Ohio, as general secretary; Prof. H. M. Hamill, of Illinois, as field secretary; and L. B. Maxwell and Silas X. Floyd, both of Georgia, as workers among the colored people. Mr. Jacobs, asking retirement from active service as chairman of the executive committee, was made honorary chairman for life, and Hon. John Wanamaker, of Pennsylvania, was elected to succeed him. Mr. Wanamaker afterward declined the honor, and Mr. Jacobs continued in service.

#### TENTH INTERNATIONAL CONVENTION

The first session of the tenth international convention, at Denver, Colo., June 26-30, 1902, was a memorial service commemorative of the life, work and character of Mr. B. F. Jacobs, the acting chairman of the International Executive Committee, who died three days before, at his home in Chicago. The tributes were eloquent and sincere, and made a strong impression upon the convention and its work. Rev. B. B. Tyler, D.D., of Denver, the second clergyman in the history of the

national or international work to be so honored, was chosen president, and Mr. W. N. Hartshorn, of Boston, was unanimously selected as the successor of Mr. Jacobs, chairman of the Executive Committee. There were eleven hundred and sixty-eight delegates enrolled, and they came from fifty-five states, provinces and territories. Mr. F. F. Belsey, president of the British Sunday-School Union, was a distinguished guest of the convention. The plan of lesson selection was one of the great themes of the convention discussion, and the final action of the convention was in the adoption of a resolution which read, "That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday-school."



Rev. B. B. TYLER



THE JEWS' WAILING PLACE, JERUSALEM

## **Progress and Prophecy: An Interpretation**

C. R. BLACKALL, D.D.

It will be evident to any careful observer that American Sunday-school work has been marked by distinct stages or periods, each gradually shading into the succeeding one, and each a promise and a prophecy. In its beginning it was spontaneous and sporadic, seedlings of old-world attainments, in efforts of an educational character yet undefined, while communities were widely separated and transportation was undeveloped.

Sympathy in a common cause drew men and women of like minds into accord in efforts to instruct and spiritually influence untaught children; this crystallized into union work and union lessons. It was the period of union effort, the era of question books and memorizing of scripture passages. The dominating agency of that period was the American Sunday-School Union, whose active agents planted schools wherever it was practicable, and awakened the churches to unwonted activity.

All this, though unconsciously to active participants, distinctly and definitely led up to the next stage, that of denominational effort. Several features in the first National Sunday-school Convention (1832) are worthy of note: Reports were made to the body by the Sunday-School Union, the Baptist Publication Society, the Methodist Book Concern and the Congregational Publication Society; a resolution was adopted to establish a normal college for training teachers; the section of pastors voted that "uniform lessons, properly graded, conduce greatly to the efficiency of our schools"; the section of superintendents voted that "a uniform lesson is essential to the highest success of every school, and it is practical and desirable to unite all the schools of our whole country upon one and the same series." This was forty years before the adoption of such a plan by the Atlanta National Convention, at which the

present uniform plan was adopted. The practical application of the action of the convention of 1832 had reference to the union series, which had then gained a circulation of five millions of copies.

Meanwhile denominational publishing houses became stronger, and with growing consciousness that union lessons did not meet the requirements of denominational life, the dissatisfaction with the union plan rapidly developed. It should be remembered that a hiatus of twenty-five years occurred between the second and the third national conventions, and another hiatus of ten years between the third and the fourth. The Methodists were the first in the field, with the "Berean Series." Others quickly followed. Naturally, determined opposition was manifested, and denominational activities were increased until the former general union work became largely a thing of the past. But there seemed to be a steady working out of the divine intention through these apparently cross-purposes, as federation came to take the place of former unionism. Christian unity became recognized as more and more of a power and better than mere union. This was in effect a prophecy of what followed when, in 1872, the uniform lesson plan, with due limitations, blossomed into fruition, and the third stage, the era of national and international organized Sunday-school work, became a recognized fact. Without the previous stages it could never have become a fact. It cannot fail to be observed that the lesson question was the crux of each period and the determining factor in progress.

Again there was marked opposition, mainly led by the forceful and brilliant Edward Eggleston, at that time on the eve of turning from Sunday-school work to the literary field. No doubt he was sincere in his views as he was epigrammatic and eloquent in utterance. In answer to the charge that the uniform scheme was an untried experiment, Mr. B. F. Jacobs asserted that three millions were already proving the blessedness of

the plan. But Eggleston denounced it as "a movement backward"; declared that "it would pull down good schools"; and "quench out and squelch out" the development of the individual life of schools. Time has abundantly proved which was the correct view, and again we find a prophecy of the next stage.

Organized Sunday-school work came to have a wider and deeper significance than at any previous period. Steadily and rapidly the lesson question attained a higher standing. With better appreciation of needs and opportunities, and with increased facilities for instruction in what may be termed technical lines and in technical schools, came increased demand for better and more thorough training of all classes of Sunday-school workers. It was in every direction an upward movement, born of intense desire and purpose to have better and more worthy work done for the Master.

The present stage did not come suddenly. The voice in the wilderness had been true and insistent. The kingdom was "at hand." The time was ripe. The hour struck. Step by step came the declaration of principles that marked the era; these were not new, nor did they find immediate acceptance; opposition was stirred, as of yore; sharp denunciations sometimes threatened division; but "the good hand of our God was upon us all the way," and unity greater than ever before resulted. "Graded schools, and graded teaching, with graded material," became the watchwords of the new era, which may fairly be regarded as more truly educational than either of its predecessors, and likely to be more potent for good.

The several lines of development leading up to this period are well defined. Prominent among them is the architectural, striving for acceptance. Here and there, in steadily increasing numbers, suitable buildings were planned and erected by well-to-do churches for their teaching departments, among which the Akron, Ohio, school was the pioneer. These called for improved

appointments and more approved facilities. Then followed a better equipped teaching force, led by thoroughly qualified leaders whose whole time was required in direction and management. This again led to new arrangement of the school, and thus the plan of segregation of departments came into vogue, of which the East Liberty (Pittsburg) Presbyterian school is a fine illustration.

With this naturally came development of the points urged so definitely at the Convention of 1832 and really established at that time, — the grading of Sunday-school classes and the training of their teachers for effective work. The International Convention both reflected and created public sentiment upon this subject. Private enterprise demonstrated needs which it was attempting to satisfy independently of the convention, and thus it educated the masses; a slow process but sure. The International Convention wisely accepted the situation, and an optional "Beginners' Course" came as a result. The largest and strongest of all the International Sunday-school conventions made its best record by unanimously providing for an optional "advanced course" for those who desired it, preserving cohesion of the workers, drawing to itself added elements of great strength and giving to the "uniform lessons" plan a place it had never before held.

Such is the real basis of the broad and comprehensive outlook that marks the present era. The Sunday-school has become a "world power" of great significance, which must be reckoned with as an important factor in the determination of spiritual results. In the correlation of forces through the freely given services and other generous contributions of the Executive Committee of the International Association, led by its efficient chairman; in the eminently wise administration of its affairs by its general secretary, so ably seconded by a corps of International workers unexcelled the world over; in a capable standing committee on education

for the purpose of training the teachers and elevating the standard generally; in the admirable and freely given service of its strong Lesson Committee; in the now world-wide influence exerted directly and indirectly by the World's Sunday-school Convention, with its inimitable "Cruise" in 1904, and its projected gathering in the "Eternal City" in 1907, which is likely to prove an unparalleled means of uplifting all Europe in Sunday-school work; in the closer Christian fellowship it has brought to pass; in the increased loyalty to denominational fealty it has produced without the sectarianism of some past periods; in the distinct recognition of the Church of Christ as the most clearly marked element of future stability, — all this points to the possibilities that lie beyond, and gives prophecy of a future as far exceeding the past as the present exceeds the days of the first National Sunday-school Convention. The "valley" schools are being surely lifted to higher levels by the active means employed by the host of trained workers in the field; an increasing sense of responsibility and consecration to the service of God in winning souls to him will result in the elimination of unworthy and inefficient persons now cumbering the teaching force and hindering best success; the blessed Book, better taught and more clearly understood, will be more truly loved and obeyed.

In due time prophecy will become fact. We can bide the time of its coming. We can trust Him who has never failed to bring to pass His own purposes. We can develop the pattern He sets, though in the weaving we may not always be privileged to see the results of our own handiwork, and we may rest assured that the Master will straighten every tangle caused by our sometimes bungling efforts. In any event, to Him shall be all the glory; to us the inestimable privilege of being co-workers with Him,



## From Milan to Jerusalem

EDWARD K. WARREN

*President of the World's Fourth Convention*



E. K. WARREN

FROM the first school for "the instruction of the young in Christian doctrine," established in Milan in 1586, by Cardinal Borromeo, to the last World's Sunday-school Convention, held in Jerusalem in 1904, is a far cry; but the dissimilarity of the two immediately suggests the reason for the firmly founded success of the present Sunday-school system, of which the World's Convention is the highest expression.

The Italian schools, which flourished during the life of the cardinal, drooped as he passed away. The first Sunday-school of Paris, founded in 1699 by Abbé de la Salle, was abandoned after six years. Even in England and as late as the eighteenth century the individual schools launched under favorable auspices made but little headway until the English Sunday-school system was organized by Robert Raikes.

Similarly, individual schools were opened in India in 1803, in Holland in 1816, in France again in 1818, in Italy and Switzerland in 1821, in Germany in 1824, in Denmark in 1827, in Belgium in 1834, in Norway in 1844, in Sweden in 1851, in Bohemia in 1864, in Russia in 1865, in Bulgaria in 1872, and in Finland in 1877. In the meantime the Sunday-school movement had been sweeping over America, and it was left for the Executive Committee of the International Sunday-school Convention, in a session at Chautauqua in 1886, to suggest and consider an "International Sunday-school Convention, to include all lands, to be held in Europe at such time

and place as may be decided upon by the new Executive Committee in correspondence with workers abroad." In these terms the Committee laid the matter before the Fifth International Convention, held in Chicago in 1887, with a view to unifying the individual Sunday-school efforts of the world.

Mr. Edward Towers, of England, being present at the Chicago Convention, secured the cooperation of the London Sunday-School Union. Continental workers expressed their concurrence in the plan, and the First World's Convention was held in London, July 1-6, 1889. Mr. F. F. Belsey, of London, was made president. Eighteen countries were represented, with a total of 873 delegates, of which number 400 were registered from Great Britain and Ireland and 413 from 33 states and provinces of America. The world's Sunday-school membership that year was 10,713,781. More than half of America's delegation journeyed to England together on the steamship *Bosnia*, on a cruise which was termed "The Return of the *Mayflower*." The keynote of this first convention, held only seventeen years after the establishment of the Uniform Lesson System, is found in a resolution "that we recognize in the International Uniform Lesson Movement the onward march of real progress."

This World's First Convention adopted a platform which, in its essentials, was: (1) "To arouse enthusiasm by conventions and institutes in the Sunday-school work of all lands. . . ." (2) "To present in these conventions the best methods of work in every department of Sunday-school activity. . . ." (3) "To cooperate with the national and other Sunday-school associations along the line of more effective organization." A World's Sunday-school Executive Committee was elected, empowered to carry on the work in the interim between conventions.

The World's Second Convention was held in St. Louis in 1893. The sessions followed the Seventh International Convention. Of the 887 delegates present, 45

were from England, 10 from five other countries, and nearly all were delegates to the International Convention. The world's Sunday-school enrollment was then 22,398,661. The important feature of this convention was the report of the work in India, made by Dr. J. L. Phillips. Mr. B. F. Jacobs was elected president.

Five years later London again welcomed a World's Convention, and heartily she did it, too! Eight hundred and sixteen of Great Britain's subjects joined with 293 delegates from 33 states and provinces across the water, and representatives from 15 other countries — a total of 1,170 men and women from a constituency numbering 24,919,313. A large part of America's delegation came by the steamship *Catalonia*. The World's Convention sensed the benefits of fraternal union, declared its sentiments concerning the "gathering omens of renewed peace between the American and Spanish nations," prayed for "the enlargement of the life-giving Word of God and the spread of religious thought and liberty." Of the third convention, Mr. Edward Towers was made president.

The pilgrimage to Jerusalem, made in 1904, represents the beginning of a new era in the development of the World's Sunday-school Convention idea. This convention, held in a relatively inaccessible place, possible only through the expenditure of time, money and energy, witnessed a splendid numerical increase in the enrollment of delegates, the United States registering 701, Canada 63, Great Britain 253, Jerusalem 377, Palestine 72, eighteen other countries being represented as well, — a total of 1,526 delegates.

If these statistics were multiplied tenfold, they would be inadequate to convey an idea of the spirit of the Jerusalem Cruise and Convention; and the spirit, rather than any material characteristics, *was* the pilgrimage. "Was"? One might as truthfully say "is," for this convention assumed an identity, and became a living, breathing force. The reasons for this are manifold.

The eight hundred Americans associating together on board the *Grosser Kurfürst* for so large a part of the cruise of nearly two months and a half, and the delegates from Great Britain — half as many and associated together half as long — journeying on board the *Auguste Victoria*, became intimately acquainted with each other in their floating homes, and learned to know Christian character in a very real and stimulating way.

A knowledge of Oriental needs, and a realization of what is being done to meet them by the noble missionaries of the East, came by contact with the mission posts along the shores of the Mediterranean.

A journey through the Lord's land and a prolonged stay in the Holy City brought to each reverent pilgrim a new sense of the genuineness and vitality of the Word of God.

The mingling of the nations of the earth in the convention proper could but suggest the prophecy of Habakkuk, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

But re-awakened, reconsecrated Christianity must do something! Had the Jerusalem Convention failed in this test, it would not as now mark a long step forward. As it is, new encouragement is left in the mission fields of Turkey, Syria, Egypt and Italy; new missionary fervor is brought back to America; the Palestine Sunday-School Association is created; the Western Turkey Sunday-School Union is formed; the Uniform Lessons are in extended circulation in Arabic; the Sunday-school efforts of Italy are strengthened, and the World's Fourth Convention sounds a clear note to carry forward between conventions in a systematic, organized way the work for which the convention stands, and the transference of the Japan field to the World's Committee is the International indorsement of this initiative.

To-day the motto of twenty-six million Sunday-school workers is, "The World for Christ!"

## **Division II — The International Sunday-school Association**

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### **Part I — The Eleventh International Convention**

**Some Relationships of the Sunday-school**  
**The Relation of the Sunday-school to Education**  
**The Relation of the Sunday-school to Evangelism**  
**The Relation of the Sunday-school to Missions**  
**The Reports**

### **Part II — Denominational Relations and Constituency**

### **Part III — Related Organizations**

### **Part IV — Organization and Methods**



**GROUP OF DELEGATES ON MARS HILL, ATHENS, MARCH 27, 1904**

An ambitious "camera" friend insisted on preserving this group before it separated, after the memorable preaching service on the historic Mars Hill. The first person on the right in the group is Dr. John Potts, the preacher of the morning; next, Mr. E. K. Warren; then Mr. F. H. Jacobs, the singer; fourth, Mr. A. B. McOllis; fifth, Mr. W. N. Hartshorn.

*(From Glimpses of Bible Lands)*

# THE ELEVENTH INTERNATIONAL CONVENTION

## Opening Address

BENJAMIN B. TYLER, D.D.

*President Tenth International Convention*



B. B. TYLER, D.D.

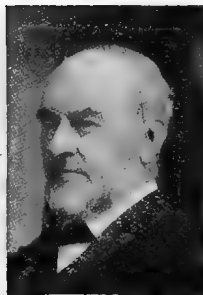
IN the good providence of God we come together in this beautiful Canadian city, to greet each other, to resume our acquaintanceship and our fellowship, to review the work of the triennium and to plan greater things in the name of our Lord for the time that is before us. I believe we are in the opening moments of a convention that will go down in history as of supreme importance in the extension of the Master's kingdom. We are here as members of the household of faith, devoted to our common Lord and moved by his spirit to advance the interests of his work among the people of this earth.

Twenty-four years ago, in this city, I attended an International Sunday-school convention. When we came to the registration booths the loved and lamented B. F. Jacobs was just in advance of me. When he was asked about his denominational connection nobody suspected that he was ashamed for a moment of his denominational label. He replied, "Isn't it good enough in this place to be simply a Christian?" Our Lord prayed that those who should believe on him might become one as He and the Father are one. Our Lord said, "And I, if I be lifted up, will draw all men unto me." It is a wondrous privilege we enjoy, to live in a time of such sweet fellowship and delightful union. I congratulate you on the work that you have been doing under the leadership of our common Lord.

## Addresses of Welcome

His Honor **WILLIAM MORTIMER CLARK, K.C., LL.D.**

*Lieutenant-Governor of Ontario*



Lieut.-Gov. W. M. CLARK

MR. PRESIDENT, ladies and gentlemen: I feel honored at being appointed an honorary president of this great Association and being called upon to tender to you the warmest congratulations of the province of Ontario. I avail myself most gladly and cheerfully of the invitation which you so cordially extend me, in order that, if I did nothing more, I might have this public opportunity of expressing my hearty and deep sympathy with you all, as a Sunday-school teacher.

If any apology were needed for my presence here this evening, it would be this, that the commonwealth owes a very deep debt of gratitude to you who give so much of your time and attention and labor to the education of our young people in religious knowledge. You fill a great want in the national system of education, both of this country and, I venture to say, also of the United States. To you, therefore, I think, the state owes a deep debt of gratitude; and I therefore most cordially welcome you to this province, and I trust that your deliberations may be accompanied by the blessing of God.

Some years ago John Bright recognized the great importance of the work of the Sunday-school, and its great value as an adjunct to the government of the country. He said that the Sunday-school teachers of Great Britain were the true glory of the country; and I have no doubt that were he here to-night, he would include the Sunday-school teachers of the United States in the same category. The influence which you wield upon the young of our countries is incalculable. During the



short interval of time which is allowed to you for the instruction of the youth, do the very utmost you can to impress upon our young people a sense of reverence for God, for his Word, for the sanctity of the Lord's Day and a knowledge of divine truth in its various aspects. What that influence is upon the future of our country no one can tell.

I have been the superintendent of a Sunday-school for ten years. And we often, both superintendent and teachers, have felt occasions of great unsatisfaction and, sometimes, dissatisfaction with our pupils as well as with ourselves; but we need the work because of the thought and the leaven which is being spread among the people, and no one can tell what the result would have been had not that influence been at work among us. It would, indeed, have been a sad thing for us all.

The time which is allotted to the Sunday-school teacher — I presume about an hour of actual teaching — is all too brief for the duties of your great office. But it remains to each one of us to use to the utmost the short period allotted to us.

The influence of such an assemblage and of the deliberations which will be held in the various meetings in connection with this Association will, I have no doubt, stimulate each one to be more diligent in the discharge of duty, more faithful in seeking to utilize the time which is allotted in inculcating in the minds of our young people everything which makes for righteousness and peace.

I invoke, ladies and gentlemen, upon you the blessing of God, and I hope that the labors of this Association will give to each one of you a fresh impetus in your career as a Sunday-school teacher, and that the influence of this meeting will be felt not only in this city and province, but among all English-speaking peoples of this continent, and that each of you will have reason to thank God that you were able to be present here.

Canon H. J. CODY, D.D.

*Rector of St. Paul's Church, Toronto*



H. J. Cody, D.D.

WE bid you welcome. The word welcome may mean "well come." You are come to Toronto and come to Canada in a good time. This is the leafy month of June, when, if ever, we give you perfect days, and we hope you will enjoy to the full your short stay among us in this the eye of the Dominion. There is another derivation of the word welcome which means "will come"; come according to our wishes and will and pleasure, and we bid you most heartily welcome in that sense. It is according to our best will, wish and pleasure that this great army of Sunday-school workers comes among us. It is an interchange of international courtesies, and, as nations understand each other better, possible causes of friction disappear.

We welcome you under the old flag, the flag of the three crosses, the emblem of self-sacrifice in the cause of humanity. Canada is situated in a remarkable position. It has a unique influence, and will have that influence more and more in welding together the various parts of the Anglo-Saxon community. We are your neighbors to the South; we are the daughter of the Old Land across the sea; we ought to stand in the midst of the nations drawing the Motherland to her long-lost daughter, and that unity, when it is consummated, spells peace for the world and the evangelization of the race.

But this is more than an interchange of international courtesies; it is the celebration of participation in one of the greatest works that God has committed to his people. What is that work? It is in the first place the winning of the young. It was Humboldt who said that if you wish to introduce any idea into a nation, you must first introduce it into the schools. We are dealing with this

great problem of winning and holding the young. Sunday-school work is a hopeful work, for the generations come so soon, and there is ever a fresh field in which to operate. It is more than winning the young; it is teaching the Book; and this great convention says to the world that we still believe that the touch of the Divine is on the Old Book. You win the young; you teach the Book; but more than that; the Sunday-school is something higher; it is a place where there is an atmosphere generated where Christian men and women bring the power of consecrated personality to bear upon winning the lives of the young to Jesus Christ. So what work can be higher or holier and better, what international operation can be more according to the will of God and fraught with greater possibilities in the future?

We bid you welcome in the broad sense of national brotherhood and in the closer sense of Christian brotherhood, and we feel that you will take your part in witnessing afresh that the life of a nation as well as the life of an individual consists in something more than the abundance of the things it possesses. In an atmosphere that is heavy with materialism, almost rank with a noxious commercialism, in an atmosphere of class indifference to the things of the spirit, all Sunday-school workers are in the fore line in warning against the old-time foes of hatred, of avarice, of worldliness, the Protean forms of sin through all the ages.

We bid you thrice welcome to this our Queen City, in the name of the Lord; and surely the enthusiasm that is generated by this convention by the blessing of God shall not be an enthusiasm that will evaporate, but that shall turn into tireless energy for the upbuilding of the Church of Christ, and the spreading of the knowledge of His name among the young.

**Hon. J. W. ST. JOHN***Speaker of the Legislative Assembly of Ontario***Hon. J. W. St. John**

I AM glad to have the opportunity on behalf of the Province of Ontario and of this, the Queen City of the Province, to extend to you all a very hearty welcome. I welcome you because of the work in which you are engaged. Your work and its results can never be determined by the mathematics of earth, it can only be reckoned by the mathematics of heaven. We welcome you also because of the good you will do among us. Your work and your presence and your enthusiasm must, of necessity, create an enthusiasm in our midst and in the surrounding part of Canada. We welcome you because of the good work you are going to do in the future, because your work will spread on more and more.

I welcome you because you are on Canadian soil. Canada is the mother of freedom on the North American continent. For years our brave southerners were able to march among difficulties northward, and when they planted their feet on Canadian soil they were able to say, "Thank God, I am free." I am also pleased to welcome you because we are children of a common national ancestry. Our two grand flags, the Union Jack and Old Glory, mother and daughter, wave closer to-day than ever before, and their kindly unfoldings to the breeze bid defiance to every form of anarchy and wrong, and bid welcome to every advance of civilization, liberty and Christianity. While these two flags represent two nationalities having their separate laws and institutions and methods of government, I rejoice to say that they represent two nationalities strongly united in a common cause,—the betterment of humanity.

I dwell with pleasure upon the great potentialities for good to which a great gathering of this kind gives birth. Whatever has a tendency to cause two great peoples to forget those things in which they differ, and remember only the things in which they have a common interest, is alike a benefit to them both; whatever makes the hearts of two peoples beat in unison makes them more enamored of harmony, more sensitive to discord, more earnest in a struggle to carry on the great principle of the human uplift.

I see before us the results of the great work of this immense convention. It means the melting down of international barriers, the joining together of the peoples of the earth in a common cause, and, by and by, conventions of this kind with the subject matter of consideration such as you have, must consummate in the advent of that great millennial dawn when the national instruments of warfare shall be transformed into international instruments of fraternity and peace.

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His Worship **THOMAS URQUHART**

*Mayor of Toronto*



**THOMAS URQUHART**

I COUNT it a great privilege to welcome to the city of Toronto, on behalf of the corporation of the city and the citizens, this convention. During the past years many important gatherings have met within our bounds; but I feel that no one has been more important than this.

We welcome you to our city. A beautiful city, an English-speaking city, perhaps the most English city of its size on the continent of America or in the world. We welcome you to a church-going city, that brought over from the homeland that good habit of going to church. We welcome you to a Sunday-school city as well. We have one hundred and seventy-

one Sunday-schools, having upon their rolls over 6,600 teachers, and with over 50,000 scholars. We have more names upon our Sunday-school rolls than upon the public-school roll. There are 35,000 names enrolled in the rolls of the public schools, while our Sunday-school roll mounts up to nearly 50,000.

We welcome you to a city of great Christian activity and noble charities. We welcome you to a city of homes. I believe the glory of the city of Toronto is that it is a city of homes where nearly every home has the spirit of home and has the spirit of Christianity. We welcome you to the homes and the hearts of our city. We welcome you to a great educational city, with our twenty-five universities and colleges, having six thousand or more students enrolled from all parts of our broad Dominion, and many of them from the United States as well.

We welcome you to a growing city, increasing at the rate of 12,000 or 15,000 a year. We are not very old. Seventy years have passed away since our city was incorporated, a little town of four or five thousand people. To-day we number 250,000 or 260,000 or more. Twenty-four years ago this convention met in our city, then of only a little over 80,000 people. More than three times as large have we grown within those twenty-four years; and I believe we have grown even more in wealth than in population. Perhaps the Sunday-school work has had something to do with that.

And I wish personally to welcome you to the city of Toronto, as a fellow worker. For more than twenty years I have been actively engaged in the Sunday-school work, as teacher or as superintendent. I believe it is the best work in which a man can be engaged. When I was elected mayor of the city somebody said to me, "I suppose that you will now give up the position as superintendent of Walmar Road Bible School." I said, "No, I would rather give up the position of mayor."

I congratulate you upon the splendid achievements which this organization has brought about during the

thirty years or more since its formation. It has been during these years that the greatest development has come to the Sunday-school work on this continent. I believe one of the greatest blessings that came during the past century to this continent was the organization of this great international Sunday-school convention, which brought the schools of this continent into line, so that at the same hour, almost, on the same day, millions of boys and girls might at the same time study the Word of God. It is not necessary for us in these days to emphasize the importance of work among the boys and girls, or of the child and the early conversion of the child.

We have to congratulate this organization upon the splendid achievement in Sunday-school work in placing in the hands of our scholars and teachers helps for the work, so that the school in the most remote district in the continent may use the same helps as are used in the metropolitan school. I congratulate you upon the splendid literature prepared for workers and boys and girls, pure, wholesome literature, which is abundant, and will leave us richer and better in the years to come.

This work has an important bearing upon the question of citizenship. If there is one thing more important than another it is that the boys and girls shall be trained in Christian patriotism, so that they shall be qualified to take up positions of trust in every land. I think that the boy or girl who starts out in life with the knowledge of the gospel of Jesus Christ, acknowledging him as Lord and Master, starts out with a privilege that one who has it not cannot estimate. We cannot estimate the importance of starting out in life with a knowledge of Jesus Christ.

We teach the children to love and honor our king, and to revere the name of the good Queen Victoria. On your side of the line you teach the children to revere and honor the memory of George Washington and of Lincoln, who have done so much for your country. While our

children are rightly taught to revere the names of these, how much more important that they should be taught to revere the name of Him who is King of kings and Lord of lords.

The work is important; and we intend to emphasize that work to-day. The life of our churches depends upon the work that is done in the Sunday-schools to-day. The best activities of our churches are centered around them.

How much this convention means to the Christian life of the continent! You remember that it was ordained that three times in the year the Jewish people should go up to Jerusalem to the great feasts. We cannot estimate the effect that those feasts had, by bringing together the tribes in Jerusalem, upon the national and social and religious life. And I have wondered if this were not the great feast of to-day, when from the forty-five states of America and from the seven provinces of Canada come the representatives of the great King to study together about plans of work for saving the boys and girls. We are looking forward in this country, as I believe you are, to a mighty revival. We believe that the time is not far distant when we are going to have a great revival; and it seems to me that in a convention such as this might be struck the keynote which would touch the hearts of people all over this continent, so that in the months to come we should see such a revival upon this continent as we have not hitherto seen.

Again I bid you welcome — welcome to our city, welcome to our hearts, welcome to our homes. And I bid you godspeed in the great work in which you are engaged.

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**Responsive Addresses****Rev. ALAN HUDSON***Pastor First Congregational Church, Brockton, Mass.***Rev. ALAN HUDSON**

IN your kindly words of greeting, sir, you spoke of our Anglo-Saxon brotherhood. That is now a phrase to conjure with in the land of Washington, Lincoln and Roosevelt. It is destined to become in this twentieth century the Christian battle-cry of the English-speaking peoples.

The Anglo-Saxon race is better fitted than any other to realize the note of this convention and win this generation for Christ. We are better fitted in resources. The wealth of the world is in the hands of the English-speaking peoples. God does not give wealth to a people without a purpose. That purpose is not personal indulgence. It is to spread the truth of Christ along our frontiers, in our cities and throughout the nations which have no knowledge of the Christian revelation, that we may win our century and generation to the cross of Christ.

The same is true of education. The Anglo-Saxon race stands for the education of the common people. European races could not understand why they were distanced in commercial supremacy by Great Britain in the nineteenth century. It was because her common people have been trained to think. At the conclusion of America's war with Spain the statesmen of Europe could not understand why Spain, once the dominant power of Europe, could have been so quickly defeated by their American foemen. But when it was remembered that sixty per cent of the Spanish soldiery were unable to read or write, while their American antagonists had received to a man a public-school education, the reason was apparent. It was not the man behind the

gun that won in the Spanish war, but the school behind the man behind the gun.

When you sent your soldiers to South Africa a few years ago to fight in the Boer war, the peoples of Europe and even your mother country did not expect much from you, but when the Canadian volunteers defeated Cronje and became the heroes of Paardeberg, they confounded the judgments of their critics. A thousand questions were asked as to the secret of your power. It was this. Back of every Canadian bayonet and every Canadian rifle there was the product of the Canadian public school. The education of the common man is the glory of the Anglo-Saxon race. Can we not see in this intellectual fitness God's call to serve our generation? If the Anglo-Saxon race is to do its work for the world it must take its wealth and education and lay them at the feet of Christ.

The call of the Christian Church, — back to Christ and forward to service, — the call of this convention to win this generation for the Cross, is our opportunity to return to forgotten ideals of the race. We are divinely fitted to win this generation for Christ, for beyond every other people, the Anglo-Saxon race has stood for an open Bible. That book has been the enunciation of Anglo-Saxon faith, of Anglo-Saxon law and Anglo-Saxon liberty.

What is the meaning of this Anglo-Saxon passion for the Bible in the common tongue of the people? It is this. God has been providentially preparing the race to save and serve the twentieth century. We must take the International Sunday-school Lessons and make them the lessons of the race. We must take the Psalms that have sung their way into three thousand years of history and make them the twentieth century aspiration. We must take the great prophets who revealed to their age the vision of God, and flash that vision across the blindness of present-day greed. We must take the gospels with their message of redemption, and the

apostles with their enthusiasm for humanity, and make them ours. We must take the Christ, whose Cross grows larger and brighter down the centuries, and make him the model and Saviour of our generation.

I do not know what may be the future of these two great nations. But I believe that Britain and America are forever destined to be brothers, and to make the Cross of Christ the redemptive symbol of the twentieth century.

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**Rev. CAREY BONNER**

*General Secretary, British Sunday-School Union*

ONE strain of the Church's music sings itself insistently within me as I view this great and representative audience:

“Blest — blest be the tie that binds  
Our hearts in Christian love.”

That tie is closer than the bonds of nationality; more sacred than those of kinship. Not Canada, not America, not Britain, but Calvary is our fatherland. We have knelt at “a place called Golgotha,” and looked there upon One of whom each in reverent gratitude says, “He loved me and gave Himself for me.” Moreover, we have heard His voice saying, “Go, make disciples of all nations, teaching them to observe all things, whatsoever I have commanded you.” When interpreting some of His words we part and separate into different camps, but in the work of carrying out amongst the young this our Lord's command,

“We are not divided,  
All one body we.”

Love has become incarnate in obedience. Ours is the holy fellowship of service.

Permit me to add a few sentences concerning that same fellowship of service.

There is a simple and little known incident bearing upon our work and illustrating its value. The incident

occurred in the life of that beloved and noble monarch, the late Queen Victoria. As a queen, every Britisher held her in loving honor, and as a woman we revered her as we revere our own mothers. She had visited one of the great provincial cities of England to perform an important public function, and a large choir of three or four thousand boys and girls had been organized to sing a song of welcome, the choir being gathered together on a big wooden platform erected for the occasion. The next morning when the queen had finished her journey back to her palace, she sent a telegraphic message to the mayor of that city. It had no reference to the civic formalities, but came straight from the great mother-heart of Victoria. It ran, "The Queen wishes to know—did the children all get home safely?"

No more momentous question can be asked by monarch, by government, or by nation. "Will the children reach home safely?" It is the question that the King of kings asks each one of us. May we in this convention, and after it by lives more fully dedicated to Him and His service, give our unwavering answer, "Lord, as far as our powers and our faithfulness are used by thee, we will help thy children to find their way safely home."

So great do we believe this work to be in the eyes of our Saviour-Lord, so vital its importance to the well-being of a nation, that we take to ourselves the suggestive message signaled to his men by the Japanese Admiral Togo on the morning of their recent decisive sea battle. We give to the words a deeper and a larger meaning. Let them ring out in the soul of every servant of Christ: "The destiny of a nation depends upon your action to-day; therefore, let every man do his utmost."

## E. K. WARREN

*President of the World's Fourth Sunday-school Convention*

A VERY pleasant duty and privilege comes to me if I could only feel and speak for my fellow-delegates to these kind friends of Toronto. The people in Toronto have welcomed us most royally in every way in which any one can possibly be welcomed. They have wanted us; they had us here twenty-four years ago, and they wanted us to come again. They gave us a royal welcome then. While they may have five times as many inhabitants to-day as they had twenty-four years ago, it will be hard for them to give us five times as royal a welcome as then.

I somewhat fear that some may feel I have not had the right kind of experience to express for you the gladness and joy that we have in being present. I certainly have in some respects. My father was a home missionary in Michigan nearly fifty years ago, and he took our family absolutely into the woods. Father made nearly all the furniture that we had in the house. I did not know how good it was then, but it was first-class, and has come very extensively into style. We were in a wooded country, and the first thing we needed was some kind of table. We went out with father into the deep forest close by, and he cut down a small basswood tree, about twelve by fifteen inches in diameter, cut off two sections of it about six or seven feet long, and split in halves. Don't you see, that gave a board or plank about a foot wide, flat on top and round underneath. He bored holes into the planks, and put in legs which spread out on the floor, and those two pieces of split logs together formed a table, and it was a stylish table, an extension table, with extension legs too.

I went to Sunday-school at once. We did not know very much about some things,—grading, the different departments of the school, or the young men's class, etc. I was a boy twelve or fourteen years of age, very quiet

and unassuming, but always unembarrassed, you know, and the class of young men I belonged to consisted of five other girls and myself.

Now, brethren of Toronto, we have come to your city and we are glad we are here. We are being welcomed the second time to Toronto. No city in the United States, no other city in North America, is likely to have the privilege of welcoming this convention more than twice to its home.

We remember when we were here before that you were a Sabbath-keeping city. Some people cannot understand how your mother country has had such a wonderful history. One great reason for it I believe is that from time immemorial you have observed God's Holy Day. We who come as delegates are from all parts of this great land. It is a wonderful bond that brings us here. We come representing the men and women of to-morrow; we come standing for the things that are unseen. We believe that if we can have the boys and girls now, we can have much to do with the generation that is to come.

The international thought is grand; it is spreading; it is world-wide. Those of us who were at the Jerusalem Convention saw it extended not only to those of the same blood and of the same language, but to various nations of the world, different languages, colors and types of nationality.

There is no bond but this of the Sunday-school that can bring men together like that. One of the features of that convention was that from the little company of Samaritans who have lived in ancient Shechem, now known as Nablus, nearly two thousand years, — possibly more, — the high priest, Jacob, son of Aaron, with his son and several delegates, came down to Jerusalem to welcome the Sunday-schools of the world. His address was written in Hebrew, and was interpreted to that great convention that had met in the name of Jesus Christ by a converted Jew. One of the brothers in giving us

welcome said there were no mathematics which could compute that which is possible to the Sunday-schools of the world and what we can do. Some one has beautifully clothed it:

“Only a thought, but the good it wrought  
Can never by tongue or pen be taught;  
For it ran through a life like a thread of gold,  
And a life bore fruit a hundredfold.”

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H. H. BELL, D.D.

*Pastor First United Presbyterian Church, San Francisco, Cal.*



H. H. BELL, D.D.

I AM glad to be here, and to respond to these hearty welcomes from Canada. I am glad especially to respond to the Speaker of your legislature. I wish to say, Mr. Speaker and my brother, that we are one. I think we are one first of all in lineage. We are one in language; we are one in the Lord we serve; we are one in the lesson we study; we are one in the Book we revere; we are one in the purposes we have in view; we shall be one in the possibilities for the time that is and for the eternity that is to come. I am glad to be here, first of all, because of the Person we represent. Let us keep in view we are not representing things of men, or great propositions of men, but a great Person who sits yonder at the right hand of the everlasting throne.

I am glad to be here because of the Personality we represent. It delights our International President to say that we touch the heart of the Church of Jesus Christ to-day. It delights me also to say that we represent not only the most splendid constituency in Canada and the United States and England,—not to forget we represent a greater constituency in the eyes of those

who occupy the eternal throne indirectly, the hundreds and thousands whom God has placed us in organized position to reach for Christ and his kingdom. Mr. Herbert Spencer spoke truth when he said, "You cannot get golden conduct out of leaden instinct; you cannot get that kind of conduct for the nation; you cannot get it for the impress of the nations that are leaning upon it for inspiration out of leaden instinct; you can only get it out of Holy Spirit instinct, and that we must give to the populations about us."

I am glad to be here again, because of the purpose which brings us together. What is that, in a word? That we may put the Word of God into the hands and the hearts of the boys and girls of Canada and the United States, and the islands of the sea, and Alaska yonder that belongs to us. Is that all? No; we are past that day in organized Sunday-school work. Our purpose now is to put it into the hands and hearts as well of the fathers and mothers, young men and young women, and the little child just ready for the cradle roll, and of the old man and old woman. That is the purpose that gathers us together.

The church of the future walks in the boys and girls of the present; then how needful to emphasize organized Sunday-school work! If the statesmen of the future, if the princes of commerce and trade, are in the boys of to-night, and I believe they are, how needful to emphasize the organized Sabbath-school work! I believe that the greatest and profoundest obligation resting upon America, Canada and the United States, is to teach the boys and girls the principles of the Word of God.

One thing more. I am glad to be here because of the possibilities which stretch out before us. They are immense. My brother has said you cannot calculate them by any human figures. The possibilities of the future are enough to inspire us to the most wondrous and most splendid efforts. If these possibilities are great, correspondingly great must be the effort, or



correspondingly great must be the sin that fails to make the effort.

While I am speaking there is streaming through the gateways on yon Pacific coast, whether at the great sound on the north, or the Golden Gate hard by my humble home, or further south, the rays of the setting sun, and into this great continent through those gateways what message does he bring? The message from the islands of the sea, from Japan, from Manchuria, from China, from India: "We trust you Americans; we believe in you; we look to you to lift before us the light of the world." Shall we meet it? You say it is impossible. Well, of course, in our own strength it is.

When some of us were in Rome we went into that old palace which has the beautiful picture in it called "The Aurora." It is on a ceiling higher than this. The painting is superb; the colorings are matchless. You go in to look at it, and you look until you are weary and you turn and say, "I have not seen it." But right in front of you is a great mirror, an inferior thing in an inferior case. You sit there and look into that mirror, and look, and look, until you are thrilled with the sight. What does the mirror for the picture? Simply reflects it—but it gives it to the traveler. We are weak in our own strength, but put these bodies of ours where Christ on the throne can simply shine on them, and then lift them through organized Sabbath-school work for the reflection of Him upon the world, and wait until the counting is done in his presence to hear the record of the results.

## An Historic View of the Sunday-school

Prof. GEO. W. RICHARDS, D.D.

*Reformed Theological Seminary, Lancaster, Pa.*



G. W. RICHARDS, D.D.

THE Sunday-school is based on the educational function of the church and the pedagogical laws of the human mind. One of the primary functions of the Church is that of teaching. Successful religious education must conform to pedagogical laws.

That method which is most effective for the teaching of English or American literature is most desirable for teaching Hebrew literature.

Doubtless the most effective method of instruction is that of the school grouped in classes led by a teacher using the catechetical or interlocutory method. This method has stood the test for ages in the schools of the nations, and for the training of youth will probably never be superseded. The instruction of passive hearers by a teacher's continuous discourse Dr. Trumbull calls "a later seduction of the adversary." The interlocutory system applied in Bible teaching results in some form of the Sunday-school.

If it is true that religious education is a necessary consequence of revelation, and that the mind of man naturally inclines to the catechetical method, we should expect to find the Sunday-school idea in the earliest stages of revealed religion. The facts of history confirm the expectation.

Exhortations like the following are reiterated in the Old Testament: "And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6: 6, 7). The Hebrews obeyed this command not only in the home, but by systematic instruction through

appointed teachers. In the reign of Jehoshaphat, the princes, Levites and priests "went about throughout all the cities of Judah, and taught among the people" (2 Chron. 17: 7-9). After the return from the exile the people were taught in the law under the leadership of Ezra. "They read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading" (Neh. 8: 1-8). Both Josephus and Philo speak of the schools connected with the synagogues about the time of Christ. The latter calls them "houses of instruction," and says the Jewish youth were taught so thoroughly by tutors and teachers that they "bore the image of the law in their souls." It is said there were four hundred and sixty such schools in Jerusalem alone.

Jesus did not destroy but adopted the school for the spread of the gospel. "He went about teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4: 23). The apostles after Pentecost "ceased not to teach and to preach Jesus as the Christ" (Acts 5: 42). Paul abode in his own hired house at Rome, "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness" (Acts 28: 31).

In the ancient church catechetical schools for the training of the young were connected with the local congregations. In the larger cities there were schools for advanced theological instruction. In most, if not in all, of these schools the Socratic method of teaching was used. Celsus, the first and perhaps the keenest literary opponent of Christianity, paid an involuntary tribute to the educational methods of the Christians in the second century, when he charged them with getting hold of the children in the homes and schools, and influencing them by conversation without the knowledge of their parents. The most fatal blow struck at the church by the Emperor Julian was the taking of the schools from its care and giving them to the state, prohibiting Christian teachers.

The Middle Ages became dark ages when the schools of the church declined. The priest took the place of the teacher, the altar of the pulpit, the liturgy of the Bible. Where teaching of the Word continued or was revived, there the Christian virtues bloomed. Witness the Waldenses, the Wyclifites, the Hussites and the Brethren of the Common Life.

The reformers saw that their work would become permanent only by the education of the people. Luther said: "God maintains the church through the schools." Catechisms and religious handbooks for teachers and parents were prepared by Zwingli, Luther and Calvin. Protestantism and popular education stand and fall together. The Roman Catholics detected the secret of Protestant success and adopted it. In the catechism of the Council of Trent we are told: "The heretics have chiefly made use of the catechism to corrupt the minds of Christians." Francis Xavier went through the streets of Genoa ringing a bell and crying to parents to send their children to be taught in religion. Borromeo devoted his life to teaching children in Milan. At his death, in 1854, he left 743 Sunday-schools, 3,000 teachers and 40,000 scholars.

The religious revivals in the eighteenth and nineteenth centuries became effective through organized religious teaching. The "churchlets in the Church" arose under the pastorates of Spener and Franke, the leaders of German pietism. In these gatherings biblical subjects were discussed and the members edified one another. Zinzendorf organized his followers into bands of not fewer than five and not more than ten, who were under the care of a leader or teacher. Through Bishop Boehler in London and by a personal visit to Herrnhut in Germany, Wesley became acquainted with the Moravian system, and adopted it in the form of the class-meeting of Methodism. Lecky said of the Wesleyan movement: "The Methodists appear to have preached especially to children."

The educational idea of the church took the distinctively modern Sunday-school form under the leadership of Robert Raikes in 1780, at Gloucester, England. After a three years' experiment in teaching the neglected children of the factory districts, he published the results of his work. The fullness of time for the Sunday-school had come. Raikes' plan was taken up and put into practice throughout the United Kingdom within a decade. Before the nineteenth century opened the seed was borne across the sea and struck root in different sections of the United States. The Sunday-school rapidly passed from the stage of the ragged school to that of the children's school, and from the children's school to that of the Bible school for young and old.

The Sunday-school rediscovered the child. The ancient prophet saw him in vision when he said, "A little child shall lead them." The Christ revealed him, saying, "Of such is the kingdom of Heaven." The Church was intrusted with him in the command, "Feed my lambs." For centuries the child was lost and forgotten in church and state. He found no place in literature and art. Even the statesman and teacher were not in sympathy with him. But the religious capacities of children were underestimated until they were revealed in the Sunday-school. Less than a century ago President Wayland, in a sermon before the American Sunday-school Union, expressed his surprise at the understanding of religious matters which was shown by children in the primary class. One of the religious magazines of 1829 seriously discussed the question, "Can children reason?" On the basis of answers given to a series of questions by children from nine to twelve years, it was solemnly decided that they can think for themselves. The primary teachers of the Sunday-schools can answer that question to-day without hesitation.

With the recognition of the child's mental and spiritual capacity, provision was made for juvenile literature.

Albert Barnes said he could have bought all the children's literature in his boyhood for less than the cost of Franklin's whistle. He was born at the close of the eighteenth century. Now there are tens of thousands of libraries containing millions of books in the Sunday-schools of the world. Most of us may have caught the first glimpse of a library in the little enclosure in a corner of a Sunday-school room.

The objection raised that the Sunday-school lessens the sense of parental responsibility and interferes with family religion is contradicted by a century's experience. The interest of parents in the religious welfare of their children, Bible reading and teaching in the home, and family prayer have increased in those sections where the Sunday-school is most prosperous. Its reflex action is perceptibly felt in the homes of the nations. It has strengthened congregations both by increasing membership and by creating an intelligent appreciation of the expositions of Scripture.

As a missionary agency it is unexcelled. • The Sunday-school is the forerunner of the congregation. In the West and South, in the new sections of cities, small bands of teachers and scholars have been the nuclei of large congregations. The celebrated missionary of the American Sunday-School Union, Stephen Paxson, organized more than 1,200 Sunday-schools, with a membership of 60,000 scholars and teachers. Scores of churches grew out of these Sunday-schools.

It has introduced method and system into the study of the Bible. Criticise the International System, if you please, it is still better than anything that preceded it. We have not yet reached finality. We are still in the process of working out more completely the Sunday-school ideals. Innumerable helps for Bible study have been produced through the Sunday-school. University professors and college presidents expound the lesson weekly. Even the secular press prints expositions of the lesson for the coming Sunday.

The Sunday-school has made room for the layman, and affords opportunity for the exercise of his gifts.

We may even pass beyond the Church, and trace the influence of the Sunday-school in the social and political order. It is acknowledged by historians that it prompted and promoted public-school education in England. Penny postage in Great Britain was advocated with a view to its bearing on correspondence between teachers and scholars in the Sunday-schools. The British and Foreign Bible Society was organized to meet a demand for Bibles, which came from those who were taught to use them in the Sunday-schools. The Religious Tract Society of London was started to furnish good reading for those who received a taste for it in the Sunday-schools. John Bright said, "I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and national character than the great institution of the Sunday-school."

We have passed through another commencement season. From the halls of young academies and ancient universities thousands of graduates have gone forth. These institutions, with just pride, glory in the part they take in the making of manhood and womanhood, of civil and religious institutions. They celebrate the praises of their alumni whose fame has made their alma mater illustrious.

There is a modest school which has no commencements. Its faculty has no titles. Its pupils have no renown. Sometimes it is despised and rejected of men. Yet in the members, the quality and influence of its alumni, coextensive with the globe, it yields the palm to none. When the Book of Life is read, when the mysterious forces that make for character are revealed, when the quiet influence of personality is discerned, then we shall do homage not to the classic halls of the university, not to the schoolhouse on the hill, but to the little Sunday-school around the corner.

## **The Relation of the Religious and Secular Press to the Sunday-school**

**LEVI GILBERT, D.D.**

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**LEVI GILBERT, D.D.**

FEW of us adequately realize the stupendous potency of the types, the incalculable influence of the public press in creating sentiment, in molding and directing public opinion, in manufacturing convictions over continent-wide areas, so that multitudes of people everywhere are getting to think about the same thing at the same time. With this great force it behooves us to see that our Sunday-school cause

is rightly allied.

Let it be freely and graciously acknowledged, on behalf of the best papers of our land, that they do give much representation both to Sunday-schools and to other religious objects, that they give expositions of the Sunday-school lesson each week, and that they practically propose, as they best can, to report the proceedings of such conventions as this. But this cannot be said of all papers. Does it not come among us as a painful reflection and also as something of a mysterious enigma, why it is that the papers find such large space for sporting news and fashion news, and such little space, apparently, for things religious? When we consider that religious people to-day form two thirds of the community everywhere, and the churches are great social centers, and the questions of religion are the most important which can enter into any human consideration or into our lives, is it not remarkable that there is so little said about it? Should not the motto of every editor of any and every secular paper be, "The best facts, the best things, in the best way"? And should



they not pay proportionate attention to civil life and educational science and religion as well as the things which are ephemeral and of merely passing note?

The secular editor ought to see the necessity of frequently referring to the great work of the Sunday-school and of religion in general, for the sake of balancing up in the character-building of our youth a moral stamina as against the perhaps too great intellectualism. They ought to see that the danger of our times is not that our youth should not be smart, but that they should not be good. With thirty hours a week in mathematics and history, and, perhaps, a brief half hour in Sunday-school for moral instruction, how shall we expect truly balanced character? We want that our youth should know how to balance up their bank accounts; but we want to have them do it without putting a cool thousand in their pockets. We want them to know something about geography, but something more than the shortest route to Canada. We want them to know something about the manufacture of chemicals, but will excuse them from doing this for anarchistic purposes in the manufacture of dynamite.

We want them to know that the Ten Commandments are quite as important as the ten digits, and the formation of character as the formation of characters; that purity is as much as physics, and manners as mathematics, and honor as grades in history. We want them to feel that a lie is worse than Latin misconstrued, and bad associations worse than bad English, and manslaughter a little worse than murdering the king's English. We want them to be convinced that there are some things pure beside right angles, and some things vulgar besides vulgar fractions. We plead, then, for the Sunday-school; and every editor ought to plead for the Sunday-school and for religious instruction, as a necessary counterpart to the intellectualism of the day schools.

The secular editor ought to impress upon his readers the necessity for larger familiarity upon the part of our

youth with our English Bible. Notwithstanding all that is done in the Sunday-school itself and in the church, facts come to us which prove the lamentable ignorance, even of those in the colleges, of the old classic stories in the book upon which our literature is founded, and our civilization, our art, our poetry, our song, and all that is highest and best.

This has a serious aspect, when we think of a generation growing up in such ignorance of this book. It seems to me that our newspapers might well call the attention of the public to that fact. The editors of our times might well show the necessity of the education of the Sunday-school in regard to citizenship. When we think of the youth who so soon shall be the practical rulers of our land and bear the burdens of sovereignty, is it not a necessity that they should take that serious sense of obligation upon them in the fear of God? When we think of those who are ruling us to-day in demagoguery, of the chicanery and paltering of our times, of the scandalous revelations which have shocked us across the border, when we see

“Men loud against all forms of power,  
Unfurnished brows, tempestuous tongues,  
Expecting all things in an hour,  
Brass mouths and iron tongues,” —

when we see these things, then it is that we see that out of our Sunday-schools there should come the young men of conscientious hearts and lives of probity and of devotion, both to God and to country, who, kneeling at the altars of the state, shall consecrate themselves for high-service to their time.

It seems to me that the secular editor has not measured the size of the Sunday-school problem. If you read the proceedings of the Religious Educational Association, you find that the Sunday-school cause goes out not only into the home, but into correspondence courses and summer assemblies, and music and art and literature; it is interwedged and interlocked with all the great

sources of humanity; and so it is well worth the sympathy and attentive consideration of the publishers of our land.

I turn to the function of the religious journalist, as I see it. I think that the editor will have to be continually stirring up himself, and keeping at it, in order to see the real dimensions of this great cause. Of course the editor of a family journal cannot make it such a paper as the *Sunday School Times*, but he must never lose sight of the fact that this is one of the greatest things which is laid upon him to give to his people. The temptation to the editor may be, for instance, if he has been a preacher or a theologian, to let the Sunday-school drop out of his thought and attention. He may be discussing ponderous theological problems all the time, and letting the child and the childlike go by. It is necessary that he should make a department for the Sunday-school cause in his own paper, and keep himself informed of the progress of that cause; that he should keep in touch always with its most progressive editors, and with the plans and devices which have worked well everywhere, and get expert writers to help mark these, and to contribute that which shall appear editorially; and, perhaps, to have some one on his staff who shall be an expert editor in that direction and contribute to his columns the very best that can be given. And not only can he speak upon Sunday-school architecture and hygiene and the like, but he should emphasize a better grade of Sunday-school music. The Sunday-school music of to-day is so deplorable in many respects that it is almost enough to make the angels weep. It is a pity of pities that our children are growing up in almost absolute ignorance of the worthy and stimulating and majestic hymnody of the fathers; and that in its stead is substituted doggerel verse, and worse than slushy and ephemeral tunes.

I believe that the editor can, in his function of autocrat, stir up the general public to the necessity of their

sympathy with the Sunday-school cause. I refer to the public within our churches. I was a pastor twenty-five years before taking up the editorial pen, and my heart was grieved again and again to see the almost absolute indifference of Christian people to the Sunday-school. Whenever there was a Sunday-school convention, these people were conspicuous by their absence. I have known many a man and woman who never came into the Sunday-school room, and did not know what was the name of the Sunday-school teacher of their children. They were committing their children, for the molding of their characters, to absolute strangers, about whom they knew nothing. The papers, and all Christians everywhere, should, in the name of God, try to rectify this indifference, and bring these people to a better mind.

The pastors themselves can be stirred up by the religious newspapers. The pastor must be reminded that he has no larger and more hopeful field for his activities than the Sunday-school, that here is the open door, and a harvest for his immediate harvesting, and fruit for his grasping. And by the forming of catechetical and instructional classes, by wise and sympathetic touch with his Sunday-school, by always being in the Sunday-school, whether as teacher or as circulating about from class to class and encouraging all in the school, keeping his hand upon all departments, he will gain more than by any other equal output of mind and heart. The pastor must feel, too, that the great business of the Sunday-school is not simply to give something about the dates of kings and the geography of the Holy Land, but the great business of the Sunday-school is the making of holy character; and he is to see that the Sunday-school is not sidetracked from that main purpose.

He is to have his mind informed and be in sympathy with the great development of Bible study to-day in Bible classes everywhere. And the religious paper can,

both for him and the laity too, show, perhaps, that the various schools of religious interpretation are not so far apart as sometimes they seem. And they can quiet the alarm which is very frequently manifest, as if the foundations of religion were going out.

The religious editors can show that the Bible is not a book of geology or of chronology or of antiquities or of religious literature, but a book of spirit; that God offers us salvation, and that he who would be a man of God may be completely furnished unto all good works. There is the great thing about the Scriptures; that is the great purpose and function of them. And I believe that, to the teaching force, for the constituency of the Sunday-school itself, the religious newspaper can come with something which shall be very helpful. It can encourage all to regard the school as a school, and not simply as a social meeting-place for an hour. It can come to them and brace them up along the line of their studies and other forms of training. It can come to the children themselves, for instance, and encourage them, in the lack of such forces as we can exert in the public schools by the state behind us.

We can appeal to chivalry and win young people in our schools to raise the standard of the school up so as to have the *esprit de corps* of the very finest and best. We can appeal to the teachers to prepare themselves by reading the very best books. We can encourage the teachers to move themselves along the most modern pedagogical lines. And at the same time that we stand by what has been and what is in the present Sunday-school teaching (let me speak no word but of honor and appreciation for those who are doing such devoted work in our Sunday-schools!) we can say, "Yes, you have done well, but there is better yet before you." And at the same time that we honor the International Lesson System for what it has done and is doing in unifying Christendom, we can say, "Where that was good in the past, we see an even better system before us." It

needs expansion and development; and to-day, by the action of this assembly, we are taking a step in advance. And God is always calling us forward into larger life for the sake of his kingdom and his cause.

And, finally, we must go into the home and show how the home is correlated with the Sunday-school and the church, and the fallacy and heresy of having parents throw all the responsibility of their children over on the public-school teacher and the Sunday-school teacher. Institutionalism is an awful heresy. The father and mother must coöperate with the church and public school in building up a religious character for children, in telling the Bible themselves, in having family worship, in making the old book a familiar book, in filling out and making characters. And by and by, home and church and public school and Sunday-school coöperating, the old world will be redeemed.

" 'Tis coming up the steeps of time,  
And this old world is growing brighter;  
We cannot see its dawn sublime,  
But high hopes make the heart throb lighter.  
Our bones may molder in the ground,  
When time shall wake the world with wonder;  
But we have felt it gathering round.  
We have heard its peals of distant thunders.  
'Tis coming; yes, 'tis coming."

## Our Debt to the Old Guard

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**H. C. McCook, D.D.**

My address is a plea to the "living present" for just remembrance of the undying past. It is permitted me to stand for a brief space amid this marvelous scene of life and enthusiasm, and turn back the forward rush of thought to those who have made the scene possible, —  
**THE OLD GUARD OF ORGANIZED SUNDAY-SCHOOL WORK.**

We may gauge the character and work of the Sunday-school pioneers by the progress which the cause has made. Stand by the vast wheatfields of the Northwest, ripening under the June sun. What a vision of prosperity; what hope of the nearby harvest! But one's thought may voyage back over that sea of golden grain to the springtime. There were good plowing and good sowing and faithful culture as well as good seed and good soil! You to-day are rejoicing in the harvest of twenty million Sunday-school scholars and workers, and in the promise of yet wider fields and fuller spiritual harvests. But through the vista of thirty, forty, fifty years you may see the pioneers of this cause and convention penetrating the wilderness, breaking up the soil, scattering the precious seed. And all that meant wise planning, thoughtful, far-seeing methods, patience, zeal, skill, as well as hard work. Such fruitage and such ingatherings never come by chance.

One of the most interesting and significant features of this convention is the exposition of Sunday-school equipments gathered under the directorship of Dr. Blackall. It is a rare objective presentation of that

wealth of love, taste, skill, ingenuity and money that is lavished upon the religious training of young people. Books, charts, cards, pictures, magazines, papers, lesson leaflets, maps, blackboards, Bibles and sundry miscellanies show, in an impressive object lesson, what modern Sunday-school workers are doing and whither their thoughts and purposes tend.

Stretched along one wall is the historical collection of the "American Sunday-School Union," the noble mother of organized work for child-saving in America. You will follow Dr. Rice from case to case, and from object to object, the gradual development throughout the nineteenth century of Sunday-school methods and equipments.

You will perceive that these historic remainders of that early day and work are reminders that the Old Guard were broad-minded and farseeing men and women. Already they had grasped the truths that lie at the core of real progress and reform. They had measured the immensity of their work, and its vital importance to the establishment of religion and of national prosperity, and they had formed a just conception of the best methods of success.

We have far advanced beyond the lines then occupied. As with other things, Sunday-school ideas and methods have undergone evolution; and modern workers have improved upon the Old Guard, as, indeed, survivors of the Old Guard have improved upon themselves. Perhaps in some things the pendulum has swung too far to the opposite end of the arc, as in regard to memorizing Scripture and the teaching of a catechism that may give our youth the mastery of an intelligent system of Christian doctrine.

But the pioneers had in them the root of the matter. They were strong, wise and earnest men and women. They were possessed by that zeal and enthusiasm which mark those who have been seized by great truths and principles. They were genuine enthusiasts, — "in



Godists," as the derivative (*en theos*) implies. They were idealists; if you please, dreamers. But dreamers like the youthful Joseph, whose visions at Hebron, impossible as they seemed to his unsympathetic and unseeing kindred, were all to be realized.

### The First Convention of A.D. 1832

These are general claims and statements. Let us particularize, taking the First National Convention of 1832 as a starting point for a few details that may show the spirit and purposes of the Old Guard. Our next convention will mark the passing of the seventy-fifth anniversary of the organization of this body, a fact that ought to give the Louisville meeting special significance. It is not easy for the youth of this generation to conceive the vast and radical changes in all fields that three quarters of a century have wrought.

In 1832 Chicago, the second city of the United States, was unborn. The states that have sent to this convention a large part of its two thousand representatives were like parallels of latitude, imaginary lines drawn upon a territorial wilderness. Men had learned that the treeless prairies could be utilized for human habitations, and the course of empire was setting westward, very slowly, and not with the mighty sweep of later days. On the Atlantic seaboard the Old Guard were singing,

" Far out upon the prairie  
There many children dwell,  
Who never read the Bible  
Nor hear the Sabbath bell."

They do not sing it now. Why? The prairies have been made to blossom, not only *as* the rose, but *with* the rose, — the Rose of Sharon. "There many children dwell"? There were not so very many in those days. There are millions of them now in prairie states, and they know their Bibles, and their hearts give back glad echoes to the sound of Sabbath bells. They owe it

largely to the initiative of the Old Sunday-school Guard and their allies and associates, who planted the first prairie Sunday-schools.

There were two hundred miles of railroad in North America when that first convention met in New York. To-day the iron rails interlace the continent like the meshes of a spider's web. And of the thousands of towns and villages along their lines, there is probably not one in which there is not a Sunday-school. The Old Guard planned and planted the institutions and agencies that followed population along those iron ways with the children's church and Bible school.

There is no great branch of evangelical Christianity that does not have its Sunday-school department and secretary and missionaries. The Old Guard, working within their denominational lines, planned and organized them all. Their Christian catholicity, shown so notably in this union organization, stimulated rather than smothered their devotion to their own particular churches.

Sunday-schools originated in England, but on the continent of Europe the Sunday-school cause had its chief impulse and formative influence from America. Following a law of expansion and growth that seems to mark transplanted humanity, that institution took on a new life and character here. The Sunday-school has been widely introduced upon the continent; and although it has by no means broken down all the iron bars of ecclesiastical conservatism, it is blessing a multitude of children and adults. It was the Old Guard who originated that beneficent European propaganda, which you of this generation are pushing in Italy and in Japan.

Certainly the Old Guard had something to learn that you have learned or are learning. But they had hospitable minds to receive new truths. That is a quality of strong characters and is a great gift. For example, in that convention of 1832 they discussed the use of the rod in Sunday-school discipline. You are not wiser

than Solomon, but you would hardly take up that subject in this convention, although there have doubtless been times when you have felt that a bit of "birch oil" might have a modifying effect upon some of your pupils.

Again, the majority of schools represented in that first convention had not a scholar to report as entering the church on profession of faith. That may have been due in some measure to defective reports; but it indicated a condition upon which the present showed vast improvement when your secretary reported nearly a quarter million conversions during the last triennium. It took our fathers a long time to learn that divine grace can call and convert into God's kingdom a child Samuel quite as easily as an adult Sanhedrist Saul of Tarsus! Some of us have only half learned the lesson, even now.

That first convention recommended the classification of scholars, especially the separation of the wee ones into infant classes. There you have the norm of that beautiful modern development, our Primary Department. It had not occurred to the Old Guard that the portion of Scripture assigned to the whole school could not be adapted to the younglings. Their views were expressed in an apothegm which (if your speaker may be permitted to quote himself) was spoken more than a quarter of a century ago, — there never was a piece of meat cut for the adult from which one could not make a bowl of broth for the baby!

That convention of 1832 recommended that the whole congregation, young and old, take part in Bible study. We have not gone much beyond that, have we? On last Friday night I heard with rapt attention the masterly address of Bishop Vincent on the "Future of the Sunday-school." I seemed to be listening to an ancient seer painting upon the clouds of vision scenes of an ideal future, to which he was pointing the men and women of a new generation, and bidding them transmute it into reality by the power of faith and consecrated toil.

Did you mark the perspective point of the picture, — the point toward which all its lines tended? Was it not this — the whole Church of God, and every particular congregation thereof gathered around the Holy Bible in study, research and conversation upon the teachings of the Word? The Church a Bible school for infants, for children, for youth, for adults, each class in its degree mastering the vital doctrines and ethics of Christianity unto the saving and sanctification of all!

Carried away with the seer's vision, I leaned forward from my seat as though to peer with him into the future and catch every line and shade and hue of his picture. And then, by one of those touches of mental association whose mysteries no one has solved, I was suddenly borne back almost half a century to a quiet Sabbath scene in a rural church among the beautiful hills of western Pennsylvania.

The service was closed. The venerable pastor descended from his pulpit to the dais before the precentor's desk. There he stood, a saint, a local bishop of his large flock, a scholar who knew his Greek Testament as well as his English, and knew that as few men know it now. His voice trembled with the stress of age as he began to catechize his people. Not in the Shorter Catechism — oh, no! that was for the children; but in the larger catechism of the Westminster Assembly, that superb manual of Christian doctrines and duties whose mastery makes one a trained theologian.

From seat to seat the questions went and the answers came. Men and women and youth all took part promptly and well. And they knew not only the answers, but the Scriptural proof texts, which range through the whole Word of God, and whose mastery will make one a master of his Bible. I was a college student then, and in training for the ministry, but I could not stand the test borne so well by that country congregation. Fifty years ago! And that was no new custom, but had its roots in a more distant past!

Those country folk were ignorant of the shibboleth of modern advanced methods of Bible-school work. They were following the manner of their fathers, wholly unconscious that they were doing a rare and noteworthy thing. But, tell me, had they not well-nigh grasped the goal toward which our highest endeavors were pointed?

We shall ill serve our cause if we fail to see and appreciate the men and methods of the past that have wrought such results. Let the excess of our self-applause and gratulation over the splendid achievements of to-day be mellowed by the remembrance of what our ancestors have done. Let us rise to a wiser and steadier endeavor after our ideals from a just knowledge of what our predecessors have achieved.

#### **The Old Guard as Pioneers of Uniform Lessons**

Let us make a final, and it will be a crucial test, of the advanced views and farseeing plans of the fathers of that convention of 1832. The system of uniform lessons that is counted the highest achievement and is the special pride of our modern Sunday-school organization, lay there in germ in the discussions and transactions. One of the topics considered was the value of uniform Bible lessons for the whole land. The system of "a verse a day and the same verse for all" was commended. It is stated in a report of the convention that there were then sixty thousand persons thus studying lessons in unison, and a periodical was devoted to the elucidation of this uniform lesson.

The question of uniform lessons as the pioneers had to face it was presented in a threefold form. First, in the individual school. The old go-as-you-please plan, which left every teacher liberty to select a lesson in any part of the Bible that seemed good, was already discredited among the more intelligent conductors of Sunday-schools. But it had a wide vogue even fifty years ago, and your speaker remembers attending in his

childhood a school conducted in that way. The awakened spirit of progress in the Old Guard made short work of it; and soon it was the rule that every class in any individual school be engaged upon the same portion of Scripture. .

Then came the question of denominational uniformity throughout all the schools in every denomination of the Christian Church; the same lesson should be taught on the same Sunday. The "Berean Lessons" of the Methodist Episcopal Church were in full use and favor under the leadership of Dr. Vincent. The Baptist Publication Society was working upon similar lines. In the Presbyterian Church the "Westminster Lessons," directed by Dr. J. H. Dulles and edited by your speaker, were working on the second annual series of lessons on the Life of Jesus. Already there had been laid out a tentative series of normal textbooks for teachers, covering Biblical, doctrinal, historical, biographical and pedagogical material, with a plan for local and state teachers' institutes. A curriculum of Bible study had been arranged covering an eight years' course in the Old and New Testaments; and other plans for advanced and supplemental studies were under consideration when the third phase of uniform lessons, viz., the present International Lesson System, was forced upon the attention of the churches. The wisdom of its introduction at the time and in the manner adopted was seriously doubted. The habitual conservative tendencies in the several denominations had not been convinced by sufficient previous discussion. They had just yielded in the matter of denominational uniformity, and it seemed to be asking a good deal so soon thereafter to embark in a new experiment. There were vested interests to be considered by those who were preparing and furnishing the several denominational systems. A change without previous knowledge and preparation would put serious inconvenience and loss upon some of the publication houses, and threatened grave danger

to the general and cordial adoption in the future of any suggested scheme of interdenominational uniformity. But, as is well known, the persistency of Mr. Jacobs prevailed, and this convention launched that system which, for more than a quarter of a century, has largely held the approval of nearly the entire evangelical church of the United States and Canada, and in a large measure of the British churches.

But the point for you to note here is this: The norm of the present International Lesson System was considered and approved by the Old Guard eighty years ago! As early as March, 1824, the American Sunday-School Union issued a list of "Selected Lessons" for one year, following apparently a scheme which had been successfully used in New York. These lessons were divided into four parts, one for each quarter of the year. There were forty-nine lessons for the year, the remaining Sabbaths being given up to quarterly examination of the scholars.

This plan was successfully introduced into Sunday-schools in New York, Philadelphia, Boston and Albany, and awakened great enthusiasm. The New York Sunday-School Union proposed a second course of Selected Uniform Lessons, and that was issued. It was intended to occupy every Sabbath throughout the year, except the first Sabbath of every month, which was devoted to instruction in the Ten Commandments, *i. e.*, a practical course in Christian morals, and one Sunday in every quarter, which was given to a general review and examination before the pastor. Surely that has an up-to-date sound, has it not?

Now, you must recall the fact that, in 1832, the American Sunday-School Union was the common pivot of nearly all the organized Sunday-school work in the United States. The undenominational and unclerical feature of its organization gave it a recognized standing with all the churches. It had organized and was organizing local and state auxiliary unions with the essential

characteristics of those which this convention has favored and established. These unions were widely distributed throughout the settled states. They formed a bond of union and a common rallying ground for all Sunday-school workers. They had the facilities for giving their uniform Selected Lessons and Union Question Books wide and catholic circulation, and they did so. And thus they did much to prepare the way for the introduction of the present International System.

No truthful study of the rise and development of this interesting movement will fail to give a leading place therein, as one of the earliest and most efficient preparatory agents to this venerable institution, the pioneer of pioneers, which to-day is better equipped and better endowed for its coöperative work than ever before. Nor can just history omit the important part taken in preparing the way for the establishment of international lessons by such undenominational publications as the *Sunday School Times* of Philadelphia and the *National Teacher* of Chicago.

Perhaps the purpose and aims of the earlier days are best uncovered by some of the mottoes or watch-words or war-cries adopted by the Illinois conventions of Jacksonville, Duquoin, Decatur, Peoria, Bloomington and elsewhere. First of all was "ORGANIZE!" They aimed at an organization of all the Sunday-schools in every county of the state. The difference between a monad and a man considered as an animal, is one of organization. Low life is simply low organization; the highest life expresses the highest organization. Men die, organized institutions live. He who has linked his life by his influence, his work, his gifts with a vital institution, a church, a Sunday-school, a college, a university, any scheme for human betterment with life-germs therein, has taken a guaranty upon the perpetuity of the best part of him, -- his work! Herein lies the surest way to that great boon for which the psalmist has taught us to pray: "Establish thou our work upon



us; yea, the work of our hands establish thou it!" There is no doubt that by the careful organization of the Sunday-school work in county, state, national, international and world-wide associations the pioneers took the best means of perpetuating their influence and labors.

"*Spread the Fire!*" The Old Guard believed in campaigns of agitation and dissemination. A large part of the value of their conventions lay in their power to quicken those who attended, and send them out far and near to carry the quickening into their own neighborhoods. That is a biblical method, as old as the annual national feasts of the Hebrews and the great convocations of the primitive Christians. We shall lose much if we allow the "institute" element to run away with the spiritual and devotional in our conventions.

Another "convention countersign" conceived in this spirit was, "*The Children All for Jcsus,*" — something like the watchword of this convention, "Winning a Generation." Another was "*Our Object is to Save Souls!*" a motto which Mr. Morrison had placarded all over the walls of his Biddle Market Mission hall.

One may name a few of the subjects that claimed much attention and excited great interest. "Teachers' Meetings" had a first place. This, in the current military language of the day, was "the school of the regiment." As every commanding officer of the army is required to school his commissioned subalterns for teaching, drilling and governing their men, so, it was held, every pastor or superintendent should instruct his teachers for the duties of the coming Sabbath. Has that obligation ceased in our day?

"The study of child-nature" was warmly urged. The term "psychology" was not then in vogue; but quite the same, the Old Guard was standing for that correct knowledge of the young mind which leads to just treatment, and wise, helpful methods. Study the child; know the child; honor the child; sympathize

with the child; exalt the child; save the child and the child's childhood! These were points warmly and often pressed upon all who had to do with the religious training of the young.

One other topic I name, chiefly because of its personal relation, "Object and Outline Teaching." The use of objects, charts, maps and especially the blackboard in the Sunday-school is now well-nigh universal. Then it was rare, and as I was one of its early advocates, the topic was apt to fall to me in our conventions. I was supposed to have special facility in off-hand outlining the Bible lands on the blackboard. The other day I dropped into your "Exhibition of Methods" in St. James' chapel, and was shown by the intelligent and enthusiastic attendant, some of the maps of Palestine drawn and modeled out of clay by primary department children. They were quite as well done as my free-hand sketches in those days when I got credit as an expert from great companies of Sunday-school workers! In that line, at least, there has been progress in the last quarter century.

What will the future show? That, my fellow delegates, rests with you and those whom you here represent. The Old Guard has finished its work. A glance over this great audience shows how largely even now the work and destiny of Sunday-schools are in the hands of young and middle-aged men and women. The few survivors of the pioneers stand before you with the greeting which Roman gladiators in the arena gave their emperor: "*Morituri salutamus!*" "We who are about to die, salute you!" The past is ours; the future belongs to you.

You have chosen well your field of Christian and philanthropic service; for there is none other in sight that promises richer fruitage than work for children and youth. To win them for the kingdom of God and its righteousness, and for the highest citizenship therein, is verily to win this generation; aye, and those which shall follow,

The Old Guard is happy in its successors. Great and good souls have a self-perpetuating quality, a spiritual fertility which reproduces the good within themselves, and often in improved quality. If they are permitted from their heavenly seats to review the scenes of their earthly being, they must have great joy in this trained and consecrated host who have entered into their labors, and are pushing them with accumulated and accelerated zeal and success.

It is a wonderful future that lies before you. The few survivors of the Old Guard salute you as the Army of the Future! You are the inheritors of a Land of Promise which some, like Moses, have seen from afar, and some, like Joshua, have set their feet upon. We leave it to you with our blessing, and — which is better — with our prayers for the blessing of God. May you escape the errors, which also have not been wanting, and for which we look to a merciful Saviour for forgiveness. And may you reap a hundredfold the good seed your predecessors have sown, and leave to other generations yet ampler harvests to gather and more fruitful fields to sow!

## A Forward Look for the Sunday-school

JOHN H. VINCENT, D.D., LL.D.



J. H. VINCENT, D.D.

IN the interest of the church, the home, the state and society, we who represent the Sunday-school sing with Robert Browning our song of hope:

“The best is yet to be; the last  
For which the first was made.”

We remember the divine wisdom and love; we open God's Word, and, grateful for the past, look for larger and better things in the future.

As one stands before a large pane of polished plate glass he finds it a partial mirror, in which he sees, dimly reflected, the objects behind him. These reflections mingle with the more definite perspective beyond, making it necessary for the observer to take a second look to distinguish between the reflections and the objects of immediate vision.

Men of multiplying years may easily, because of dimmed vision, see past, present and future singularly blended. Thus on this occasion, dealing somewhat in reminiscence, your speaker, in the enthusiasm of a life-long loyalty to a great cause, may account as history what some exploit as prophecy.

For example: in the glass before me I see, as a reflected image from between thirty and forty years ago, a thoroughly organized Sunday-school normal work. Here are fine ideals of teacher training, college and seminary Sunday-school normal classes under gifted instructors, presenting, for recognition and diplomas, candidates who have completed Biblical and pedagogical courses while pursuing academic and professional study. I see as in a picture from the past theories and experiments in religious education in which home, pulpit, pastorate,

Sunday-school, public library and normal classes, all unite under college auspices in preparing ambitious, eager and consecrated candidates for the Sunday-school normal diploma.

As I look it appears to be the vision of a noble future. I look again and find it the reflection of an actual past in which the Sunday-school work was many years ago elevated to high rank as an educational institution, accounted as the "church school"; subject to the church authorities; with week-day agencies to supplement its Sunday efforts, and under the auspices of which were to be found classes in sacred geography and history, in ethics and theology, normal classes and institutes, with special Sunday-school normal departments in several seminaries, colleges and universities, where students pursued Sunday-school curricula under skillful educators, passed rigid examinations and received certificates. A distinguished college president of to-day holds with care, and shows with pride, his college Sunday-school normal diploma given to him by the authorities of a church normal department in one of our most venerable colleges more than a quarter of a century ago.

It is with great pleasure that, as some of us look forward through a clear glass at the glorious perspective, we discover in memory these inspiring reflections from the events, experiments, anticipations and actual achievements of other years, — years of another century. We join with you in songs of praise for the past, share your holy pride in the present and unite in a resolve of renewed consecration for the future.

"The Chautauqua movement" for thirty years, and that most noble religious endeavor of modern scholarship, "The Society of Religious Education," for five years, have been trying to promote unification, coöperation and completeness in the various agencies that make for symmetrical education: The family, the pulpit, the pastorate, the press, the Sunday-school, the public school, the college, the university, the public and

private library, the philanthropic and reformatory organizations, literary and scientific clubs and reading circles, societies for the study of the Holy Bible and of social problems, etc., — remembering always that theories and methods of education are still in the stage of experimentation, and that the last word has not yet been spoken, however authoritative in tone the latest scientific or pedagogical utterance may have sounded.

It is from this point of vision, where history clasps the hand of prophecy, that we attempt to-night to dream of the things that are to be.

It is possible in our age to make too much of method, of recent theories, of curricula, and of merely intellectual training. The church school, in its desire to gratify modern educators (who sometimes carry their theories too far and who unconsciously over-emphasize specialties and novel devices), is in danger of making a blunder just here, and of sacrificing good things that are old — *because* they are old. But these things, our successors will correct or avoid.

The church school of the future will be less a school and more a *home*. Its keynote will not be *recitation* but *conversation*, — friendly conversation. Its program will embrace, not so much scientific and critical studies in sacred linguistics, apologetics and systematic theology, as natural, simple, wisely conducted conversations with a view to the promotion of practical and spiritual life.

The church school will be an extension of the ideal home — for conversation and not for formal educational processes of intellectual arrest, concentration and original thought; *conversation* — a mutual free, familiar, inspiring colloquy as among friends who are deeply interested in the things of the Spirit as set forth in the Book of God; conversation that will be not only a homelike, friendly interview in the church school, but will itself suggest and tend to reproduce the same simple types of talk at home in the parlor, at the table, by the fireside and in the nursery. Therefore we believe that

the best thing the Sunday-school can do is to set the pace for the home.

To be a leader in *religious conversation*, the teacher must be a genuine, evangelical, enthusiastic, self-forgetting personality, a student of the work; a student of the soul; a student of human nature; gifted in the art of speech and with a heart for it; drawing people out, eliciting doubts and difficulties and steadily increasing in manifold ways the resources of his own personality.

To this art of educating *conversation* the biographical feature of the Holy Scriptures directly contributes. No subject is so easy and delightful to talk about as the concrete personality. The dullest people can discuss people. We love to talk about folks, about men who achieve great things; about people who come in contact with real life. They embody the wide and far-reaching energies of civilization. When we know two or three sturdy and positive historic personalities, we know a period. The Bible is chiefly a book of biography. Its character studies are unequaled in all literature. What a long procession of living men and women we meet in the Holy Records from the days of the first Adam who brought death, to the days of the second Adam through whom we have life, — patriarchs, prophets, priests, kings, warriors, great sinners, great saints, in whose lives we can trace the wisdom and justice and love of God.

These biographical studies, with the equally interesting lives of men through all the ages, who, inspired by the saints and heroes of Scripture, have themselves become living epistles, read and known of all men, fairly set before us and open out rich treasures for thought, for conversation and for instruction!

Human *biography*, the most suggestive field for conversation, at once suggests the themes and the method which will characterize the home and school life of the future, — *biographical study* and the *conversational method*. This field thus treated will give us in concrete form the

treasures of divine wisdom in human and divine history and will develop the conversational gift through which the power of the school, the nursery, the parlor and the pulpit will be immensely augmented. And while it is a dangerous suggestion to make, I presume to hint, as a dreamer, that the ideal of the future pulpit will be that of the earnest, intense manhood that talks with simplicity and naturalness to his people rather than that of the stately orator who studies rhetorical and oratorical effects. And what a field does this biographical emphasis open up to us for our lessons in which all classes may at the same time be interested. The little child and the old philosopher find intelligent delight in looking at, in talking with or in reading about the same great man.

As a fruit of this emphasis on "conversation" in the early future, we may find in many places frequent, informal and carefully directed conversations under Church School auspices among wise teachers — in teachers' meetings, in joint conferences of pastors, superintendents, parents, day-school educators, editors and others, on questions relating to home and school life, the latest literature, the immediate perils to be averted and evils to be corrected — and all this discussion free from formality, and in the interest, not of Science, but of Society, the Home and the Church. The Church School, although a place of conversation, will also be a place of *worship*, — reverent, thoughtful, holy worship; worship while the Word of God is being read; worship in moments of unbroken silence; worship in hymns full of dignity and strength; worship in word of prayer carefully chosen and earnestly uttered; worship that will awaken in childhood and youth the conviction that these, our teachers and leaders, really do believe in a God here and now present, a God of holiness and justice and tender mercy!

The name of the Sunday-school may come to be "The Church School" because its best work will be done on other days than Sunday and because it will represent in its silent, steady, all-the-week influence, "the Church of



the living God, the pillar and ground of the truth." It will be the "School of the Word" which continually applies the truth of God to the hearts, the lives, the homes, the business, and to the social and political life of the people. This is the mission of the Church and of the Church School.

The Church School will quicken into intensity and direct with intelligence the human impulses in our young life through varied devices which will be adopted for the prevention or for the relief of both human and animal suffering; the suppression of cruelty; the timely protest against thoughtlessness and neglect; the proper punishment of carelessness, and every form of recklessness and heartless thoughtlessness which disgrace our age, damage our youth and dishonor our gospel.

It will come to be seen clearly that whatever makes for personal character and influence is a part of the mission of our gospel, and of the Church, and that home and Sunday-school and pastoral responsibility dare not transfer this important and complicated duty to the day school, but must be responsible at least for effort in behalf of true kindness and refinement in the character and deportment of all who come under our care.

Emphasis will also be put upon the proprieties of life involving all ethical obligations; and the pastor's "Class of Christian Ethics," in the conduct of which he will be assisted by "Sunday-school Teachers" and certain "Sisterhoods of Service," will discuss questions of kindness, justice, thoughtfulness in every-day life, and such topics as our treatment of the little folks of the family, the older folks who criticise and sometimes scold, the home help in the kitchen, poor neighbors, the deformed and the rude and naughty folk we encounter at school and elsewhere.

The Church School will coöperate with all social reformers who dream of a Christian civilization. There is to be — there ought to be — a fair, generous and

decisive controversy with Romanism. New Testament believers must be awake and alert, looking after her children as Rome does, and putting forth unremitting effort. There is to be an intelligent, kind, courageous, positive movement in our Sunday-schools through young people's associations, by pastoral classes and a widespread literature, setting forth facts from history, the teachings of Scripture, and the present condition of countries where Rome has had unlimited opportunity for centuries.

In the church of the future we must study the science of soul life; its faculties, capacities, resources, possibilities; the power of prenatal influence; and the phenomena of infancy, childhood, adolescence and maturity. We need not talk much of "pedagogy," but we may acquire skill in awakening and stimulating intellectual activity, educating the conscience, strengthening faith and developing the will power.

We may not make much ado over "sociology" but through the influence of generous and thoughtful teachers our children and young folks may come to be interested in other people, in works of beneficence and in the promotion of good will among all classes of society. And we need to give attention to the mystery of the sub-conscious mind, the power of habit and of inherited tendencies.

The Church School of the future will put stress on the care of the unit, — the study of individual pupils. There will be a pastoral sisterhood whose business it shall be to know, protect, counsel, inspire and assist these units — the youthful units of the Church — in everything that pertains to life and character. We shall be on the lookout all the while for youth of strength, — boys and girls of native endowment and exceptional gifts in whom we see promise for the future.

I foresee in the ideal school of the future the perfect simultaneous system, — the Uniform System of Lessons, — the one keynote of the divine song for the Sabbath

day and for the six days that preceded it. The Sunday-school will become a college of the Book of books. The same topic every week, and every day of the week; the same topic not in the Church School alone but in all departments of the all-embracing Church: Home, Family Prayer, Week Evening Thought and Prayer Service, Class or group meetings where believers convene to converse on higher themes, that the week's lesson selection may bear on spiritual life and experience. And every week there should be held the teachers' conversation hour.

The one lesson book of the school will be "The Holy Bible." The Book is a unity. It has but one theme from beginning to end. The Bible gradually developed through the centuries, and in an important sense being now gradually developing, has always one central, dominating idea, — the divine relief or remedy for the human need. There is practically no other subject in the Bible: Sin and Salvation; human weakness and divine strength; man's thirst and God's river of life; human darkness and heaven's light; disease and remedy; weariness and rest; despair and hope; death and life. Open the Book where you will, that one double thought is presented. It is in every part of the Bible. There may be different states of historical development, but one situation; differing degrees of the divine manifestation, but always that one necessity in mind. The first page tells of man's freedom and his fall from opportunity. But even there we catch glimpses of God's gracious purposes. And the last verse of the last page makes music that they hear in heaven: "The grace of our Lord Jesus Christ be with you all."

Sin and salvation: This is the theme direct or inferred, in shadow or in substance, of every one of the one thousand pages of the Book. Man's fall through sin and God's call of grace in Christ,

As for beginning the study of the Book, — here or there, — it makes little difference where. Open at any

page, and you will find an intimation of man's need and God's help. The Book is a unity. Even the Golden Texts are not fragments; they are unities that represent a larger unity, and by law of affinity these texts of Scripture fly together as so many scintilla and create a divine mosaic, — and as we look we see the face of Christ!

The Uniform Lessons suggest the whole gospel in every lesson. The Book is one great lesson to one and the same person. It brings to the race one message, one law, one gospel, all brought together in one Book, with adaptability to responsible beings five years of age, or ten, or sixteen, or twenty-one, or fifty, or eighty years of age. Everywhere it is the one God, the one Christ through the one Spirit. The family lives on the same farm, in the same house, gathers at the same tables, is supplied from the same fields and market, with water from the same well, fire from the same furnace and light from the same sun.

May I warn you against one peril, born no doubt of honest purpose and involving a loss to our International Lesson System? It is called an "Advanced Lesson." The very title is a depreciation of the present Lesson System.

We must remember that the Sunday-school is not the whole of the church, nor does it cover all the educational functions of the church. There are, however, taken into account, Home, Pulpit, Pastorate, Young People's Societies, Church Classes and Clubs. The Sunday-school must have limited time at its command. Let that time concentrate all of its energies on one thing, one theme, one work, and let all the energies of all the people be concentrated on that one thing and theme.

We have 168 hours every week. Deducting two thirds of this time, 112 hours for sleep and work and social life, you still have 56 hours a week left for study and reading, — for other classes, for other studies. Let the Sunday-school concentrate its attention on one

lesson. There is enough in it every week for all our energies.

Dearly beloved, let us look upward and move forward. Let us believe in progress, not so much because we believe in prophecy, but because we believe in history, and chiefly because we believe in God. He is the power that worketh; he is the power in ourselves that worketh for righteousness and for blessedness!

“ Though hearts brood o’er the past  
Our eyes with smiling futures glisten;  
For lo! Our day rolls up the skies;  
Lean out your souls and listen!  
The world rolls freedom’s radiant way  
And ripens with her sorrow.  
Keep heart! who bears the cross to-day  
Shall wear the crown to-morrow! ”

## The Sunday-school as an Educational Force

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H. M. HAMILL, D.D.

It is a far cry educationally from the Sunday-school of Robert Raikes in Gloucester to one like that of Marion Lawrance in Toledo, or of John R. Pepper in Memphis, or of John Wanamaker in Philadelphia. I am to try to show that the Sunday-school has been one of the great forces making for religious education in this and other lands. I want your gracious hearing, for I have a difficult subject by reason of confusion as to what constitutes an educational force. What is an

education? The word comes flippantly from men of pretentious scholarship. It is not often defined by men who are capable of defining it.

Is it a thing of knowledge? Is it the furnished intellect? Is it polish of mind? Then the finest educated man I ever saw wore stripes seven years in an Illinois penitentiary. Possessor of all the scholarship that could be given by a great university, supplemented by post-graduate study in a foreign land, he came home without conscience, but with an intellect as keen as a Damascus blade, only to commit forgery and pay the penalty at hard labor for seven years for his crime. Is education primarily of heart, or of head? Is it a matter of brain, or of conscience? Who is the educated man? The one who knows all things and is a walking encyclopedia in himself? Or is it the one with the heart trained and cultivated, with conscience quickened and made keen for the problems that shall vex the after life?

If the education that is meant in my theme is the well-rounded preparation of a man for the duties and trials and temptations of this life, and for the life beyond, then I say to you that the Sunday-school stands second to no other force.

What is the finest psychological basis of an education? It is the impact and contact of the Great Spirit that formed man's body, mind and spirit with that man's spirit. It is a supernatural force. It is that the mighty Spirit who brooded over the formless earth and fashioned it into a universe of beauty, who took man out of the dust of the earth and breathed into him a living spirit, touches and informs that spirit, and by processes known only to himself enters into communion and fellowship with that spirit. I call that the highest basis of psychology. And the Sunday-school is built forever upon that psychological foundation.

What is the finest pedagogic principle and method to apply to the carrying forward of a system of education? Is it merely alertness of mind upon the part of the teacher? Is it a thing of experience and training? I think there is something deeper than that. When I was a little fellow I had a teacher, an old, horny-handed farmer. He had not come upon a time when the Isaiahs were to be doubted and the Jonahs were to be cast out, and when Hades was to be made a tolerable winter resort. He was innocent of that finer modern scholarship that has come to take away from us the simple faith of the fathers. But he taught me as a boy the meaning of unselfish, Christlike love. It was not his skill as a teacher. It was not that he was a fine Bible student. I will tell you what it was. Uncle Isaac Hill loved every one of his boys, and every one of them learned to love him. Love was the supreme pedagogic principle and method of that ancient Sunday-school teacher.

What is the finest possible period of life for beginning and attaining an education, whether it be secular or religious? The one favored subject of all educational

processes and systems is the child. We have the child in the Sunday-school from the very cradle. We have it upon the Lord's Day, the pearl of days, the one divine day. We have the child in the Church of the living God; and even the little arabs of the streets soon come to look with reverence upon the Church. We have the close confidence and intimate fellowship of the Sunday-school teacher and his little band of pupils in ever-increasing affection and tenderness. "*In loco parentis*" and "*in loco Dei*," as old Blackstone defines the teacher; which means that we have the finest possible occasion and place and power for carrying forward a system of education — all refining and hallowing influences combining in that brief hour that we call the Sunday-school session.

Let me ask another question, — What is the purpose of the education given in the Sunday-school? Is it intellectual? Is it fashioning the mind? Is it stocking the mind with knowledge, even though it be God's Book? Is knowledge, I ask again, the objective of Sunday-school education? Not at all. Everything we do in Sunday-school is but a means to an end. Everything the secular education does is largely an end in itself. Everything the Sunday-school teacher does is for the purpose of saving the boy or girl. The Sunday-school has one mighty and ever-present purpose, and that is to save souls. The Sunday-school teacher utterly fails if he is not making spiritual impressions upon the boys and the girls, and turning their hearts and minds away from the follies and sins of human nature by the pure spirit and transforming power of the gospel of God.

No man can fairly lay upon the Sunday-school at any time, as an educational force, the burden of attempting or doing anything more than using God's holy Book as best he can, with the help of the Holy Spirit, for the one purpose of taking the child from home or street and giving him what we call, in old-fashioned way, "religion."



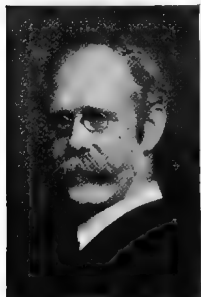
I do not want to be understood for a moment as saying anything against that kindly interest, ever-growing, that college and university men are taking in the Sunday-school. But I am saying something for the benefit of certain pretentious gentlemen who are coming to us from time to time, and through the papers and upon platforms are exploiting an interest that is certainly very fresh and sudden. They would rate us side by side, and put us as a Sunday-school into even balances, upon professional and pedagogic grounds, with the school that runs thirty hours a week, with a great state behind it, and a compulsory educational law to enforce it; with all the paraphernalia and apparatus that it needs; with trained, capable teachers to carry forward its system of education; with salaried gentlemen of finest scholarship to do the teaching. Is it fair for such gentlemen to rush into print and upon the platform, and find fault with the plain yeomanry who come from factory and office and farm, and take boys and girls an hour a week, with no other compulsion than that of love, and with little other preparation than the love of God's Book and the hope to make it the instrument of salvation to those whom they teach? If you do not intend to come in capricious spirit to inveigh against the Sunday-school, I pray you to be patient with us. We have done, and are doing, a great work.

The education we give is that of the heart, not the head. We have stirred the hearts and turned about the lives of millions of boys and girls in the past thirty years of the International lessons. If by education you mean the bringing of souls to righteousness, then you may count the sands of the seashore and the stars above us, and they will be a sign to you of the boys and girls the Sunday-school has brought into the Church of Jesus Christ. If you count education by what we are doing for the homes, I say the benediction of the Sunday-school has been and is upon the American home effectually and beautifully, and in lines that no criticism can ever efface.

## The Relation of the Sunday-school to the Art of Teaching

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W. D. MACKENZIE, D.D.

No man can ask himself what the purpose of education is, and pursue his inquiry to the end, without finding himself face to face with God. The Sunday-school teacher comes to his work with one supreme end and aim immediately in view. He comes as one who already knows God and lives face to face with him, and who believes that there is a way called the Gospel of Christ, by which every child and member of the race can be brought into sonship with God. He believes that to secure this early in life is to make the lofty end of all education a glorious certainty for every child. The question before us is whether the Sunday-school teacher who aims at the same result as every true educator, but who sees it more clearly and can pursue it more definitely, has anything to learn from that study of the art of teaching which the professional teacher has carried on. Is his work in the common task of educating the young to be pursued without system, without knowledge of the best methods of teaching, without any use of that vast experience which has been growing up among the ranks of educationists in all modern lands?

The fact that the Sunday-school teacher has for his supreme aim the bringing of the children to God must not obscure the other fact that the means of doing so is not by direct evangelistic preaching, but by the *teaching* of the Bible. For God has revealed himself in history, and that through a long and elaborate process of self-revelation, and through a marvelous event called the

Incarnation, when the Son of God was "found in fashion as a man." The Sunday-school teacher is, therefore, under bonds not merely to bring the children into the presence of God, but to do so by teaching them the most wonderful and beautiful and difficult story in the world. The Bible record, which describes the long process of revelation through its various stages, from the rude and simple religion of a desert tribe to the sublime teachings of the apostles about Jesus Christ, is the text-book of the teacher. But if the Sunday-school must teach the noblest part of human history from the noblest specimen of literature, that means that he is to practise the art of teaching for its very highest end. Manifestly it would be foolish to say that there is nothing to learn about the art of teaching from those who have given their lives to it, by those who are only giving a portion, although a most valuable portion, of their energy and interest to this task.

The art of teaching involves the careful study by the teacher of three distinct topics. First, he has to deal with the nature of the child. Second, he has to deal with some subject concerning which he is to instruct that child. And third, out of the relation of these two arise all the problems regarding the method by which that subject can be adapted to that child. The first of these three subjects is called child psychology. The second of these is, of course, the particular subject with which the teacher is concerned, — history, or language, or science, or one of the arts, a Scripture story, or a Christian doctrine, or a law of conduct. The third subject is pedagogy. Let me say something briefly about each of these.

In the first place, the science of psychology, which means the study of the nature and processes of the human mind, has made great strides during the last half century. The various methods of observation which have been developed have combined to throw a great light upon many portions of this field, which three generations ago the ablest students did not possess.

Perhaps this is most true in regard to the psychology of the child-life. Scores and hundreds of keen observers have been gathering facts of all kinds, and watching with the closest scrutiny the various stages in the growth of the human mind among various races. It would be foolish to say that children were never understood until the latter half of the nineteenth century, or that no one ever allowed in the education and training of the young for the observance of the natural stages of development. This would impugn the common sense of mankind. Even Plato based his great scheme of education upon the familiar fact that there are stages through which the individual life passes from infancy to old age, and that alike the powers and the interests of the individual vary from one stage to another. Nevertheless, what a few persons of superior intelligence possessed in the past is now, on the basis of a wide induction of facts and a fuller acquaintance with those facts, available for every one.

No parent who can read need now be ignorant of the natural stages through which his or her child must grow. Why certain interests should be strong at one age rather than another, he may know. When the love of adventure, or of fairyland, or of argument, or of poetry; when the interest in the problems of humanity, in the condition of the poor, in the claims of religion, should most naturally assert themselves, may be known now to every one who has to deal with the young. Surely no one will profess to despise the enormous importance of this knowledge. Least of all can the Sunday-school teacher afford to do so. For if there are certain interests which a child of eight has which a child of eleven is apt not to have, this must affect alike those portions of the Bible which will prove both interesting and helpful, and those aspects of the religious life which will make it real instead of unreal, attractive and imperative instead of repulsive to these two classes. No day-school teacher nowadays can receive from a high-grade normal institution or college a certificate for teaching without a

study both of general psychology and of the psychology of childhood. This belongs to the art of teaching, and must be mastered by any one who would train the young for life. I would urge that every Sunday-school teacher who desires to spend years in this splendid field of service, and especially the leaders and superintendents in Sunday-school work, should, as soon as possible, become conversant with some of the literature of this subject, and should seek to make it real by applying the principles there discovered to the separate classes and the individual children in the Sunday-school.

But, in the next place, we must take account of the subject which is to be taught. The subject, generally put, is Christianity. More particularly it is the Bible as the history of God's revelation, as the story of those persons and events through whom he made himself known, as the word, therefore, by which to-day he speaks to us all. I need not dwell upon the fact that the exhaustive study of the Bible has not only produced a crop of difficulties, but a vast harvest of good. There are some good people who are more anxious about the difficulties than grateful for the good. They suffer from what our psychologists would call the "obsession of unbelief." They seem to sleep and wake with the dread lest the Bible or the Church or the Gospel is going to be annihilated before their very eyes. We of this conference have, I trust, a healthier state of mind than that. To us the Bible stands not as a book on its trial, but as a great fountain of light yielding its truth. We are not afraid of any discovery of fact, even although it change our individual opinions; nor are we afraid lest any discovery of fact will undermine that greatest of all facts, the person and work of our Lord Jesus Christ.

Now, under the vast enlargement of our knowledge of the Bible and our closer study of it, we have become aware of the varied elements which it contains. We refuse to confuse the Psalms and prophecies and histories and legal codes in the Old Testament. We refuse

to read the Bible as if there were no difference between the Old and the New Testament, or between an epistle and a gospel. If God has chosen to observe the difference of times and seasons in the revealing of himself, we are not only foolish but irreverent if we ignore the conditions which he has observed.

Hence, the work of the Sunday-school teacher in our day must be like that of every other honest teacher in any field. He must strive to obtain the best light upon his topic. The art of teaching has for one of its fundamental rules that the teacher must not only be barely acquainted with, but growingly interested in and growingly familiar with, the topic which he would teach. As soon as a man feels that he knows his subject so thoroughly that he need not study it afresh for the next hour of instruction, he has begun to lose in that personal grip alike upon the subject and himself and his pupil, without which the richer elements of education can never be realized.

Hence, one is most grateful for all those agencies which the Sunday-school world is increasingly using for the promotion of Bible study by Sunday-school teachers. Let this good work go on, and let every effort receive our sympathy, wherever it is carried on, which seeks to keep alive in all Sunday-school teachers a personal interest in this field of study. For, let me repeat, this is the loftiest region with which the human mind can be concerned. The humblest student of the Bible is moving on the mountain peaks. He is dwelling amid the mightiest and purest forces that have ever molded or can ever mold the course of human history. To know this Book of books well is to receive the major part of a true culture, and to have become acquainted with what is noblest and most inspiring in the whole course of the story of man.

Thirdly, we come to the science and art of pedagogy. It must be evident that if the teacher has so studied the Bible as to have some definite or adequate idea of the various elements which compose it, and the various

stages through which God revealed himself to Israel and in Christ, and if the teacher has also become acquainted, not only with the general principles of child psychology, but with the particular stages and qualities of the children in his own class, he will then ask himself with the utmost earnestness how he can adapt this field of the Bible to these individual minds. This is the art of pedagogy. It has its principles and rules, its varying methods with which every teacher must become more or less definitely familiar if his teaching is to be efficient.

Once more we must recognize the fact that our Sunday-schools have for long been observing many of the fundamental principles of a true pedagogy. We have had our primary departments for the least of the little ones, and we have had our Bible classes for young men and women, and we have for many years in the best schools observed other differences. Few teachers have been so stupid as to tell the story of a miracle or unfold the fight of David and Goliath in exactly the same words to a child of nine as to the one of fifteen.

But what those of us who plead for the study of the art of teaching would urge is that there is a great difference between the mere common-sense observance of principles and that use of them which is attained by one who has studied them formally and whose mind has become familiarized with them in something like a scientific manner. However highly we estimate the spiritual work done by Sunday-schools in the past, — and I for one do not join in that clamor of contempt with which some have thought it well to speak habitually of our Sunday-schools, believing as I do that the level of work and of results has been higher than the more stupid defenders of new methods have allowed, — we must yet admit surely that our Sunday-schools would be raised far above their present level of efficiency if our Sunday-school teachers, individually and by personal study, were made familiar with the definition and application of these great principles.

The art of teaching is, when we regard it calmly, the loftiest of all arts. He who gives himself deliberately to this work is fashioning forms more beautiful than those of any sculptor, and producing pictures more beautiful than those of the greatest artist. More wonderful are his products than the poems of the greatest singers of mankind. For he who can accompany one child after another, even to scores and hundreds of them, through the critical stages of their development, and help to mold them for an eternal life, is not only himself living among the noblest ideals and filling his heart with the sweetest hopes, but he is teaching other hearts to hope, other minds to see the truth, and filling other lives with an eternal song. Surely if there is an art in this, and if it is the loftiest of all arts, we who believe in it, and love it, we who have given our lives in any measure to its pursuit, must set ourselves to know and master its principles and its methods. All honor to those pioneers who here and there in recent times have founded schools or established institutes or gathered temporary groups of Sunday-school teachers to try to bring them into that habit of mind and state of heart in which they will wish to know how to teach and in which they shall learn something of that literature and of those principles which constitute the enlarging field of this science. Let me express the hope that out of this great conference there will go back many leaders to many cities, in various lands, determined to lift up the Sunday-school into the conscious possession and exercise of this sublime art of teaching. For when men and women begin to be multiplied in all Christian lands who know the principles of this art and apply them to the glorious story of the Bible and the gospel of Jesus Christ, we may hope with confidence to see whole generations of children saved from doubt and rebellion and sin, and brought as naturally from their earliest years into the faith and kingdom of Jesus Christ as the flowers in springtime from the seed into the sunlight.



## The Relation of the Sunday-school to the Public School

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THE relation of these two great institutions is easily discovered in their origin, history, nature, purpose, method and spheres. Our modern public-school system traces its origin and development to the church schools. The old Jewish schools were organized in response to the demand for a more formal and systematic instruction than the homes could give. It included the elements of reading, writing and calculating, the study of the Scriptures, Jewish history, Jewish law and rabbinical teachings. Everything taught had its place in the ethical and religious education of the child. The same was true of the schools of the early Christian church, though of course the instruction included the New Testament Scriptures also. Both are schools in the proper sense of the word. Both seek to impart knowledge and develop the child's mental activities and to fill it with high ideals of life and to train it for the proper discharge of its duties and responsibilities. Both are organized and conducted on the same plan.

The purpose of the education of the individual child has always been threefold, — physical, intellectual and spiritual, — the care and culture of the body, the development of the intellectual activities and the quickening and enlargement of the spiritual life. The home has ever devoted itself to the realization of these objects, particularly of the first named, and the school has seldom lost sight of the dependence of the spiritual nature upon sound bodies and sane, well-balanced minds

Both theoretically and historically the truth has been established that the education which ignores ethical and religious elements is destructive to the state as well as to the individual. In these days, no educational creed which omitted morality and religion would find acceptance in any educational assembly.

Strictly speaking, the secular school limits itself to the preparation of the child for performing the functions of the life that now is, while the Bible or Sunday-school has always striven to prepare it both for the present life and the life that is to come.

As these schools are dealing with the same minds, and as the general laws of teaching and training are the same, no matter what the subject taught may be, the methods of instruction are much the same. The methods of approach, the points of contact, the personality and genius of the teacher, the perpetuation of interest, the arousing of class and school loyalty are easily recognized as common factors in promoting the life of each.

These identities and similarities of origin, history, nature, purpose and method show how closely and sympathetically the Sunday-school and the day-school are related in spirit and function. The mystery is that they should ever have been separated in either. The doctrine that the church and state must be independent of each other carries with it, however, the exclusion of formal religious instruction in schools supported by the state.

There are, of course, certain fundamental differences between the two schools. Among them are the differences in the preparation of the two classes of teachers, the subjects they teach and the sources of the material support they receive, the amount of time given to the children, etc. On the one hand, then, are the compactly organized day-schools with their well-trained, well-paid teachers, their commodious, well-equipped buildings, their great variety of interesting and useful subjects, their well-defined policies, their indisputable hold

on public sentiment, their stability and perpetuity guaranteed by the state.

On the other hand, are the too frequently somewhat loosely organized Sunday-schools, with the more or less crudely defined policies, with a large proportion of poorly prepared teachers, with shifting and irregular classes, with a general lack of sympathy and coöperation on the part of the community and often of the church members themselves, with no provision for material support save the voluntary contributions of friends and pupils, and with little unity of spirit and method.

Behind the Sunday-school, however, is the Church of the living God, and in spite of its limitations, it has never utterly lacked for intelligent, consecrated men and women in every Christian community, in whose sight the souls of the children were more precious than personal ease and gain. There are also thousands of superbly organized and magnificently equipped Sunday-schools throughout the land which are successfully demonstrating their possibilities and accomplishing great things for righteousness.

The same methods which have so successfully exalted the place and dignity of the public-school teacher have magnified the life and the office of the Sunday-school teacher. Often the former is also a teacher in the Sunday-school, and thus the old alliance still exists in the personality of the teacher, if not in the formal organization of the schools. They are not so far apart as many people imagine, and the practical question is, how may the old unity be restored under the present conditions, and how may the work of each be conducted so as to be reinforcing that of the other and doing the greatest amount of good for the children.

In the first place, the intimate relationship in aim and spirit as well as the specific mission and function of each must be clearly recognized. In the second place, such a public sentiment must be maintained that the

supervisors and teachers in the public schools shall not only be qualified for their work professionally, but that they shall also be of such unquestioned moral and religious character that the atmosphere of the schoolroom shall ever be quickening the spiritual life of the child and confirming and reinforcing the formal religious instruction of the home and the church; that the literature, biography, history, music and art of the schoolroom shall be so selected and so taught that they will ever be stimulating and promoting the development of the finer emotions and the nobler instincts, enlarging and animating the lives of the children with loftier ambitions and purer motives.

In the third place, the teachers in the public schools must be enlisted as far as possible in the work of teaching in the Sunday-schools and kept fully informed of the work done in them, and urged to generous coöperation in ethical and religious lines as far as their limitations permit. In the fourth place, the teachers in the Sunday-schools must be better prepared for their calling; must be given a clearer understanding of the work which the public schools are doing; must be aroused to a full sense of the responsibilities resting on their shoulders; all these to the end that the teachers in both may the more intelligently and effectively work together for the education and salvation of the children intrusted to their care.

In the fifth place, the fact must be constantly magnified that the time of the intellectual enlightenment of the child is also the time for his ethical and religious enlightenment. With the development of the thinking activities comes a corresponding enlargement of his emotional life, his affections, his desires. At the moment of the intoxicating delight of the opening vision, and in the hours when new affections and new impulses are awaiting sympathetic direction, the presence of the wise teacher is the salvation of the child. The world is full of men and women of superior intellectuality

and of large experience in affairs, who have little or no spiritual enjoyment, simply because their religious conceptions are still those of their early childhood, and consequently fail to satisfy the demands of their mature life. The cause of it is in the failure of the church and the Sunday-school to keep in sympathetic step and touch with them in their intellectual development and enlarging vision. That is the dominant vantage element in the ideal parochial school, and the Sunday-school will never accomplish its mission until it is organized and conducted in such a way as to be intelligently articulating with the public schools throughout the grades, if not through the secondary schools also.

These two classes of schools must be recognized and maintained as complements of each other in the education of the child, each fulfilling its appropriate function and each exalting and strengthening the work of the other.

In my opinion, one thing more is essential, — the Bible must be restored to its old place on the desk of every schoolmaster. Education and unity of action on the part of Christian people everywhere will soon bring it about.



WORKMEN BY THE ROADSIDE, JERUSALEM, GREETING THE SUNDAY-SCHOOL  
PILGRIMS, 1904  
(From *Glimpses of Bible Lands*)

## Relations of the Sunday-school to the University

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D. B. PURINTON, D.D.

CONCRETE relations presuppose abstract relation. Abstract relation is a primary category of being. It presupposes reality, both absolute and relative. Relative reality involves two conditions: namely, separate, concrete entities, material or immaterial, personal or impersonal; and a common ground of comparison between them. They must have similarity but not sameness. Simple identity is not relation at all. In-

deed, there can be no relation whatever without at least two entities to be related.

The Sunday-school may be defined as an organization of the Christian church for the study and teaching of spiritual truth and the development of Christian character. And the university,—what sort of entity is it? This question is not so easy. Much depends upon the particular age, country or state in which it is to be defined. There are universities and universities. In America it is safe to say that the university is a chartered institution whose purpose is to discover new truth and to impart instruction in all useful knowledge. Incidentally, and yet inevitably, it develops character likewise.

If these definitions be correct, they disclose at once a basis of comparison, a common ground of possible relation between the entities thus defined. Three terms at least appear in common; namely, truth, instruction, character. On the basis of the substantial ideas which these terms connote, it ought not to be difficult to establish some veritable and valuable relations between the Sunday-school and the university. If anything in this paper may contribute in any degree toward bringing

them into open relation and into avowed and brotherly coöperation, its purpose will have been accomplished. Particularly am I anxious to develop such relation and coöperation between the Sunday-school and the state university, so-called. And this for three reasons. In the first place, the state university is becoming more and more the typical, representative institution of liberal learning in America. In the second place, the number and influence of such universities are constantly increasing. There are now in the United States about fifty of these institutions, with five thousand instructors and more than sixty thousand students. In the third place, there is an opinion somewhat prevalent in certain quarters that state institutions neither have nor ought to have anything whatever to do with matters religious or spiritual. If it can be shown that this opinion is erroneous, and that certain essential and useful relations exist or ought to exist between the Sunday-school and the state university, the argument thus developed will apply with added force to universities under private or denominational control, and indeed to all universities of any sort whatsoever.

The Sunday-school and the state university! These, then, are the segregated entities between which comparison is to be made. The task seems a hopeless one, at least to the ordinary view of the average citizen. Possibly it may so appear likewise even to the broader, more sympathetic view of some of you in whose presence it is now undertaken. And yet, as already intimated, there are at least three aspects in which the Sunday-school and the state university seem to agree. Both are truth-seekers, both instructors, both character-builders.

It may be granted that the truth in which the Sunday-school is specially interested is of a particular variety, namely, spiritual or religious truth. It may also be granted that this particular kind of truth is not of special interest to the state university. But it remains to be noticed that the area of the genuine university —

be it state university or otherwise — is no less than the entire realm of truth. It seeks all truth. As its name implies, it is a *universe*-ity, taking in the whole universe of being and of knowledge. No reality is foreign to its purpose. This evidently includes religious entities along with all others. As truth-seekers, therefore, the Sunday-school and the university have a large area of common ground, giving rise to many useful and suggestive relations.

Again, the same may be said of them as character-builders. For the essentials of human character are much the same everywhere and however developed; whether approached from the secular or from the religious side, it matters not. Among these essentials may be named the following: docility of spirit, obedience to truth, firmness of conviction, strength of will, tenderness of conscience, purity of heart and probity of life. In these at least the Sunday-school and the university perfectly agree. They likewise agree in the following propositions:

1. Truth is for the mind what food is for the body, and must be sought and held at any cost.
2. Love is for the heart what truth is for the mind.
3. Character includes both heart and mind, and hence depends upon love and truth alike.
4. Character determines conduct. What a man is, is vastly more important than what he believes or what he does.
5. It is the heart after all that determines character; hence the things of the spirit are paramount.

In a third aspect some striking relations between the Sunday-school and the university may readily be found.

The work of instruction in the state university should have four characteristics: it should be *altruistic*, *democratic*, *cyclopedic*, *pedagogic*.

1. First, it is to be altruistic. The university does not exist to and for itself. It is not an end in itself. It is only a means to a greater end. It is merely an



implement of the state, fashioned and wielded by the state. And all implements are but secondary. The ax, the saw, the hammer, the engine, the loom, the dynamo, exist not for themselves; they are only implements of work, transmitters of material force. Even so the university is simply a transmitter of intellectual and moral force.

2. Again, the work of instruction in the state university is to be democratic. It is for the people, for all the people. It is for the many, not for the favored few; for the myriad masses, not for the cloistered classes. Supported by the entire state, the university is the property of the entire state.

This great principle was first politically recognized in an act of the United States Congress, known as the "Land Grant Act of 1862," by which some ten million acres of the public domain were to be distributed to the several states, in order to bring the boon of liberal learning within the reach of the industrial classes, and at such moderate cost as to exclude none, not even the poorest, from its ample benefits. This act I regard as beyond all comparison the most significant legislation ever enacted in any country along the line of universal liberal education. Thenceforth all state universities at least are and must be truly democratic in their spirit and in their work. Every thought of intellectual self-righteousness or of social exclusiveness is forever cast out.

3. But further, the state university should be cyclopedic in its work of instruction. As it should instruct all citizens who apply, so likewise it should offer instruction on all subjects useful to the citizens who apply. I am quite aware that this principle may be challenged by some educators. Certainly it involves an immense responsibility on the part of the university. And yet I can but think that the principle is correct and that the responsibility must be met as far and as fast as the demand develops and the means at hand justify. If the state should instruct the lawyer, the doctor, the teacher,

the farmer, the engineer, it should likewise instruct the mason, the bricklayer, the carpenter, the blacksmith, the weaver and, indeed, "the butcher, the baker and the candlestick-maker." There is absolutely no place to stop. If the state shall rightfully undertake to train some of her sons for useful service, she must pass her favors around the entire family with the strictest maternal impartiality. Domestic justice can be satisfied with nothing less.

4. Once more, — the university instruction must be pedagogic. And this term is here used in its etymological sense. The university should be a pedagogue, *παιδαγωγός* — a youth-leader. Among the ancient Greeks, you remember, it was the office of the *παιδαγωγός* to lead the youth under his care to the person and the place where new truth was to be found. Even so is the university a *παιδαγωγός*, a youth-leader and inspirer in all reasonable realms of new truth and useful knowledge.

Now these four characteristics of university instruction are by no means foreign to the work of the Sunday-school. Indeed, three of them are essential to it. For most certainly the spirit of the Sunday-school is intensely altruistic. It works unselfishly and untiringly for the good of others. It is likewise democratic. It knows no distinctions of high or low, rich or poor, weak or strong, learned or ignorant. And it is preëminently pedagogic. Indeed, the Sunday-school is the blessed *παιδαγωγός* of Christendom. It is never so happy as when telling the story that is old but ever new, and leading its needy youth into that realm of new truth — divinely great and wonderful — the kingdom of God.

If the foregoing observations be at all correct, it follows that the relation of the Sunday-school to the university should be that of mutual helpfulness and regard. Such relation can be maintained upon the part of the Sunday-school in two ways: first, by seeing to it that university students are well grounded in spiritual truth and favorably disposed to the work of the church

before they enter the university life; and, secondly, by furnishing religious instruction, the best and most attractive possible, at all places where university students are actually living the university life.

On the other hand, the university may maintain a relation of great helpfulness to the Sunday-school by instructing its instructors, and equipping its workers in the best modern methods of teaching, organization and school management. This can properly be done by all universities, non-sectarian and state universities not excepted. I am quite aware that this statement will be challenged in some quarters. And in other quarters it will be lightly dismissed as a barren theory, true enough in itself, but utterly impossible in practice.

It may not be amiss, therefore, before closing this discussion, to explain my meaning by making brief reference to a practical illustration of it. The illustration happens to have come under my own personal observation. I refer to the recent establishment of a School of Methods for Sunday-school Workers in the state university of West Virginia. For some years the university has maintained a department of education and a summer school for teachers. A little more than a year ago, it occurred to the authorities of the university that the thousands of Sunday-school teachers throughout the state, whose work makes for virtue and righteousness among the citizens, ought to be provided for quite as much as the secular teachers of the commonwealth. Accordingly the School of Methods was organized, and its first session was opened a year ago last Monday. It was successful even beyond expectation. With but little time for previous announcement, it drew together between one and two hundred Sunday-school workers, all of whom were delighted both with the idea and with the methods of realizing it. The university engaged the best instructors and lecturers that could be found in several of the states as specialists in primary and intermediate work, teacher training, school organization

and management, the home department, soul-winning, blackboard work, Sunday-school music and other departments of vital importance to the work. The second session will be opened on Monday next, when it is expected that several hundred Sunday-school workers will be in attendance from all parts of West Virginia, as well as from some other states. And henceforth the School of Methods for Sunday-school Workers is to be a permanent department of the university work.

This is a new and unique thing in America, no state university ever having attempted it before. It is therefore thought worthy of mention from this platform and in presence of the great Sunday-school leaders of the American continent.

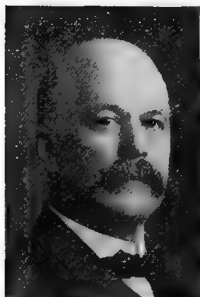
In all civilized countries the golden age has been the dream of philosophers, the melody of the muses, the vision of seers, the song of poets. In many countries, historians tell us, the golden age has already come and gone,— in Egypt under Rameses the Great, in Palestine under Solomon, in Greece under Pericles, in Rome under Augustus, in France under Louis XIV, in England under Queen Elizabeth. But the golden age of America is yet to come. The fathers have not monopolized it here. It is within the power and privilege of the present generation to hasten its approach. Let the moral might and spiritual energy of the American Sunday-school — the best on earth — and the intellectual force of the American university — soon to become the best on earth — be once united in bonds of holy wedlock never to be broken, and the millennial march of our golden age will hasten on apace.

Let there be no unwise alliance between church and state, but on this high and holy ground of mutual understanding and voluntary coöperation let mind and spirit work together in the common cause of enlightenment and redemption. And let it come to pass, in the near future, that every state university in all America shall have some honorable part in the glorious consummation.

## The Sunday-school and the Minister's Training

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G. B. STEWART, D.D.

THERE is no single part of a minister's work more important than the Sunday-school. This appears, no matter from what angle you view the Sunday-school. If you look at the school as the weekly assembly of the children and youth of the parish, you cannot fail to see what a superb opportunity such an assembly gives the minister for coming into the closest and most influential relations with a conspicuously significant element in his congregation. If you regard the school as an organized agency within his parish for the religious education of his people, and mainly of the young people, you will immediately perceive that such an organization offers him a great opportunity to discharge in a most effective way one of his high functions, his teaching function.

If you regard the parish school as but an integral factor of a vast movement in process in the minister's own denomination and in all denominations, your imagination is soon aglow with the vision of the marvellous possibilities for imparting religious instruction and for building Christian character, which it, as a well-organized and wisely-directed movement for religious instruction, opens before the Christian ministry. It is, therefore, no undue emphasis which some of us place upon this portion of the minister's work. It cannot well be unduly magnified.

When the minister is in preparation for his life-work, he ought to have ample preparation for this important sphere of his ministry. This is only another way of saying that the Sunday-school should have a large place

in the curriculum of the theological seminary. That it has found only recently its proper place in the work of some seminaries and is still practically barred from its place in other seminaries must not be charged entirely against the seminaries. These institutions are fairly representative of the church, and if they have not yet given the Sunday-school its place in their halls, they are only a little, if any, behind the church in regard for this great arm of the church. It must be admitted by the severest critic of the seminary that it is only recently that the church has said she wanted her ministers trained for this work; it was only yesterday that she came to think enough of the Sunday-school to feel that the minister ought to be an expert in its work. Furthermore, the church is asking the seminaries, in this matter, to make bricks without straw. It is doubtless the case that every seminary would only be too willing to give adequate instruction in this department if it were furnished with the equipment. But the church is slow to improve the equipment of the seminaries.

It would appear that the church thinks she has done her full duty toward the seminaries when she has criticised them for their backwardness in this matter, when in simple fact it is her duty to see that all of the seminaries are provided with funds sufficient to enable them to give the fullest instruction along these important lines. That the minister may be properly prepared for his duties in the Sunday-school he must receive instruction in four great subjects:

1. He must be instructed regarding the pastor's place in the Sunday-school and the duties growing out of it. He is pastor of the school, and, by virtue of his relation to his church, he is in charge of this large and fruitful field. His relation to the superintendent, teachers and scholars, his opportunities, responsibilities, powers, should all be put before him, so that when he goes to his parish he may know what he ought to do for and with

and in his school in order to be a useful and faithful pastor.

2. He must be instructed in Sunday-school organization. This involves a study of the history of the Sunday-school movement; fundamental idea of the school, its organization, its discipline in the large sense, its worship, its curriculum, its instruction. It also involves preparation wisely to attack the problems of the local school of which he is to become pastor, and effectively to lead it to the realization of its highest ideals. He must be made acquainted with the Sunday-school in the large and in the small, with what the school actually is and what it may be made to be under skillful and intelligent leadership.

3. He must be instructed in educational psychology. This rather technical term covers a large domain of necessary study for any man who is to be a teacher and a teacher of teachers, as every pastor ought to be. He must know the child mind, the laws of its development, its avenues of approach, its springs of action, and the factors that enter into conduct and character. This is a comparatively new field of study, and it has suffered the fate of all new fields of study: the faddist and the extremist have done their utmost to make it ridiculous. Nevertheless, it is susceptible of scientific investigation, and already has yielded many important results. No man who is to guide and develop the religious educational forces in a parish can afford to be ignorant of this growing scientific study of the child from the point of view of the educator. He must have a full and usable knowledge of the Sunday-school pupil.

4. He must be instructed in the art of pedagogy. It is entirely possible to apply to Bible teaching the principles and practices of scientific pedagogy. The theological student ought to be taught what these principles and practices are, and he ought to be taught their application to the Sunday-school. This is training in method; but method cannot be despised when it

concerns so delicate and vital a matter as bringing together the truth of the Bible and the mind of the child, with the intent that the truth shall be effective in controlling conduct and maturing character. The divinity student is to be trained in the fine art of teaching. He is "to be apt to teach"; for this we have high authority, and for it there is a great and crying need. He is to know what good teaching is and how to train teachers to teach, for he is the chief teacher in his parish school.

These are the four courses that the modern Sunday-school has added to the curriculum of the theological seminary, and now requires every man to pursue, who would be prepared to do his parish work. The pastor must know his place in the school, he must know his school, he must know his child, and he must know his method. I may be pardoned for saying that at Auburn we are giving instruction along these four lines and preparing to a gratifying degree our students for this great feature of their subsequent work in their parishes.

- No minister may now neglect his Sunday-school, or count as a slight obligation his duty towards it. The conditions of modern life lay upon the Church and the ministry a large responsibility for the moral and religious education of our youth. This responsibility may not be met by the ministry without thorough, scientific instruction of the divinity student in this vast department of church work, and along these four lines which are indicated above.



## The Relation of the Teacher to the Curriculum

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M. G. BRUMBAUGH, Ph.D.

THE center of the educational world is the teacher. The light of his life is the transforming and illuminating influence so essential to the opening soul of the child. No other agent or agency is in any adequate way comparable to the teacher. Emerson was profoundly wise in declaring to his daughter that he cared little concerning what college she attended, but much concerning what teachers she had. Garfield counted the life of his pious-souled old teacher — Mark Hopkins — the best university. Everywhere thoughtful men have testified that as the teacher is, so is the school, and what the teacher is determines what the pupil may become. Teaching is a process involving the contact of life with life. The full, rich life of a trained teacher meets the meager, unformed life of the pupil, and the gifts of the one become the possession of the other. Teachers endow their pupils with enrichment of soul. God has so constituted the human soul that it grows by contact with other souls.

The equipment of the teacher includes both a logical and a psychological element. On the logical side, it demands that the teacher shall possess an ordered array of important data, such data as may fairly be considered the necessary knowledge with which to furnish a human spirit. On the psychological side, it demands that the teacher shall possess an insight into soul-growth, such insight as may fairly be considered the necessary equipment with which to develop all the powers of the human spirit. Our older pedagogy laid most stress upon the former; our present pedagogy lays most stress upon the

latter. The older pedagogy asked what the teacher knew, as if mere knowledge of a carefully constructed curriculum were sufficient guaranty for satisfactory results in teaching. The present pedagogy asks what the teacher can do, and is not content to store the mind with facts, but insists upon furnishing the soul with fully developed powers. The emphasis of the older was upon the curriculum. The emphasis of the newer is upon the pupils' expanding powers of soul.

The pedagogy of the Christian school must press the equipment of the teacher yet one remove less from the soul of the child. The Christian teacher must understand that he teaches more by his life than by his thoughts, his words or his deeds. The question of the true teacher in God's school is not "What do I know?" nor yet "What can I do?" but always and emphatically, "What am I?" To know is good. To do is better. To be is best. "BE YE, THEREFORE, PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT" is the standard set for all teachers by the Ideal Teacher.

The transcendent need of the Sunday-school is teachers, — teachers who know the truth, who honor it by living it, who glorify it by being the truth. Again the Ideal Teacher declares, "*I am the truth.*" The Church as a whole is never so secure as when it is fostered by an ideal clergy. It is never so weak as when it must endure an unworthy priesthood. The Sunday-school is never so securely progressive and gloriously triumphant as when it is administered by ideal teachers. It is never so weak, so hopeless, so useless, as when it must endure the incubus of inefficient teachers. The teacher is both light and life to the budding powers of the young soul.

In a large city, with a curriculum of merit equal to the best, there are many miserable schools. The fault is in the teachers. In another city, with an imperfect curriculum, there are many excellent schools. The excellence is due to the teachers. Poor teachers will

miserably fail with the best curriculum. Good teachers will triumph in spite of the curriculum. The fundamental reason for these assertions lies in the fact that mastery of any curriculum is never the end of the teaching process. This is not declaring that a good curriculum is inferior to a poor curriculum. No sane mind could defend such a premise. But it is declaring with an unequivocal voice that the teacher is more than the curriculum, just as the life is more than meat, and the body more than raiment.

If, then, we are to take up the true reform of the Sunday-school, we must raise our banners and wage a vigorous warfare for thoroughly fitted teachers. Nor will we make progress by devoting our time and our energies to such minor purposes — valuable as these may be — as school architecture, class appliances, graded lessons and kindred concerns that are important, no doubt, but that are not for a moment to be counted as of prime significance in the light of our dominant need.

But, says an earnest protester, is it not essential that we should have the best materials, organized in the best order, if we are to accomplish high purposes? This is undeniably important, but let us never forget that it is the teacher behind the course of study that wins the victories of the cross. Let us, first of all, concentrate our efforts upon the making of good teachers, and all these minor matters will in due time be added unto us. Our chief business is to equip each class in the Sunday-school with a superb teacher. We have everywhere in the Christian world capable material out of which to make such teachers. Why not make the serious and foremost purpose of this association the task of making good teachers?

The fundamental function of the National Educational Association is that of improving the quality of teaching in all grades of schools. Let us hold to the same ideals for this great International Sunday-school Convention. There should be in every convenient

center a class of young men and women under training to become teachers in the Sunday-school. The ministry everywhere should plead for a high type of Christian character devoted seriously to the business of teaching in the Sunday-school. We should hold the place in such regard that men and women would esteem it a privilege to teach. It is now the pride of a man's life that he is a lawyer, a doctor, a missionary, a dentist, a minister. Why not exalt the work of teaching in Christ's school to the standard that would make men proud to record the fact, "I am a teacher in the Sunday-school"?

A great teacher is great in soulful worth. He is rich in attributes of the kingdom. He passes the test set for Peter. He loves Jesus Christ more than he loves all else. His ability and his right to teach in His name are alike conditioned upon his love for childhood in Christ. The best lover is the best feeder. The measure of one's power to teach is the measure of one's love for Him. We want trained teachers whose hearts and heads alike are illumined by the Christ life.

Knowledge is never an end in the educational process. All knowledge must be transmuted into conduct before it can in any adequate way be regarded as of worth. The transmuting of knowledge, through feeling, into conduct is the work of fine teaching. Knowledge is power. But teaching is not only developing power, but it is guiding power to right ends. The wise teacher understands that inspiration is worth more, vastly more, than information. He will be more concerned over the quality of soul he develops than he is over the quantity or quality of knowledge he imparts. He understands also that a consecrated spirit is worth more than a graded curriculum.

A graded course of study is an ordered complex of many subjects of study. Any attempt to organize the materials of education into an orderly array must first

and always select some one dominant subject of study as the center of concern. Around this center must be grouped all related knowledge. This center of correlation for the secular school is variously designated.

For the Sunday-school, no such confusion of centers is possible. There is only one possible center,—the Bible. It is of transcendent interest, and it should be used in every grade of the Sunday-school. In every grade, for every lesson, let us keep the Bible in the hands of our boys and girls, and its saving words in their souls. Upon this basis we may wisely grade our teaching and adapt our lessons to the capacity of each.

It is my abiding conviction that the recitation is the focus of all pedagogic possibilities. The recitation is the teacher's opportunity. To meet the pupil bare of knowledge is unfortunate. To meet the pupil lean of soul is fatal. A consecrated teacher is worth much more than a graded curriculum. Such a teacher becomes a living epistle of the Master, known and read of all pupils.

Finally, it is to be borne in mind that no course of study for the Sunday-school has virtue in and of itself. Its merit is to be found in the function it is made to assume by the teacher. The finest graded materials in the hands of an unskilled teacher will not enrich human souls. In short, all transforming and reforming power is wisely given by the divine wisdom to living agencies.

To gaze and to read will not develop souls. There must be a trained guide whose experience and whose education alike fit him to put purpose into the gazing and meaning into the reading. That guide is the teacher. God commits his children to teachers; be they parents or state agents or church agents, it is all one, the function is the same. To be a man, man must be educated. To be a child of the King, each one must be led carefully, patiently, skillfully and steadily by a wise leader to the foot of the throne and, inspired by the leading, there to bow and cry, "Holy, holy, Lord God Almighty!"

## Teacher Training

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R. A. FALCONER, LL.D.

THOSE who teach in the day-school and in the Sunday-school belong for the most part to the great multitude who hold an unassuming, if not "a silent station in this beauteous world." On this continent we are still far from giving them their meed of honor, and yet the leaders in the noble band of teachers are surpassed by few in intelligence and character, while for shaping the plastic mind of youth into its permanent form only the parents can outstrip them in

their opportunity.

Unfortunately for us we often neglect to appraise our human faculties and virtues at their true values. The world has been slow to take Jesus in earnest when he said, "The meek shall inherit the earth"; nor can it be said that this other word of wisdom, so similar in spirit, has yet been laid to heart: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." They must verily be chaste souls who are in the keeping of God himself. May it be that the smile of a child is a flash from the Father's countenance, as he beholds it with pleasure even in this earthly habitation?

*The training of the teacher* is a supreme obligation. To begin with, one may remark that it is a most elusive task. Who would presume to say that if a teacher does thus and thus, lo! he is turned out an efficient guide

for youth? But there are degrees, — excellent, good, fair, indifferent. Some from all these classes are found in our Sunday-schools. The aim of a teacher-training course is to seek by hints on method, and instruction in Scripture, to turn the good into the excellent, the fair into the good, and the indifferent into the fair. Two assumptions we always make, — that some teachers are born teachers, and that a good will and patience may in time work wonders even with the poorly endowed instructor.

(1.) There must be grades in any complete course of teacher training. I was very much pleased to hear from Dr. Schauffler's report on the International Lesson Committee that they recommend an optional advanced course, thus making three grades of lessons possible for our schools.

One would not feel justified in laying down the principle that a teacher-training course must follow with precision the grades into which the scholars may be divided, for there are common truths which every teacher should know; and the difference between the equipment of teachers is not so much in the subject matter as in the relative emphasis.

This being premised, we must also bear in mind that men and women have aptitudes for dealing with children of different ages. An excellent teacher of the infant class may be a failure with a Bible class, while many excellent people of fine natural sympathies may suit intermediate grades, but not the primary nor the more advanced. When our courses are complete we shall therefore adapt our training to the special equipment required.

(2.) To all grades of teachers we have a right to give a knowledge of the child-mind, and as arising out of that, the best means of approach to it. I spoke of the child as being like the sea, so infinite is the variety of children's natures. But there are clearly defined laws of mind and character, no less trustworthy than those

to which the mariner commits himself with confidence. A child is not a complete enigma. The characteristics of the past are repeated from age to age. Parents appear again in their sons and daughters. Family and national features are a part of our inheritance for weal or for woe. Noble birth is no less a blessing than evil parentage is a curse. So it comes about that psychology approximates to an exact science; and the study of child nature is as important as that of any other department of the human mind.

The teacher should know what to expect in children; how their thoughts work; how their powers of imagination and imitation may be employed to the best advantage. This knowledge of child nature easily passes into knowledge of how to approach the child. His soul is not hidden away like Lhasa, the capital of Tibet, inaccessible to all but an expedition scientifically engineered and equipped with the apparatus of hostile invasion. The child-spirit runs forth to welcome you on its threshold, when you come as a prudent and sympathetic friend. So we provide the teacher with instruction as to the way in which the boy's or the girl's mind may be supposed to grow; what kinds of subjects are likely to attract most interest at different ages; what is the probable strength or weakness of character in child or adolescent growth; and, therefore, the most effective spiritual culture at each stage.

These outline facts should be known by every intelligent teacher. But additional training might be supplied in any thoroughly designed course the better to furnish forth the teacher of each grade, primary, intermediate, or adolescent. We need not, however, expect too much from such knowledge. Over-elaboration may occasion more perils than those into which ignorance blunders. All the help that even a very intelligent teacher requires in this way may be put into small compass.

The Sunday-school teacher is not a student of anatomy, dissecting a body which is built upon an exact system



of bones, muscles and nerves. The teacher is studying a living soul. We set the child in the midst and study him. Rote, rule, precept are useful by way of hinting, merely brief extracts from the inherited discipline of human life, to supply us with suggestion as to how to deal with this boy or that girl. That is all. Our teacher-course must lay upon the average and perhaps diffident teacher a burden which is at once heavy and stimulating. There is the boy — study him; find out his interests; be patient with him in his extravagance and boisterousness; have sympathy with him in his temptations. We merely point you such and such sign-posts which science and experience have set up for us, as being the most likely road by which the sympathetic teacher may enter the boy's heart.

(3.) The good teacher must have a competent reserve of knowledge. A bright class will soon recognize whether the teacher has a sufficient rest, and if not, they will make a run on it and seek to damage your credit. The secret of good teaching lies not only in the art of imparting, but before that is the art of selecting. To pick out the main idea, and then so to group around it the different facts as to make it prominent, is a function of the true teacher. But this implies no inconsiderable knowledge.

You may fill your memory full of details as to the tabernacle or the ritual system of Israel, and fail to grasp why that tabernacle or ritual was established. You may know the dates of the kings of Israel and Judah and the order of the prophets in the English, nay, in the Hebrew and Septuagint versions, and yet have never understood what the unique mission of the prophet was, nor the message of Israel to the world. You may know the probable dates of the life of our Lord, the institutions and sects of the Jewish world, and the places of the books in the New Testament canon, and have little conception of the religious ideas and moral dynamic of that age withal.

So I regard it as a primary qualification in any teacher-training course worth the name, that the facts of Scripture presented should shed light on the central truths of the Bible.

Even the simplest teacher-training course should provide succulent facts on which mind and heart can be nourished. Every teacher ought to know why the Bible was written. He should know what Israel did for the world — how God spoke to his people by prophet, historian, law-giver, psalmist and wise man — and why Israel failed. He should know the general cause of Christ's life; the chief things he taught and did; what he claimed to be; in a word, the purpose of his life. He should know what his disciples thought of him; how he became the soul of their life; how a new society was created; what a noble life was there; how they overcame the world; what salvation they enjoyed, and their hope for the future.

Do not let us imagine that this is too formidable. These truths are simple. In fact they are the elemental truths of our religion, simple and few, yet inexhaustibly rich.

In a good teacher's course we therefore expect such a plain outline of Scripture truth as will show the purpose of the books, and the place they hold in the revelation of God. The teacher should know how the veins of the rock run, so that he may pierce down and bring the pupil to a spring of living water.

There is much scope for gradation in Scripture knowledge. Primary teachers require more intimate acquaintance with some aspects of Scripture; advanced teachers of others. But perhaps at present we may be content with courses that suit the average, provided they help them to realize that the Bible is a living Book.

How many of us take a book of the New Testament and read it as a whole? Our views of the life of Christ are scrappy. What do we know of the Epistles in the light of the intense life from which they took their birth? The age was stormy. Fierce spirits rode upon the gales,

and threatened to submerge the Church of the living God. But he kept it safe, and the salvation which the Church then enjoyed becomes vivid tones in these pages, so that we too may delight in it in our calmer times. Let our teachers catch the spirit of these books.

(4.) A teacher should have an intelligent view of Scripture truth as a whole, those great facts of God, — Christ, man and reconciliation, life in the Spirit, and the future, — which we may call the sum of saving knowledge. A system coördinates his knowledge, helps him to interpret his own religious experience, and to understand the Scriptures more intelligently. Bible truth has a symmetrical though progressive wholeness. Just here is the field to be exploited by the individual denomination. The teacher ought to know the peculiar witness that his own Church has borne to the truth, and holding to it in love, to give an intelligent testimony thereto. But the range in doctrine, practice, worship and history is so wide that it would be unwise to enter upon it now.

(5.) Above all, every course should emphasize the personality of the teacher as the measure of the effectiveness of results. The course is to develop the teacher, not in his own Christian life, but so that he may guide the child into the truth. It almost goes without saying that unless his Christian life flows full and clear from the living Christ, the teacher can do little for the child; but the course must keep in view the child beyond the teacher, so the fundamental law of the kingdom is again found to be true. The teacher must die to self, lest he cause one of these little ones to perish; but he will find his life again as he leads them into the Kingdom.

(6.) Finally, I cherish the hope that the day is not far distant when the colleges and seminaries of our churches will recognize the supreme importance of this discipline, and will provide, either by extensive lectures, or by special courses in the curriculum, such a training as will do for the teacher in some measure what is now done for the prospective minister of the gospel.

**The Army of the Future; or, After Enlistment, What?**

Rev. ERNEST BOURNER ALLEN



Rev. E. B. ALLEN

THIS great convention is a council of war. Under the eye of the great Commander are met the cohorts of the King. From every city and hamlet, every state and province, have gathered the picked legionaries of the Imperial army. Before them stretches, in imagination, the great world field. The battle is on. What the outcome will be no loyal soldier of the King can question. The day is coming when every knee shall bow and when the knowledge of Jehovah shall fill the earth as the waters cover the sea.

This vast world-army of more than 25,000,000 in the Sunday-schools of Christendom is moving steadily forward. The majority of them will surely enlist, in the providence of God, under the banner of Jesus Christ, our Lord. It is one thing to enlist. It is another thing to *train* the raw recruit so that he shall be an efficient unit in the work for the world's redemption. We have need not only to *win* this generation for Jesus Christ, but we have likewise the splendid and stupendous task of setting this generation at *work*. Well begun is half done. A generation won is an army recruited. Now for the task of training.

To the primary war cry of *evangelism*, we must ever add the war cry of education. The work of grace begun in the soul, the *growth* of grace and knowledge must be steadily fostered. Decision days we must have — they are indispensable. Developing days we must likewise have, if our youth are to remain steadfast and not be swept away by "every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error."

If any man could tell just what is to come after the enlistment of our youth in the army of the Lord, he would have answered every problem that arises in the Sunday-school world. The character of our lessons; the development of missionary knowledge and enthusiasm; the conserving of our denominational life; and the cultivation of the future, — all of these are involved in the drill which follows enlistment.

The Sunday-school of to-day is the church of to-morrow. *What kind of a church will it be?* The school's influence upon that church is almost as final as it is fruitful. What will that church of to-morrow believe about the Sunday-school? What will it know and believe regarding the great missionary enterprises of the church and Kingdom? What will it do about the great ethical, humanitarian and patriotic needs of society to-day?

In some way these fundamental duties of the Christian church must be taught the church in embryo, as it exists in the Sunday-school. All the great ideas which they carry with them through life must be wrought into their being before they are thirty. If they have not adequate ideas of the church, of Christian doctrine and deed, we shall find that the church of to-morrow is weak and inefficient. Churches are known by the Sunday-schools they maintain. Sunday-schools are known by the churches they foster and feed.

There are four things in which the army of the future must be drilled:

#### I. DENOMINATIONAL LOYALTY

Each denomination stands for some phase of truth which needs perpetual emphasis. Men respect other denominations in proportion as they appreciate the significance of their own.

It will not be an impossible thing in hundreds of teachers' meetings for the pastor to present phases of the denominational history which could be utilized in

Sabbath-school teaching. Every church has its missionary martyrs and heroes.

Out of denominational loyalty springs more generous support for our missionary organizations. It is a stupendous fact that hundreds of thousands of dollars are given yearly by worthy though uninformed Christian people for causes and institutions which have no adequate policy, no organization of stability.

The mystic letters which represent the names of our missionary boards should be translated to our scholars and made living realities. Some of them give very ignorantly for a while to things which mean no more to them than X, Y, Z, simply because they are asked to do it. When they are older, they stop. This would not be so bad if the opportunity to educate and interest them in our missionary work was not *practically lost*.

Furthermore, excellent Christian people are giving too much to unauthorized solicitors and independent organizations. It is not long since a man came to this country from Turkey, pretending to be raising money for a school there. That man married an American wife, spent his summers at Bar Harbor, lived at an annual expenditure of over \$4,000, while the little school across the water received about \$150. He deceived our churches and schools and diverted their money out of stable and intelligently administered denominational channels into his own pocket. Ninety-six per cent of what he raised he spent on himself, whereas any one of our great denominational missionary boards would have reversed the percentage, used but 7 per cent for administrative expenses and sent 93 per cent to the field, besides looking after it continuously.

Perhaps no one fully realizes how much the missionary spirit needs development to-day! We who were on the great cruise to Jerusalem have had our vision. If the church of to-morrow, the army of the future, fulfills the great commission, it must be stirred through the present generation in the Sunday-school. Are you alive to your

great opportunity? The vital missionary interest must begin with you.

Here lies our opportunity to enlist recruits for the great missionary work of the church for the Kingdom. It was a question by a Sunday-school teacher, after a missionary sermon, to a boy of six or seven years of age, that helped much to give Robert E. Speer to his great work as foreign missionary secretary of the Presbyterian Board. The question of a missionary, as he laid his hand upon a little boy's head, gave Coleridge Patterson as a missionary to New Zealand. *The teacher who is not an enthusiast, at least a friend, of missions, is far below the grade we need.*

Robert Morrison, the distinguished missionary to China, was picked — a priceless jewel — out of the filth of the street and welcomed to the home and class of a faithful teacher. She loved his unattractive soul into life and training and service. Hundreds of teachers can do a similar work if they believe in the missionary command and realize that they are molding the sentiment of the church of the future upon the marching orders of the King.

## II. DOCTRINAL FURNISHING

We cannot ignore that psychological period in the life of youth when he is taking apart the old framework of his belief and putting it together again to suit himself. It is better so, if he is helped at this crisis. Henry Drummond was right when he said that in every man's life there are three periods: First, the period of *position*, when he accepts practically everything that is said to him without question. He is quite contented to take his mother's belief for his own. The second period, however, is one of *opposition*. In this period the youth doubts much or all that was ever taught him. He is ready to deny the simplest and the most fundamental things. He may go to the very depths of despair in his doubt or shipwreck all the traditional beliefs of his

life. It will depend somewhat upon his temperament and his teacher.

There comes a third epoch in the life of youth which Drummond has called the era of *composition*. Now he is putting things together. He knows the joy of building a belief. He is gathering his materials from every belief under heaven and from every life he meets. We must be ready for this constructive period and place materials within his reach. Doctrine has its place in the life of the soul, and many millions mark out, before they are twenty, the doctrines by which they live for fifty years or more. It is a big business, therefore, for the teacher to help in this crisis.

The startling success of some fads and fancies in religious life to-day arises from the dearth of doctrinal teaching. The problem of advanced lessons for our Sunday-schools lies right here. Every lesson affords some opportunity for doctrinal development. It would be a help to thousands upon thousands of teachers to enter upon a course of doctrinal study themselves, not because they are unfaithful or fruitless teachers, but they would be helped to see just what they are trying to bring to others. Distorted fragments of biblical teaching are to be found in a score of sects, isms and phenomenally large organizations, exploited by the genius of a man or a woman through emphasis upon some neglected but popular segment of Christian doctrine. We must guard the future and protect from shipwreck the present generation by a sane and systematic endeavor to make clear and distinct the doctrines of the Lord and the Book.

### III. DEVOTIONAL HABITS

It is possible to cultivate the great virtues of reverence, of prayerfulness and of meditation even in busy and boisterous youth. Every school must coöperate with the church in the development of devotional habits. Any *adequate* training of our youth must include training



in church attendance, for the Sunday-school of to-day is training the church-going people of to-morrow. The message of the minister has a place in the development of our youth.

You must see to it, teachers, that you give the *church* her opportunity in training the child of to-day. Are you at church regularly? Is your class there? Do you ever sit with them? Do you ever fit the sermon into your teaching? The Sunday-school has its unrivaled, unparalleled function, but it is not a church. We must get our youth in touch with the *church*, in worship, in work, in sympathy, during these strategic, never-returning years, when habit and opinion are formed.

Everything that has been said about denominational loyalty, doctrinal furnishing and the cultivation of the devotional habit may be attained in that ideal Sabbath-school which is yoked with the church to receive instruction and service along these lines.

#### IV. DEEDS OF EVANGELISM, PATRIOTISM AND BENEFICENCE

While our youth are enjoying their Sunday-school privileges, it is easy to remind them that for every child *in* the Sunday-school there is another child *outside*. What are we doing to reach him? Let us stir the evangelistic ardor and train its expression in the lives of our pupils. If every one inside found and helped one outside, how this old continent would be roused before the year ends. Is your school, your section of the army, lined up for conquest? Some of our Christian army find it hard to engage in the hand-to-hand work which steadily wins men. They never tried it in youth. This spirit of personal evangelism we can cultivate to-day.

The army of the future can be trained in patriotism. It is needed to counteract the spirit of commercialism, of office-seeking for the sake of graft, which stalks abroad to-day. Its typical battle-field may be found in waging war on that personification of greed, crime and

destruction, — the saloon as an institution. Temperance Sunday is a great day of patriotism, a day of appeal for a declaration of independence. Instruction in the method and meaning of civil government fall quite within the province of the teacher whose eyes are open to the political manipulation by the forces of evil of all our cherished ideals of life, liberty and happiness.

There is no factor in God's universe so full of tremendous power to shape the Church of the living God in the next generation, in its missionary service, its doctrinal ideals and its noble patriotism, as the Sunday-school whose ranks to-day enroll the army of the future. What the Church of to-morrow becomes, therefore, will be largely due to what we build into it to-day.



BETHLEHEM WOMAN  
*(From Glimpses of Bible Lands)*

## Reverence in the Sunday-school

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THE fundamental ideas underlying the religious sentiment among men are "dependence, fellowship and progress." Of these, the feeling of dependence appears the most primitive. And as the religious development of the child corresponds in many respects with the religious development of a people, the earliest religious sentiments of the child take the form of a sense of dependence. This rudimentary religious sentiment requires to be stimulated, nourished and developed by providing for its expression in prayer, praise and thanksgiving. The natural feeling which accompanies the recognition of superiority and worth in others is *respect* or *reverence*, and to develop this quality of reverence in the child-mind is to develop the capacity for religious impressions.

Two things are evident: *first*, that a reverent spirit is a necessary accompaniment of effective religious impressions; and *second*, that definite and deliberate training from outside the child is necessary for the development of this reverent spirit. It becomes, therefore, the manifest duty of every Sunday-school to work for the development of an atmosphere of reverence among its members as an important condition of effective teaching.

In our efforts to create this reverent atmosphere in our Sunday-schools, we require to recognize certain fundamental principles.

First: This quality of reverence is a growth, a development. While it may be potentially present in germ in child nature, it enters into the actual experience of

child life only by means of very careful cultivation. We are not to be surprised or discouraged if we find it lacking in the moral and spiritual outfit of the young child; but we are to recognize in this defect an unfavorable condition for our work, to be removed by well-directed and systematic effort.

A second principle is the intimate relation between physical conditions and religious impressions. We are familiar with the idea of the body as the medium through which we give expression to mental and religious states, and we are accustomed to *interpret* the mental and religious states of consciousness of those around us by *means* of their bodily attitudes and expressions. In this way we determine whether a man is hopeful or depressed by a glance at his bodily condition; whether his mind is occupied with joyous or sorrowful thoughts by the same test. Moreover, the connection of body and mind is so intimate that it appears necessary to give physical expression to our impressions and ideas in order that they may be clear, definite and strong.

An idea or impression does not become clear and strong until we take part in some action or exercise in which it is put into actual use. This thought has been thrown into the well-known literary form, "No impression without expression." While the mutual influence of mind and body has been generally recognized, the tendency of physical attitudes and exercises to develop and strengthen corresponding mental and religious states has not received the attention which its importance deserves.

The principle of imitation is another important factor in the religious development of children. This is the child's method of experimenting upon the experiences of life. He observes certain attitudes and actions in life. He reproduces these attitudes and realizes the accompanying sensations in his own independent experience. By repetition these imitated actions and attitudes with their appropriate emotions and

mental states gradually develop into habits. The games and plays of children are apparently determined in large measure by their environment in home and street life; indeed, there is good reason to believe that many traits of child nature that have been attributed to the influence of heredity are to be explained upon the principle of imitation.

Very great importance is, therefore, to be assigned to the environment of the child in the Sunday-school, the home of religious impressions, especially to the actions and attitude of those whom the children may naturally be expected to imitate.

We are now in a position to inquire what are the means or methods which may be employed in harmony with these fundamental principles for the development of this important sentiment of reverence among children in our Sunday-schools.

As preliminary provision there should be a well-defined working plan, carefully considered and adopted by the superintendent and teachers in conference. This plan should provide for the main points of difficulty which are likely to arise in working the schools, and should secure uniform treatment from members of the teaching staff. Under such a plan there are certain practises on the part of pupils that cannot be tolerated, and there will be united effort to eliminate these prominent sources of disorder by uniform and persistent pressure throughout the school, teacher supporting superintendent, and superintendent supporting teacher.

In cases where the question of discipline is acute, the teacher will be in her place in time to receive her pupils when they arrive. After an experience of more than a quarter of a century in organizing and managing groups of children, I am very strongly of the opinion that this method of united effort in accordance with an approved plan deserves more attention than it is receiving in many of our Sunday-schools, and that the absence of such a plan accounts for the comparative

failure of many schools. In accordance with the principle that the best way to control children is to keep them occupied, the wise teacher will see that each scholar is provided with the necessary material to enable him to take his full share in the devotional exercises and in the lesson work of the school. Each pupil should be provided with a Bible, a service book and a hymn book, and as far as possible each pupil should be encouraged to have his own set of books and to use them with proper care because of the importance of their contents.

We are fully justified in urging upon our pupils to treat with care and respect the Bible as a book, the prayer book, the hymn book, and the room in which they meet for Sunday-school purposes, not only as a matter of principle, but also for the reflex influence upon the life of the children. For similar reasons it is well to encourage children to secure the best copy of the Bible they can afford for their own use, that they may have this added pleasure in the possession and use of the Holy Scriptures in a beautiful form.

With these preliminary precautions, the teacher is in a favorable position to induce the members of the class to take part in the devotional exercises of the school as an important step in the development of the quality of reverence. In this delicate and difficult work the teacher does not stand alone in influencing his class. In it the members of the class feel the pressure of that undefined influence called "*sympathy of numbers.*" If the whole school is working together upon a common plan, each class will feel the influence of the whole school gently moving them to coöperation. The spirit of imitation will also do its work, and the reluctant members, seeing the school generally taking part, will not feel comfortable in their positions as exceptions to the general rule.

The importance of inducing the children to join in the devotional exercises can scarcely be overestimated. The educational principle that "we learn to do by

doing " is as true of spiritual and devotional exercises as it is in secular matters. We learn to worship by worshiping. We develop the prayerful spirit by praying. The faithful and intelligent performance of the outward act has a tendency to call up the corresponding mental and spiritual state. Actual participation in the devotional exercises of the school tends to develop an attitude of mind and heart favorable to religious impressions.

The feeling of gratitude to God will be developed and strengthened by expressing that feeling in prayer and praise. If the conscience has been touched with a sense of wrong-doing, the feeling of penitence will be developed and strengthened by joining with the rest of the school in the exercise of confession.

The most effective method of developing this quality of reverence is to be found in wise application of the principle of imitation. The example of the officers and teachers in a Sunday-school, whom the children may naturally be expected to imitate, must exercise a controlling influence for good or for evil. " There is no power in precept unless it is backed up by example. Therefore parents and teachers of the young should be more particular about what they *are* and what they *do* than about what they *teach*. This is frequently reversed, so that good teaching is nullified by poor practice." Let us apply these principles to the practices of the Sunday-school room.

The teacher urges the pupils to join in the singing of the school. He impresses upon them that it is not reverent nor right for members of the class to be talking or to be otherwise occupied while the school is offering praise in song to God. The hymn is announced, the singing begins, but here and there in the room the children observe the officers of the school, sometimes the teachers, engaged in conversation or otherwise occupied while the school is engaged in the religious exercise of singing praises to God. What is the inevitable effect

upon the mind of these pupils? They reach the logical conclusion that whatever may be the opinion of their particular teacher, the leaders and officers of the school and some of the teachers show by their practice that they do not consider it unseemly or irreverent to engage in conversation or to be otherwise occupied in the same room, when the sacrifice of praise and thanksgiving is being offered to God. It is almost impossible for the average teacher to make headway against adverse influences of this kind. All adults in a Sunday-school room should regularly participate in each religious exercise of the school because of the powerful influence which their example must exercise upon the school generally.

We instinctively associate certain physical attitudes with definite states of mind. The standing position is uniformly associated with the expression of special respect. If we are to acknowledge wrong-doing and plead for mercy, we naturally fall upon our knees and bow our heads. If we are to express praise and thanksgiving, if we are to laud and magnify God's holy name, then we instinctively rise to our feet as the fitting attitude for such religious exercises.

These practices are the natural outgrowth of a fundamental principle of our dual nature. In almost every department of our social organization, — military, judicial, academic, — appropriate physical attitudes are encouraged and required, not only as expression of, but as incentives to, appropriate states of mind. But there is no sphere in which this principle is more appropriate and more effective than in the religious sphere, and especially in the religious development of children. They delight in action, especially in expressive imitative action. Change of position brings relief and pleasure to them. The very constitution of their nature calls imperatively for the definite recognition of this principle in planning for their religious development through devotional exercises.



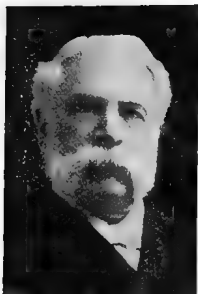
The recognition of this principle commits us to the view that each of the physical attitudes of standing, sitting and kneeling has its appropriate relation to certain religious exercises. In general terms the standing position is associated with praise, kneeling with prayer, and sitting with meditation. While certain prayers in which the element of praise is dominant may call for the standing position, and while certain hymns of a penitential tone may well be sung upon our knees, it is not easy to discover the fitness of the sitting position for an address to the King of kings either of prayer or praise. If for any cause the kneeling position is not practicable, then let us secure the standing position for both prayer and praise, as a change from our ordinary sitting posture indicating respect.

But whether kneeling or standing, let the posture be definite and well taken, indicating mental alertness and attention. All limp, lounging, half-reclining attitudes of the body in prayer are to be avoided as indicative of indifference, lack of earnestness, want of respect. The soldier who takes the erect, manly attitude of courage in his military drill develops thereby the manly and courageous spirit, and in like manner, under the guidance of God's Holy Spirit, the child who regularly kneels upright in the attitude of attention is developing mental alertness and spiritual definiteness in the exercise of prayer.

I plead to-night for a united effort to secure for our Sunday-schools an atmosphere pervaded with the spirit of reverence. I plead for a common-sense use, under the direction of the Holy Spirit, of the fundamental principles connecting physical posture and mental attitude, and in order that these common-sense means may have a fair opportunity to effect their purpose, I plead with our adult leaders to coöperate by their example in developing this quality of reverence in our Sunday-schools.

## The Supplemental Lesson

JESSE L. HURLBUT, D.D.



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1. The aim of all Sunday-school work is the salvation of the scholar. It is more than his "conversion," bringing him to the crisis of decision for Christ. It embraces the completeness of his Christian character, an equipment for service here, and a preparation for heaven hereafter. When the pupil has been led into the church, his salvation is just begun; its completion will be when he enters the city of the great King, the

heavenly Jerusalem.

2. For this work of the scholar's salvation, the Sunday-school enjoys a peculiar opportunity, second only to the opportunity of the home itself, which is before all other institutions in its privilege of soul-winning. But outside of the home, no other place occupies the point of vantage of the Sunday-school. The child attends the Sunday-school at a period when impressions are readily received; and when once formed, they will endure. The right leadership will bring the child to Christ and train him up in Christ.

3. For the salvation of the scholar, the Sunday-school employs a potent instrumentality, the Holy Scriptures. Think of it! Every Sunday, on this continent, from twelve to fourteen million people are enrolled in the Sunday-school, for the study of the Word of God; that Word which is so quick and powerful. We read in the medieval legend of King Arthur's sword, of which the story is, "It flashed with the glow of sixty torches; and at every stroke it clove a man!" Ours is a blade keener and more glorious; for it cannot only wound, it can heal; it can kill, and it can make alive.

4. Let us consider the method employed by nearly all Sunday-schools in teaching the Scriptures. There are three methods of teaching from the Bible, — the *textual*, the *topical*, and the *paragraph* method. The textual presents, explains, enforces isolated texts or sentences, and is largely the method of the pulpit. The topical method presents subjects in the Bible, and finds the texts to illustrate them everywhere, and it is the method of the college and the theological school. The paragraph method studies certain lessons, consisting of a number of verses, selected according to some plan, and fixes the scholar's attention upon them; and that is the plan pursued in the Sunday-school, especially since the almost universal adoption of the International uniform lessons. In the past thirty years we have gone through the Bible five times, studying detached paragraphs as Sunday-school lessons.

5. There is no doubt that the topical method, or the study of subjects, is more nearly in accord with the principles of pedagogical science than the paragraph method of the lessons now in vogue. Yet in the peculiar conditions of the Sunday-school, unpaid, non-professional teachers, and pupils, few of whom study the lessons, the kind of lessons now taught seem to be the only kind capable of use in the vast majority of schools and classes.

6. But let us not forget the great results that have been achieved under the International System of lessons. It has made the Bible more than ever before the text-book, and the only text-book, of the Sunday-school. It has called forth a magnificent literature of Sunday-school helps—for the lesson publications of to-day are of a much higher standard than those of forty years ago. It has set at work the ablest minds of the age in Biblical scholarship for the aid of Sunday-school teachers and scholars. It has helped, more than any other system, to keep the Bible before the world and to promote its circulation. And, best of all, it has brought into the Church eighty-

five per cent of its membership; for the increase in our churches comes mainly from the Sunday-school.

7. Yet in the practical working of the International lessons there is one grave defect, a defect which in general teaching of the Bible approaches a failure. By giving detached lessons, the system fails to give knowledge of the Bible as a whole. It fails to give to our pupils a knowledge of the order of events, — the stream of Bible history. It fails to connect one lesson with another, and to give to each lesson its place in the book as a whole. Our lessons take up detached events often a hundred years apart, without calling attention to their relations. We often leap over a gulf of a thousand years between June and July, and then leap back over eight hundred years between Christmas and New Year. If a superintendent should write on his blackboard twenty names of characters in the Bible, taken at random from the Old Testament and the New, how many of his scholars could arrange them in proper order? If he should select twenty events at random, the Transfiguration of Christ, the coronation of Saul, the Deluge, the Babylonian captivity, etc., how many of his scholars could place them in historical order? We once stepped over Saul the king to Saul the slayer of Stephen, and I am sure that some of our scholars supposed that they were the same Saul!

8. If our schools are to become Bible schools in reality, this defect must be remedied; and it can be without difficulty by introducing, with the uniform, another lesson parallel with it, — *the Supplemental Lessons*, which should be regarded as just as necessary as the uniform lessons, to be taught every Sunday, having for its aim to teach that which the uniform lessons lack, the continuity and connections of all the lessons. If a superintendent will take five minutes, or at the outside ten minutes, every Sunday, in a series of years he can give to his school all that they need to know of this general knowledge of the Bible. And what the

superintendent can do for his school, the teacher can do for his class, with persistence and determination.

9. Let us name the subjects which should be embraced in the curriculum of the supplemental lessons.

(1.) The names and order of the books in the Bible, with some general views of the period of composition and variety of authorship, but of course avoiding the vexed questions of "higher criticism."

(2.) The great events of Bible history, in their order, and with some reference to their time, but not following the precision of the old chronology of Archbishop Usher. Let there be learned thoroughly twenty facts in Old Testament history, and twenty facts in New Testament history in their order, and the centuries wherein they took place, if the dates are sufficiently sure.

(3.) The important localities, lands, mountains, places of Bible geography, including three maps, which every pupil should be taught to draw from memory, — (1) the Old Testament world; (2) the New Testament world; (3) the land of Palestine.

(4.) The great biographies of the Bible — Abraham, Moses, Gideon, David, Elijah, Elisha, Daniel, in the Old Testament; and the life of Christ and of Paul in the New.

(5.) An outline of the great doctrines in the Bible, unless this department be taught in the Sunday-school through the catechism of the church.

10. How shall these lessons be taught? Either by the superintendent, with the aid of a blackboard before the school, in five-minute outlines preceding the regular lesson for the day, or by the teacher in the class in the beginning of the lesson period. Five minutes of a supplemental lesson, continued regularly for five years, with constant reviews and questioning, will ground the pupils in a general knowledge of the Bible which will remain with them through life, and fit those who are pupils now to become teachers in a few years.

## The Place and Power of Memorized Scripture

W. H. GEISTWEIT, D.D.



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I HAVE in mind to-day an old man something over seventy years of age, who has grown partially blind. He is one of those rare, sweet souls whom to meet is always to receive a benediction. One never leaves him without new inspiration to do better and to be better. Now and then I meet him on the street in the great city where I live, and he takes hold of my arm as we walk together, he chatting gaily of things that make for the best life. He is always quoting some rich selection from some favorite author, some striking passage from the Scriptures. He does it so naturally, so sweetly, that one is led to feel that he lives by the things he has hidden in his heart. On one occasion I said to him: "I am amazed at your memory, and the things you have stored away in your heart. How did you come to do it?" His reply was simple, quiet, yet charged with a certain intensity of feeling, for any reference to his approaching blindness is a delicate matter:

"When I was quite a young man, I carefully thought over the days that were passing, and I reasoned that the time might come when my eyesight would not be as strong as it was then. So I began to memorize things; charged my mind with the best selections from books, — withal taking care to learn a great deal of Scripture. My fund grew very large. The days and years passed, and I am an old man now; my eyesight is failing" — he said it so softly — "and you cannot realize what comfort it is to me to recall the precious things that lie in my heart; I repeat them over and again, and life is made new and fresh by reason of them." The place of

the memorized Scripture was in the days of his young manhood; the *power* of it was evident in the years of his later manhood, even down to old age.

I have in mind another old man, who lived far back in the years, several thousand ago, and more. He was about to leave his people. His parting message is one of the choice things in literature. As he came to consider the law of God (and there wasn't so very much of it written then), he urged its study upon the people, especially cautioning them to diligently teach it unto their children. He said:

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." — Deut. 6: 6-9.

So spake Moses, the man of God, to the people of the long ago. The place of the memorized Scripture was in the childhood of the nation, and the power of it was to issue in a people thoroughly grounded in the oracles of God, made strong and virile and peculiar, because the Word of God was hidden in their hearts.

A little while after, when giving his parting message to his successor, he again urged the worth of constant attention upon the book of the law. The people should teach it unto their children; they should write it upon the doorposts of their houses; they should bind it as frontlets to their eyes. Joshua, the leader into the new land, was himself to be a constant student of the self-same law.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way

prosperous, and then thou shalt have good success." — Joshua 1: 8.

The place of the memorized Scripture was to be in his quiet moments by day or night; and the power of it was to be manifested in the way he passed over — a prosperous way, one bright with the promise of good success.

I have in mind, also, another man; he must have been old when he summed up that which I am about to repeat to you. He had lived into the years of calm contemplation, of wide experience. He was describing the steadfast man — the fruitful man; in a negative and a positive way he drew his outline. And this was the way he did it:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." — Psalm 1: 1-3.

The place of the Scripture was in the man's heart, wrought by daily and nightly meditation; the power of it was in evil withstood, a fruitful life, a fadeless tree, a prosperous way.

Long, long afterwards, a Young Man found himself driven resistlessly into a strange, wild, weird wilderness. There was a terrific battle to be fought. He was to lock in with the forces of evil, and he was to overcome! It is significant to note the weapon of his warfare. His was not a conflict with flesh and blood; there were principalities and powers against him; the prince of the power of darkness closed in with him in mighty conflict. Again and again did he reply to his enemy, and his weapon was the Word of God, which he had been taught in common with all Hebrew children at his mother's knee. And Satan was vanquished.



Just a few years after that he was at the end of his short, but oh, such a stormy, life. Lifted on a painful cross, his whole being quivering with pain, the things that rose to his lips were quotations from the old Book; the last cry was the heart-leap of an old psalmist, "Into thy hands I commend my spirit." So Jesus of Nazareth, Son of Man, and Son of God, God the Father unveiled, was himself the greatest example of the place and power of memorized Scripture.

Looking back over a life full of what the world now calls the strenuous, a great soul was commending his friends to the best things as he went from them, never to look into their faces again. And his commendation was this:

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." — Acts 20: 32.

The place and power of the inwrought Scripture was the consuming thought of Paul's farewell message to his Ephesian friends.

Peter, in his last word, rises to a great thought when he reminds his friends that God had given "exceeding great and precious promises: that by *these* ye might be partakers of the divine nature." So the place and power of the memorized Scripture was the inner life transformed into the divine life!

Here is the plea for memorizing Scripture in order to the development of life itself. A southern woman was telling me of her experience with children. She said she thought it strange that so little attention was given to the Proverbs in the teaching of children; so she began to give them a verse a week. They were to memorize it, and give their experiences at the end of the week. One lad, of an unusually quick temper, who had an unfortunate habit of screaming when things did not go to suit him, had quite a time with one of the verses. It was not only memorized, but carefully explained to

him. When he made his report, he said: "We were having quite a time at our house; some things I didn't like; I got so mad I wanted to scream and kick. But I ran into the hallway to get away for a moment, for I remembered the verse of the week, and I said, 'He that ruleth his own spirit is greater than he that taketh a city,' and I got quiet, and went back to play again."

Here also is the plea for memorized Scripture in order to effective service in the kingdom. It goes without saying that ignorance of the Scriptures is an indication of the lack of a full-rounded training in the intellectual life. A year or two before his death, Charles A. Dana, of the *New York Sun*, delivered an address to the newspaper men of Chicago. Among the many things he said was a beautiful reference to the Bible. He intimated that a journalist's education was not complete unless he was thoroughly familiar with the Scriptures. From the standpoint of simple journalistic equipment he urged the place and power of the Scriptures in the life of a man who served his fellow-men through the daily newspaper. If this be so, and it is, we should not need much argument to show the power of the book in the development of life itself into the best things, like unto the glorious life of him who is Lord of us all. It is ignorance of the Scriptures that makes a weak spiritual life; it is ignorance of the Scriptures that leads one into doubt and despair, and sometimes sin.

I have every respect for the worker who carries his Bible with him; he ought to have it with him. But there are many times when the red-letter testament is not the beautifully printed book in red and black print on a white page, but the red-letter testament of the heart, and the words fall from the lips of the worker or the teacher without regard to the book itself, the disciple being the printed page, printed with the blood-red ink of personal knowledge and ripe experience.

Will you pardon a personal allusion? Years ago, in an eastern city, a young man lay dying. He had been

a very wicked man, profane, coarse. He had often said that if the preacher ever visited his home he would "swear him out of it." On this night of nights, when the sands of life were flowing out, he was calling in his wild delirium for the preacher. They came for him some time after midnight. The dying man seemed to be struggling not only with disease, but with a burdened mind, and he raved at times like a madman. There seemed to be so little to do. Yet I sat by his side, and opened my heart to the Scriptures, and gave him verse after verse that seemed to fit his case. Presently he grew quiet, and I stopped, thinking to say something else. But he returned to his delirium, so I returned to the memorized Scriptures. Again he grew quiet, and then suddenly blurted out, "I'm a miserable sinner." I hurriedly replied, "I'm so glad to hear you say that; for a great sinner will find a great Saviour. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' " No man that night could have done much with the printed page. Unless he could turn to the pages of his heart and read therefrom, his power was gone.

I may make a few suggestions which may bring the subject to a practical conclusion. We should give direction to this matter of memorizing Scripture, so that it shall minister to the highest possible character. The memorized Scripture should be mainly for the feeding of the spiritual life, for direction in daily living, for use in contact with the world about us. It goes without saying that we should always be able to give to every man a reason for the hope that is in us; and that reason must be a scriptural reason. There is nothing so deplorable in the Christian world to-day as the ignorance of God's children of the ground they stand upon in matters of personal salvation. Here is the place of beginning; we must learn from the Scriptures the basis of our hope in

God. The children in the Sunday-schools ought to know it; the parents in the home ought to know. There is no power in any life until the Word of God is hidden in it, springing up and bearing fruit.

Then, let us go on to perfection. Day after day, week in and out, let there be diligent attention to this matter of memorizing the Word of God. Out from the book let us gather the great and precious truths, slowly working them into the warp and woof of life. Take a verse a day, if we can stand it. At least let there be a verse a week, memorized, talked about, prayed over, inwrought, until it becomes part of ourselves. Let us seek to restore that beautiful old-time memorial of the day when the father was high priest in his own household; when he gathered the family together and read a few words, sang a hymn, and offered prayer. Let them go over their verses together as they sit at the table. From the least to the greatest, let each have his Scripture. Oh, my friends, here stands a man who is a trophy of that sort of life, who pleads this day for the simple life that goes to God's own Word and feeds on it until our children shall be as olive plants in the garden of God, every home a place of holiest living, every Sunday-school a rendezvous for those who are seeking God's truth, hiding it in their hearts. It shall come to pass that at no distant day we shall have new homes, new schools, a new society. We shall be like unto the Puritans of whom Macaulay wrote, when he said they were mightily read in the oracles of God. And we shall join in the glad cry of him who sang: "O how love I thy law! it is my meditation all the day." "Thy word have I hid in mine heart, that I might not sin against thee."

You recall the last moments of Ian Maclaren's "A Doctor of the Old School." The old man is going back to his childhood. In his dream he is again looking for his mother to come and kiss him good-night. The tide is rising about him, and soon the old man will float out,

out on the sea from which there is no returning. But he is once more a child, and he has been struggling to get his psalm, for his mother, true to the old-fashioned notion of Scotch mothers, has said she cannot give him his good-night kiss till he has learned his psalm.

“ ‘ A’ll come afore ye gang to sleep, Wullie, but ye’ll no get yir kiss unless ye can feenish the psalm.’ ”

He is struggling through the old psalm; it is a long while, perhaps, since he went over it, though he seems to have lived it through the long years of his life. At last his work is done, and he has mastered it.

“ ‘ A’m ready noo, and I’ll get ma kiss when mither comes; a’ wish she would come, for a’m tired an’ wantin’ tae sleep.

“ ‘ Yon’s her step an’ she’s carryin’ a licht in her hand; a’ see it through the door.

“ ‘ Mother! a’ kent ye wud na forget yir laddie, for ye promised tae come, and a’ve feenished ma psalm.

“ ‘ And in God’s house for evermore  
My dwelling place shall be.”

“ ‘ Gie me the kiss, mither, for a’ve been waitin’ for ye, and a’ll sune be asleep.’ ”

And in “ the gray morning light ” the old man passed away.

Who can tell the power of memorized Scripture! It becomes a rock on which to build the living house; it becomes the spring of water in the thirsty land; it is the manna in the wilderness; it is the light that lightens us home!

Nor will it be long until we shall join in the word of the old prophet, “ Thy words were found and I did eat them; and thy words unto me the joy and the rejoicing of mine heart.”

## Training and Developing Teachers

Miss LOUISE A. EMERY

*Teacher-Training Secretary, St. Paul, Minn.*



Miss L. A. EMERY

I SHALL begin by saying that teacher training should commence as early as life itself and cover a period of twenty-five or thirty years.

If I were to tell you that the temptations that approach me through the avenue of emotion find entrance with ease, or, on the other hand, are withstood with power, according to the quality of moral nourishment given me in my infancy through her who held me in her arms, and through the vibration of whose soul that silent but expressive element of my nature was nourished, while she also nourished the body with food, you might say, " 'Tis a far-fetched statement." It is, nevertheless, true, and that silent, inner influence that goes out to the young individual, even before sense perception is at all keen, largely determines the ease and grace of self-control in later years.

The Home Department and Cradle Roll are closely linked. The former must give to the young mother Christian literature and Christian fellowship if it would meet the first great need of the teacher of the future. We may then through training obtain for the Sunday-school an adequate supply of that superior quality known as the "born teacher." If we would have the born teacher, we must meet his needs as soon as he is born.

The first essential element in teaching is right feeling, emotion, vibration, movement. For this morning's lesson we choose the term, Movement. The teacher in the home — the mother — and the teacher of beginners in the Sunday-school must so order daily life as to teach

without vocabulary, their every movement expressing and impressing the truth of the hour.

The second essential element is the Spoken Word, simple language adapted to the age and experience of the pupil. The force of personality must accompany the spoken Word. The quoted words of another will not do. Study, work, think, until you have brought forth a new product stamped with your own personality and your own language.

The third step is teaching through the Written Word. The Bible gives us the very essence of child study, laws of teaching, pedagogy, etc. It has been my experience that until I had read many books and ministered to many children the power of truth contained in "*the Book*" did not reveal itself to me. God does not reveal his power and invite us to share it until our development is such that it is safe in our hands. Those who for others choose text-books other than the Bible for the purpose of religious culture, should possess keen, discriminating powers of mind and soul.

The fourth step in development comes through Incarnation. Can you give right thinking the test of the flesh? If you can, that is example, and 'tis greater than precept.

When Movement, Spoken Word, Written Word and Incarnation have entered into your development, the fifth element is already yours; the way is then prepared for the Holy Spirit to teach *through* you.

If you ask for a precedent for this order of development, turn to the first chapter in Genesis and read that God "moved" before he spoke into existence the formed universe. He spoke to Adam, Noah, Abraham and others for hundreds of years before the written word was given to Moses. Then, moving, speaking and writing, through prophet, priest and king, he led the children of Israel until "the word became flesh and dwelt among us." Thus is prepared the way for the Spirit of Truth.

## Individuality and Heredity in the Sunday-school

WILLIAM HENRY ROBERTS, D.D., LL.D.



W. H. ROBERTS, D.D.

LARGER success in Christian work depends upon an increasing apprehension of the joint influence of individuality and heredity upon the moral and spiritual welfare of human beings.

Individuality is that quality which makes a man distinct from all other beings, so that no being can be put in his place, nor confounded with him, nor he with others. It is that in each human being which can say, I am, I must, I will. Self-existence, moral responsibility, will power, — these are its great elements.

The word "heredity" describes those qualities of body and mind which one inherits from parents or other ancestors. As a force, it tends to continue in successive generations both the good and evil qualities of ancestors, and gives efficacy to the proverb, "Like father, like child."

Both individuality and heredity have a place in God's plan for earth and man. Both receive divine recognition in Holy Scripture. There is the warning to the individual in the fateful words, "Every one of us shall give an account of himself to God"; and there is the personal, divine appeal in the persuasive address, "Son, give me thine heart." Side by side with the emphasis upon individuality is found the acknowledgment of the fact of heredity in the solemn declaration, "By one man sin entered into the world, and death by sin, and so death passed upon all men"; over against which is placed the promise to the father of many nations, "In thy seed shall all the families of the earth be blessed."

There is also the recognition by religious thinkers of both these forces in the long and unending controversy



between creationists and traducianists as to the origin of the human soul. The scientific trend of to-day is to make heredity the great force influencing human lives in their development and results. Not a few magnify heredity by declaring that a child's education should begin two hundred years before its birth.

These two influences need each to be taken into due consideration.

From the side of individuality it is necessary to bear in mind that we are dealing in each scholar with a person who, within certain limitations, is an independent person, with a heart to be appealed to, a mind to be instructed and developed, a will to be influenced. This fact lays the foundation for mental progress on the part of the individual, for proper Sunday-school training in all its departments, and more than all, for direct personal evangelistic effort.

But while individuality is present, heredity also makes itself manifest. Every scholar present is a child. The words "father" and "mother" represent ideas containing the potency of the cumulative forces through the successive generations. Christian work and influence are transmitted from one generation to another.

Individuality and heredity both require, therefore, increasing recognition in Sunday-school training of the place and influence of the family. Whatever view is held in any Christian denomination of the relation of young children to the church, there is in all of them acknowledgment of the power of social forces, especially of those which center in, and issue from, the household.

It is one of the plain facts of human experience that there are religious and irreligious households, and as a result children are not upon the same level as to things moral and spiritual any more than they are as to things material. It should be, therefore, the business of Sabbath-school officers and teachers to ascertain who in the school are the children of Christian parents and who are not. These classes cannot be dealt with in a similar

manner to secure successful results. The history of each scholar should be carefully ascertained. Scholars should be grouped appropriately.

There is a decided tendency on the part of many to neglect the advantage which they possess in the Christian parentage of numerous young persons. A notable instance of this neglect came under my observation some years past. A man who had been the governor of one of the great states of the Union heard, when he was over sixty years of age, a sermon on the relation of the children of Christian parents to the church. He thought upon the whole subject carefully, and then appeared before the session of the Presbyterian church of the city in which he resided. When they asked him when he became Christian, he replied that he was the child of Christian parents; that he had been carefully trained in youth that as a man he had been faithful in all duty as a member of the congregation; that a certain visiting minister had preached a sermon on the relation of children to the church not long previous, and that after careful thought he had come to the conclusion that he had been a Christian since early youth. "My great regret," he added, "is that I have been left to find out the fact until I am over sixty years of age."

Another suggestion as to the value of Christian nurture in Sabbath-school work is found in the remark made by that very successful lay missionary among the depraved classes in New York City, Jerry McAuley. He made the statement more than once, that he never knew a man permanently converted unless he had a good mother. We are not called upon to accept that remark as stating a rule in the history of conversions. But that Jerry McAuley should have made it as a result of close observation of his converts is a sufficient reason why Sabbath-school officers and teachers should give close attention to the scholars who have good mothers. The power of heredity is very great in human life, and should be used for good when the minds of human beings

are in the plastic condition normal to youth, not when they have been hardened into evil ways through an irreligious life.

The Christian Sunday-school has no greater friend and ally than the Christian family. Let us bind the two more firmly together and use both for the moral and spiritual welfare of souls.

To reach individuals so as to bring them to Christ, to use aright both individuality and heredity, the evangelistic spirit needs to be increasingly manifested and cultivated in the Sunday-school. No reference is made to methods, but only to substance. The important thing in connection with evangelistic work is to have the substance. The spirit of the gospel should so take hold of officers and teachers that their speech and conduct in all work will evidence that they appreciate the value of souls, and that they are filled with longing for the salvation of their scholars.

The necessity for this is found in several considerations, such as the nature of the gospel itself, the command of Christ, the persistent human need and the large opportunity for evangelism offered in every Sabbath-school. Our Lord's words, "Suffer the little children to come unto me, and forbid them not," should be a stimulus to every superintendent to see that by personal effort and prayer, every scholar, whether connected with a religious or irreligious family, not only receives the offer of Christ, but is persuaded to accept him as Saviour and Lord.

I press home the need for this spirit in a practical way. The Presbyterian church in the United States of America reported, for the year ending March 31, 1904, in its Sabbath-schools 972,000 scholars, of whom 240,000 were members in full communion in the church. There were 732,000 scholars, therefore, who were proper objects of evangelistic effort. What was done with these scholars? Let us consider the facts. The number passing out from the Sabbath-schools every year is put by some authorities as one seventh of the total membership;

by others at one eighth; to be liberal, we will put it at one ninth. That means that these Presbyterian Sabbath-schools ceased to have as a part of their constituency 108,000 scholars in the year referred to.

During that year, however, only 36,000 persons in the Sabbath-schools united with the church. We are, therefore, confronted with the solemn fact that 72,000 persons appear to have passed out from the Sabbath-schools of the Presbyterian church in a single year without having accepted Christ as their Saviour — twice as many as were received into full communion.

This fact emphasizes the need for more of the evangelistic spirit in our Sabbath-schools; for that appeal to the individual which shall lead him to exercise the qualities which belong to selfhood, and say, "I am a Christian; I must serve Christ; I will be his and his alone."

The fact just stated raises also the issue as to the primary object in Sabbath-school work. This object is the awakening in the mind of the individual scholar of what may be called the Christ-consciousness. Sunday-school officers and teachers should persistently grasp that which is the essential in religion. The great thing in a Sunday-school is not to teach Scripture history, geography and biography. It is not to make familiar with the system of fundamental Scripture truth. These things are good, but they are not the one thing needful. The one thing needful is to create in the hearts of the pupils a Christ-consciousness. The ideal Christian life is the product of a sweet and trustful Christ-consciousness in the mind and heart of a human being.

The beginnings of such a life can be promoted through the sensitiveness of youthful minds to the power of the natural ties which unite parents and children. The words "father" and "mother" stand for primal and mighty forces in human life, forces which our Lord laid hold upon when he taught all men to pray saying, "Our father, which art in heaven." The great thing in religion is to emphasize God as the heavenly Father,

Christ as the great elder brother; to bring the young slowly but surely to the realization of his nearness, of his willingness to save, guide and bless, both for this life and the life to come. The period of youth, with its sensitiveness and imaginativeness, is used by the Holy Spirit to bring into the lives of many scholars the influence of that love which casteth out fear. This divine love, when realized, will grow and become the controlling force in individual thought and life.

Individuality stands for the responsibility of each soul to its Maker, and heredity suggests the power of the social affections and relationships both in man and God. Both these influences are working mightily in the present. The sense of responsibility has produced a vast increase in Christian effort, for which we have always reason to thank God, and the power of the affections has brought Christians to a sense of their relationship each to the other, to all men, and above all to Christ.

This convention is suggestive of another gathering near at hand. Next November there will meet in the city of New York the official representatives of twenty-five of the leading Christian denominations in the United States of America, to give expression to the visible unity in the family of God, and to ascertain how they may give to this existing unity more definite form and more practical efficiency. The Interchurch Conference on Federation, when it meets, will owe much to this International Sunday-school Convention, for you have been for a generation drawing Christians of all denominations together into that voluntary fellowship which is the appropriate forerunner of official fellowship.

More and more may Christians everywhere come to the understanding of the fact that they are part of that great, gracious and mighty family which is the Church of God.

## The Sunday-school as an Evangelistic Force

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F. K. SANDERS, Ph.D.

It is an encouraging sign of the times when place is given in a great public gathering to the broad and candid consideration of the educational and evangelistic values of the Sunday-school. My purpose is not to review what has been achieved so much as on the basis of that achievement to indicate the opportunity of to-day.

I shall use my terms in their broadest sense. By the Sunday-school is meant the school that ought to be the school for all ages, from little ones to adults, definable as the church organized to promote the religious education of her whole constituency. By evangelism in the Sunday-school is meant that use of its resources and opportunities which shall wisely prepare its membership, young and old alike, for an intelligent acceptance of Christian discipleship, and shall bring them in some appropriate way face to face with a decision. Such evangelism will be predominantly educational in its methods, a course of Christian nurture rather than a spasm of Christian zeal.

Your attention is asked to several facts which bring out the truly impressive evangelistic opportunity of the Sunday-school in its work for those who are approaching maturity. Let us note, in the first place, that the age when the Sunday-school commands with little difficulty the loyalty of the growing boy or girl is the very age most suitable for the beginning of intelligent discipleship, and most likely to be responsive to a wise appeal. The great majority of active Christians gave themselves to God before the age of eighteen. Out of 1,784 cases

of men who are leaders in Christian serviceableness studied by Professors Coe and Starbuck and by Dr. McKinney, the average age of public confession of Christ had been 16.4 years.

A wider and more careful induction would probably lower this average, or would at least place somewhat earlier the average age of awakened religious earnestness. Many never know when they began to love God and to wish to obey him; many more have shown a definite desire to be true disciples of Jesus in their simple, child-like fashion, while very young. Henry Drummond was so manifestly a genuine Christian at nine years of age that he was given membership in a Scottish church and admitted to communion.

It is less important to determine the earliest age at which conversion is possible than it is to be warned concerning the age after which conversion ceases to be likely. The age of adolescence is the critical age. The Christian Church cannot afford to let her youth pass by the age of eighteen, or even much less than that, unconsecrated to a life of Christlike love.

In the second place, the child or young person wisely won to discipleship tends to remain faithful for life. The impressions of youth are those which characterize the man. His personality, and, one might almost say, his career, can be predicted by the one who knows his boyish soul. His youthful ideals become deliberate habitudes of mind. No period of life can compare in far-reaching importance with the age of adolescence, from twelve to eighteen. It is vital that the church shall have the molding of these potential years.

A third reason follows closely on the second. When a young person becomes a disciple it means many active and useful years in the service of the church; of greater significance than the saving of a soul is the happy consecration of a life. The aggressive ability of the church of to-morrow will depend upon its accession of a host of the strong and zealous young men and women of to-day.

But, furthermore, it is a matter of actual record that the church of to-day is actually securing a large proportion of its new membership directly from the Sunday-school. The days of great revivals may not be over; but they are far less frequent or dependable than in olden time. Christian nurture seems to be more in accord with the temper of the times, a fact which is largely due, it seems to me, to the practical effectiveness of the Sunday-school.

No one, then, can doubt that the Sunday-school has a duty to promote a wise and true evangelism. It holds the key position in Christianity's campaign. It must provide the proper means for the religious education of the growing personality; it must give anxious attention to the constant building of character; it must also plan to guide to the point of decision the impulse of the well-taught and well-trained youth to begin a life of discipleship. The three processes are closely related. Each implies and requires the other two.

I am well aware that a growing host of Sunday-schools are doing each year this threefold work with increasing success. Certain classes have been doing it for decades.

Looking, however, at those who are more closely the wards of the school, the boys and girls who have not reached the age of sixteen, the question for us all to consider is, What must we do to insure the loyal acceptance of each one at the proper time of the privilege and duties of discipleship? How shall our schools meet their evangelistic opportunity on behalf of the church?

We may say frankly at the outset that it should never be accomplished in wholesale fashion by fervid appeals to a whole school. Such appeals will be temporarily successful, but permanently mischievous. Normal evangelization is a process of handpicking, the outcome of Christian culture and wise personal influence. Hence, the foremost factor in the promotion of evangelistic results in the Sunday-school is a well-organized, happily



coöperating staff of officers and teachers. The first problem of the anxious pastor is right here. Organization and system, resulting in the actual ability of the superintendent to direct and mold the development of the work of the school at every part, and affording him continuous knowledge of its condition at any time, will give the pastor a mastery of the spiritual situation.

Of no less importance is the personality of the teacher. A heaven-born teacher, trained for effective and intelligent work, is quite independent of equipment. But the great majority of good teachers have to grow to their work by zealous and sensible application. The teacher who has a genuinely unselfish love for his class, rejoicing in any personal sacrifice for its welfare; who has learned to carry each member on his heart, agonizing in his behalf at the throne of grace; who studies faithfully to attain such a mastery of his subject that he can help his class to get its full educational and inspirational value, will be a power, provided he does not fail to do one thing more. His pupils are prevailing at home or at a secular school. If he can form a working union with the parents and with the favorite daily teacher of his pupil, he will execute an enveloping movement surpassing those of Oyama. A boy or girl can readily set one kind of instruction over against another and be unaffected by either; he cannot long resist an intelligent combination.

But the best of teachers is better off with a first-rate set of appliances and amid favoring conditions. A third factor in the evangelistic efficiency of the Sunday-school will be a carefully graded adjustment of teachers, pupils and courses of study. Much of the inefficiency of our work is due to a forgetfulness of the fact that minds differ radically at different ages in their receptiveness to ideas. What thrills my soul may not make the slightest impression upon an alert twelve-year-old. It is foolish to ignore in the structure of our lessons and in the methods by which we teach, the imaginativeness of the child, the impressibility and retentiveness of the

little boy or girl, the alertness and seeming irreverence combined with hero-worship of the junior age and the idealizing tendency of youth.

These open natural avenues of religious expression. Fortunate and rare is the teacher who can adapt himself to each stage of mental and spiritual growth. As in the public schools it would seem that the average teacher must find his place of largest power and hold it. Fortunate is the superintendent who has a row of such teachers through whose successive influence his children pass. Such a school can do its full duty by each child. The passing through the different grades of such a school will be a course in Christian culture. Adolescence needs the educational rather than the emotional preparation. Yet no course of study is in itself sufficient. Every pupil in a Sunday-school is a new problem in salvation. No two lives respond intelligently to the same stimulus. One by one they must be led to claim their natural religious inheritance. The step need not be revolutionary, since it asks for no more than the normal religious consciousness of youth approves.

Since the average teacher is unable to correlate healthful religious ideas with those to which the day-school is constantly directing the attention of an active mind the fourth factor in the evangelistic efficiency of the Sunday-school is a pastor's class, held often and appropriately at the Lenten season, for the purpose of discussing the truths and experiences which underlie the Christian life. Its membership is the adolescent portion of the Sunday-school. This class, like those of the school, will be successful in proportion as its sections are graded and its leader makes a personal contact with each shy, yet inexpressible consciousness. It is the pastor's greatest opportunity. By it he can prepare with ease the vast majority of the children of the church for their momentous choice.

This brings us to the last factor in the evangelistic efficiency of the school, the affectionate appeal to every

boy or girl who has come to the age of intelligent choice, to make a deliberate acceptance of Jesus as friend, helper and Lord. Without this appeal all other factors may be rendered inoperative. Many children will be led to this decision by a loving teacher at some opportune moment. A few will quietly make it for themselves, aided by the Christian fellowship of the home. In many schools and with repeated success these results are being sought upon a special day of the year, known as Decision Day.

Such a day, properly guarded and prepared for, may become the most important day of the year. I cannot refrain from expressing the twofold conviction that Decision Day should be wholly controlled by the pastor, and that the greatest pains should be taken to avoid an appeal to the unprepared or immature. It is a day for the tender, loving presentation of the invitation of Jesus to little children to become his friends and disciples, of the glory and power of a righteous, holy, unselfish Christ-like life, and of the duty of making a deliberate choice. It is a day when the consecrated teacher may second this appeal with those whom he believes are ready to make an intelligent decision. It is not a matter of age, but of preparation. Some are as ready at eight years of age as others at twelve.

These are, after all, but the outward, systematized means of promoting spiritual efficiency in the Sunday-school. What of the many subsidiary agencies, each of real importance, — the enrichment of the mind by the memorizing of choice passages from Scripture or from great religious thinkers, by familiarity with great works of art, by the cultivation of missionary interest and enthusiasm, and of civic and national loyalty and responsibility? Often a permanent religious impression will be made upon a boyish mind by the personality of some great and good man who is introduced to address the school. Thousands of missionaries and tens of thousands of godly men and women at home have been

secured by such affectionate impressions in the Sunday-school.

What of the following-up of the results of the decisions made in the Sunday-school? The young Christian is in greater need than ever. His uniting with the church is but an incident, a public avowal of his determined purpose to lead a consecrated life. More than ever he needs the instruction of a faithful pastor and the counsel of a friendly teacher. By active service of some sort he will find himself and begin a life of spiritual individuality. It is not easy to define evangelistic efficiency in arithmetical terms. One Sunday-school which systematically studies its evangelistic opportunity reports, out of a membership of two hundred a year, an average admission to the church of ten. Another, with a membership of five hundred, reports an ingathering of fifty. As a result of steady Christian nurture ten per cent may, perhaps, be an average expectation.

I have dealt with this important theme in a very matter-of-fact way, emphasizing the exercise of judgment rather than emotion; a course of Christian nurture rather than a day of revival; a systematic use of the resources of the Sunday-school rather than a hasty preparation for one grand effort. But there is unmeasured inspiration in the challenge which these prosaic facts convey. They exhibit a door widely open, an achievement at our hand, a harvest which by prayerful and persistent endeavor we may reap. May not our Sunday-schools become continuously in session for the promotion of these spiritual results which will abundantly justify the large trust which has been imposed upon us by the Church of God?

## The Age of Spiritual Awakening

A. B. VAN ORMER, D.D., Ph.D.

	1st	2d	3d	4th	5th	6th
Series 1	16	18	20	14	12	10 years.
Series 2	14	16	18	12	20	10 years.



A. B. VAN ORMER, D.D.

WHETHER the effort be put forth by the home or by the Bible school, at what age shall we expect and try to obtain the spiritual awakening of children? At what age shall we expect, or try to obtain, that intensification of religious interest that shall manifest itself in a public confession of Jesus Christ, made in obedience to the Master's injunction to confession as a badge of faith, fellowship and loyalty? At what age shall we expect, or try to obtain, on the part of those who have been indifferent to the things of the spiritual life, a change in life-attitude whereby the center of interest and of devotion shall pass from self to God and fellowman?

These questions, or their variant forms, express the problem of our concern.

The problem may be approached in one of two ways by those who would attempt its solution.

There is, first, the ever open, easily traveled, much extolled, and, to many, peculiarly satisfactory and final way of deduction. Quite as descriptively this way can be called the way of hasty generalization. The two names emphasize the two phases of this way of approach. Deduction is legitimate; the fallacy lies in the abbreviation, if not elimination, of the inductive process that should precede deduction. A single bit of individual experience, unverified by repeated and closely scrutinized and interrogated instances in one's later experience, or in the experiences of others, often becomes

determinative of conduct. Nor is this "bit of experience" always necessary. A flitting thought is delayed in its flight, becomes insistent, and, through the peculiar charm that things of our own production have, it determines our action. At times an interpretation (we fear it is often a misinterpretation) of a passage of Scripture is made to sanction an existing custom, or is made to be sponsor for some innovation. Thus is the way to the problem's solution made easy.

Among the answers to the problem, gotten in this easy way, there is marked discrepancy. Some would have all children put on religious clothes, ready-made to a pattern cut out for the average child, however ill-fitting and uncomfortable they might be to the wearer. Others, apostle-like, find no place in the church for the children, and demand an intellectual apprehension of a theological system as a prerequisite to church fellowship. Thus do our practices and our thinking oscillate between too little and too much, or unwise, concern about the religious life of children. And we are more or less at the mercy of enthusiasts who advocate *their solutions*.

But there is another way of approach to our problem. It is a way that is more tedious, more difficult, less traveled; yet, withal, a way more reliable, more helpful. This way is the way of induction. It seeks to find through children a solution to the problem. For, in child nature, it holds, there are to be found laws of growth and development that have been put there by the Author of child nature; laws that are usable and intended to be used in securing the ends divinely made possible to children. Among these ends are to be included the soul's acceptance of Jesus Christ as a personal saviour and the soul's declaration of loyalty to him.

Assuming (for we cannot now attempt a demonstration) the existence of such laws, God-given and usable, our approach to the problem before us is by the way of induction. Approximately ten thousand obituary

notices from the *Christian Advocate* of New York were made accessible to us by Miss Josephine Baldwin, the editor of the Memoir Department of the *Advocate*. These memoirs were carefully examined, with the result that almost five thousand were available for our study. There were 2,276 available memoirs of men and 2,542 of women. The memoirs cover all the decades of the nineteenth century, with the varying conditions of religious interest that occurred during the century. From these cases the curves were plotted. Many of the memoirs made known the atmosphere in which the persons had been reared. Because of this fact it was possible to plot curves of the awakening of persons whose home influences were favorable to religious growth.

Our faith in the messages of the curves may be intensified by reflection on several corroborative facts. Broadly speaking, there is an intellectual corroboration of these curves. There are ages when certain intellectual characteristics rise into greater prominence. These ages coincide with the crests of the curves before us. But much more pronounced and definite is the corroboration that comes from the facts of physical growth and of the precocity of girls. The crests of the curves for increase in both height and weight are found at the same ages as are the crests of the curves under consideration. And in these height and weight curves the girls are seen to reach their crests about two years before the boys. Dr. Havelock Ellis in his elaborate study of "Man and Woman" points out the precocity of girls in both puberty and intellectual development. Examining the curves before us [see their gist above], we find this same precocity in the matter of spiritual awakening. In view of these several corroborative facts, we are made to feel that, at least, there is in these curves a measure of suggestiveness that we as religious workers may well ponder.

In the interpretation of the curves we are now concerned with one thing, — the practical guidance and

admonition they give to us who are concerned about the religious life of young people. The theoretical, the hypothetical, to persons thus concerned, should ever be subordinated to the other functions of science which have to do with the gathering of facts and the reaching of generalizations therefrom.

These are the messages of the curves, as we hear them:

1. *There is a possibility of a late-in-life spiritual awakening.* We are glad. So says God's Word. It is never too late to an awakened soul. But this possibility is offset by an ever-increasing preponderance of improbability of such an awakening. God's Word is plain on the matter of procrastination of decision.

2. The possibility of a very early awakening is shown by the curves, and, in view of the Master's treatment of children, this possibility should be kept in mind. It is to be feared that the present tendency is in danger of over intensifying the Master's attitude. The curves tell of the very great improbability of very early intense awakenings.

3. At some ages spiritual awakenings are more probable than at other ages. These ages of probability arrange themselves into a series of ages representing *decreasing probability* [see Series 1, above, for men; Series 2, for women].

4. The favorable home influence curves, by showing a larger percentage of awakenings at the earlier crest ages, spell out with Biblical correctness the worthwhileness of parental, home religion.

5. The earlier awakening of girls and young women [compare above series to the sixth place] is plainly shown. This is a fact that church and home alike and together should note carefully.

There are two mutually antagonistic tendencies, the concern alike of theory and of practice, that manifest themselves among persons concerned about the spiritual life and development of children.



The former of these tendencies makes for the repression of an early awakening. This tendency roots itself in the gratuitous assumption that a more or less complete theological system should be comprehended as a prerequisite to public confession of Jesus Christ. "You are not old enough yet"; "Wait awhile"; "Wait till you can understand"; "Do you think you understand what you want to do?" — These and similar expressions by which young people are forbidden the privilege of public confession are the fruitage of this tendency.

The curves are uncompromising in their opposition to this tendency. More than 12% of all the plotted awakenings of men occurred before or at twelve years of age; of women more than 16% occurred before or at twelve years of age. In the favorable home influence cases more than 21% of the men made their public confession before or at twelve years of age; of the women, more than 37%.

The curves are supported, in their opposition to this tendency, by three lines of argument which we merely indicate in this condensation: *a.* The law of habituation. *b.* The law of repressed interests. *c.* The voice of experience.

The other tendency, antagonistic to repression, is that of overpressure, overstimulation, whereby the forms of religious experiences are secured on the part of the young without their accompanying substance. This tendency is much, too much, in evidence to-day. It is dangerous, for thus can one be hardened against Christ and his religion as effectually as, if not more so than, in any other way. To the hot-house process of overpressure the child is as susceptible in religious things as in things educational.

Why this haste, this impatience, this anxiety for reportable "conversions"? The curves are against it. In the favorable home-influence curves the percentage of awakening at or before twelve years of age is 21 for men; for women, 37. Over against these stand

for men 79%, for women 63% awakened after twelve years.

Shall we then be indifferent? Be rather the more concerned. But be concerned about pure atmosphere, the teachings of the facts of religion, the living of the Christ-life before and with the children, the growth into increasing fullness of service, relying on the Holy Spirit's use of these means to secure the surrendered life.

"My dear, have you found Jesus?" asked an anxious father of a dying daughter, twelve years old. He knew of no "experience" she had had. "When did I lose him, father?" was her answer. The memoirs in many, many cases show this to be an actual as well as a possible experience. Life had been a continual growth in love and service. Shall we not make this an ideal? Or, if not, shall we not at least grant that this is one way of finding God and allow for it in our procedures, thus seeking to provide for the several temperamental peculiarities as we test those who seek admission into His church, as we present His claims and confession to our young people?

The memoirs justify us in holding, with a devoted student and lover of children, that,

"To become sensible of oneness with the Divine Heart before any sense of separation has been felt, — this is surely the most beautiful way for a child to find God."

## Evangelistic Work

Rev. JOHN C. CARMAN

*General Secretary Colorado Sunday-school Association*



Rev. J. C. CARMAN

AGAIN for a few moments we hear this bell of heaven ring in our hearts the great theme of this convention, "Winning a Generation for Christ." The Sunday-school is the furthestmost evangelistic effort of the churches of Christendom. And the Sunday-school Association has its chief glory in that it is the inspirer of the Sunday-school to do the work of soul-winning.

Directly the Sunday-school Association has been to some large measure, and may yet be to a vastly greater measure, the divine-human agent of the churches and the Sunday-schools in that splendid return to the old-time New Testament apostolic method: "Daily in the temple and from house to house." House-to-house visitation has reached many multitudes who were neglected and neglectful of Christian people. And especially is this true in the great cities and in the far West. It has reached and won to the Sunday-school and church and Christ many boys and girls and older ones. I recall that in one of the cities in Colorado a house-to-house visitation not very largely taken hold of by the churches yet resulted in a few things like this: two new churches organized, two new Sunday-schools, two home departments and a preaching station. These were immediate results of one religious census. But the Sunday-school Association deals more directly with the work of soul-winning in the Sunday-school. In the conventions and institutes, in the schools of methods, in the visitations, in the literature and the leaders, the Sunday-school officers and teachers naturally have been inspired with courage to reach their scholars for Christ at once.

But most directly is the personal passion for souls to be found in the hearts of such men and women as are here to-day. I saw B. F. Jacobs going up the stairway of our convention building in Champaign, Ill., in the midst of business, — he being chairman of the Executive Committee, — from the convention room to the auditorium, as he put his hand on the shoulder of a child on the stairs and spoke to her about giving her heart to Christ at once. I have seen a young man, drawn to the services by curiosity, brought to Christ, and going out at once and bringing his parents to that service; and all of them gave their hearts to Christ in that very service. I knew a man to lay down his office and say, "I am sorry to do it, but I go a-fishing." That is what I mean by the heart power and passion of the Sunday-school Association, — that, without it on the program or without advertising it by appeals that this is an evangelistic meeting, the hearts of men and women who are in earnest to save boys and girls will be able to bring people to Christ.

I appeal to you, dear fellow-workers in the Lord Jesus, who is surely thinking to-day, as our beloved friends who have gone are thinking, of the finer work we are going to do in the organization and better work in teaching, whether we shall not go back to our work in city and state and province with a richer and deeper longing of soul to save the boys and girls to-day, — for the night cometh and to-morrow they may be gone.

## The Message of the Home Department of the Sunday-school

Rev. SAMUEL W. DIKE, LL.D.



S. W. DIKE, LL.D.

THE first word of the message of the Home Department to us is *its offer of a large increase in the membership of our Sunday-schools.*

This is not a matter of theory. Three years ago at Denver the Home Department membership was reported at nearly 300,000. Dr. Duncan reports 403,000 now. We know that in Massachusetts there were 35,000 reported last October, and it is increasing steadily. It is now more than ten per cent of the total Sunday-school membership. And yet less than half the schools of that state have Home Departments. Now, with even the present ratio of Massachusetts extended over the country we should have nearly a million and a half of members in the Home Department. Shall we not have at least a round million to report in 1908? Of course to secure this increase we should organize and push the work. But let the means of doing this be as simple as possible. Running away from Bible study in the Sunday-school is not so easy where there is a good Home Department.

Secondly, the Home Department has a message to the pastor and the church beyond what it has to offer in the increase of the membership of the Sunday-school. *For it brings to the service of the pastor and the church an evangelizing agency of great value.* It says to the pastor and the church, "I offer you the best means of finding, knowing and keeping in touch with the people who most need you but who are most likely to escape your notice." These visitors are a standing committee

for canvassing the parish. They have a definite object in their quarterly calls that affords an opening to intercourse on other topics as well. Their frequent calls and frank conferences beget the friendship that leads to confidences. The pastor thus has a third party coöperating with him, who can report things he needs to know but which are not always easily given to him directly. Were there no other advantage from having a Home Department than this one of enabling the pastor and the church to reach the people who are outside the church and Sunday-school, this one alone would generally repay its cost in time and effort.

But let us listen to a third word in the message of the Home Department to us. This word may not at first sight seem to us so very practical as something that offers increase of numbers and an efficient evangelizing agency. But I think it quite as well worth hearing as any other part of the message. This word is that *the Home Department of the Sunday-school brings the family to the front*. The Home Department of the Sunday-school is a *home* institution. It does its work in the home. It enlists the interests as well as the affections of the home. Its greatest blessings are on the home for its good. The method of the Home Department has made a great transfer of work from the school and the class to the home. It thus marks an epoch in ways of working that will repay study.

Practically within a century or a little more we have invented or developed the prayer-meeting, the Sunday-school, the missionary concert, the sewing circle, the church sociable, and the young people's societies. You will notice that all these and others like them have made use of a collection of people in some central place away from their homes. To use a sociological word, they have been *communal* in form. As we have made more of these collective or communal forms of church work, we have made less of the home.

Now the studies of the sociologists are bringing out the great significance of the home. The problem of modern civilization is to find the way to develop the church, the school, the industry and the state out of the home and yet not leave the home weak through surrender of too much of its own distinctive functions in the process.

Now we are prepared to see the real significance of the Home Department. It is the first and most considerable attempt for a century to make use of the home in organized connection with a larger social institution. For this reason it is a prophetic institution. It apparently marks an epoch in social methods. The Sunday-school has, through its adoption, won the distinction of being the first of the great classes of our institutions to give attention to the great problem of bringing the home into its proper place in the work of society. It is saying to the Sunday-school, "Through your adoption of the Home Department you are touching a new and yet one of the oldest of social forces. You are giving a new direction to the efforts of the church that has in it great promise of the future."

The one other part of the message of the Home Department that I wish to note here is *the probability that the Home Department is to be followed by other methods of using the home for religious work*. It really calls into use a new force, and this force will be applied in other forms.

The societies within our churches are examples of the kaleidoscopic forms which religious organization can take on through varied use of the collective principle. But the domestic principle is very unlike the communal. It has its own laws and its own hidden resources. What if the men who are skilled in social science, and the women, too, and those eager in practical work, should study the home for a generation or two! What if our Sunday-school and other publishing societies should work as zealously for a half century to come to create

a literature of the home as they have done the last fifty years in their present field! The truth is that we have neglected the home beyond almost any other social institution, and yet it is the most important of them all. And to my mind the Home Department of the Sunday-school is a trumpet call to the church to discover the possibilities of the power of the home over all life.

In conclusion: The Home Department has a four-fold message for us. First, its simple principle of enlisting each of its members in his own home or place of abode makes it possible to add large numbers to our Sunday-schools. Not less than a million should be in our Home Departments in 1908. Secondly, the Home Department puts into the hands of the pastor and the church an evangelizing agency of the greatest value. It opens homes, gets into sympathy and keeps in touch with people not reached by any other means. Thirdly, it calls attention to the family as an institution of great capabilities for the objects of the church. And lastly, the Home Department of the Sunday-school seems to be the first of a series of inventions that may be found to supplement the communal forms of work which hitherto have too exclusively absorbed our attention.

Great as the significance of the Home Department is through its power to increase the membership of the Sunday-school, its real meaning is far deeper. For it is a call to the church to recognize the slumbering resources of the home and call them into life.



**The I. B. R. A.****Rev. CAREY BONNER***General Secretary British Sunday-School Union*

It is good at times, sir, that men of Christ should leave the arena of battle for the mountain of vision. Yesterday and to-day this hall has witnessed the Sunday-school forces engaged in bloodless and friendly, but fairly vigorous, gladiatorial display! Now, for a few moments, we climb the hillside and look towards the morn.

To us, as to Ezekiel the seer, the glory of the Lord comes "by the way of the gate whose prospect is toward the East," and let it be gratefully remembered that fellow-laborers with the Christ among the young are always facing the dawn.

Gazing, we see the oncoming hosts of the Lord. Among them there marches one great battalion, nearly a million strong, whose soldiers, though gathered from north, south, east and west, yet tread step by step with the tramp of a conquering army; moved by one common motive, united by one common love, they march, ever increasing, ever advancing. Who are they? Whence come they? What is their mission?

The questions, in part, find answer upon the banner waving at their head. That banner bears the device of the Book of books, there pictured as its Author meant it to be, — AN OPEN BOOK. Underneath are the mystic initials, — I. B. R. A. They are lit by the glow of God's daybreak. Scan them well. They stand for an organization whose interests, I believe, God has bound up in the bundle of life with those of the Sunday-school. They represent the title,—The International Bible Reading Association.

This association had its genesis in a dream dreamed by a man of Jesus Christ a quarter of a century ago. If human powers are dedicated to divine service, who can set a limit to their influence? And when our Lord

accepts and consecrates the imagination of a disciple, he may, through it, accomplish mighty and lasting realities. The vision of Christ's seer to-day becomes the history of the Kingdom to-morrow. It proved so in this case.

Several years ago, that Nestor of the Sunday-school movement, your own Bishop Vincent, — happily with us to-day, — and the sainted B. F. Jacobs, — now serving with those who see the King face to face, — cherished the dream of a world-wide uniform system of lessons. Not long after, Charles Waters, a British Sunday-school man, in a moment of divinely given insight, conceived the idea of welding together the Sunday-school forces throughout the globe in a band of daily Bible readers and Bible students whose readings and studies all should bear upon the International lesson. Soon he organized his first bands of readers.

The simple recital of figures recording the numerical growth sounds like a chapter from the book of the Acts of the Apostles. The founder and his fellow-helpers, having selected suitable daily Bible readings and prepared lists with cards of membership, thought that 5,000 of these would suffice for the first year; but so rapidly did Sunday-school people respond to the idea, that 11,000 cards and lists were called for. The record of annual progress shows a step from 11,000 to 29,000; then, on till 100,000 is reached. Then each year "the Lord added to the number" of Bible readers, and the figures advance from 110,000 to 158,000 right on until nearly a quarter of a million. Then, in steady annual increases each of 50,000, the growth continues, and when the nineteenth century closes, there are 690,000 registered members.

Still "believers," desiring to evidence their faith by reading the record of revelation, "were the more added to the Lord, multitudes both of men and women," and, let us gratefully add, of children and young people, until, at the ushering in of this year, the membership was 850,000, now enlarged to 900,000 bringing us



REV. CAREY BONNER  
*General Secretary of the British Sunday-School Union, London, England.*

within reach of the day when the international Bible readers shall be 1,000,000 in number.

My beloved friend, Mr. Lawrance, spoke yesterday of "poetry in figures." When we realize that these figures represent a host, belting the world, of those who, day by day, read the same passages in the Word of the Living God; when we realize that Canada, on whose soil we stand to-day, has over 10,000 associated Bible readers, America a similar number, Africa 5,000, New Zealand 8,000, Australia 35,000, and that other bands are found throughout Europe, Asia and the isles of the sea; and when, moreover, we realize that the systematic and uniform readings are taken, not only by youthful scholars and by teachers in full work, but also by aged saints and by those called from waging life's battles to bear life's burdens of sickness, suffering and helplessness, — when we realize all this, then the record becomes a divinely magnificent epic poem.

Groups of Bible readers are found in upwards of seventy different countries where varying languages are spoken. In these many tongues more than one hundred millions of cards and reading hints have been issued.

The meaning of this was brought home to those of us who attended the last annual meeting of the I. B. R. A. in the City Temple, London, whose walls so long echoed the tones of that emperor of preachers, the late Dr. Joseph Parker. First a little English girl, then a Chinese maiden, then youths or maids from Norway, Spain and Portugal, followed by speakers of other languages, recited those inspired words which are the very core of the evangel, — "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Could a multitude of men and women from the twenty nations there represented have been present, then, like those of old, they would have been amazed, exclaiming, "We do hear them speak in our tongues the wonderful works of God." It was an echo of Pentecost.

Leaving the broader aspects of this movement, there are two or three practical questions calling for brief reply.

1. What is the plan of daily readings?

For a week, beginning on the Monday, the subject of the following Lord's Day International lesson is treated, and passages are selected for daily reading; each is as a ray of light, and all are focused upon the forthcoming lesson topic. Thus teachers and scholars of all creeds and churches find ready at hand an intelligently arranged set of readings, unified by the common subject, and prove, again and again, that the best Bible interpreter is the Bible itself.

2. How is the I. B. R. A. worked?

By an army of over ten thousand voluntary workers. Any single Sunday-school, church or kindred organization can form a branch if only a helper be found willing to act as secretary. The teachers will coöperate by first joining themselves, and then influencing their scholars to become members. The branch secretaries in a given town or neighborhood may further be helped and their branches strengthened by the appointment of a district secretary, who corresponds with each and generally promotes mutual good-will and efficiency.

3. What are the financial arrangements?

Each member pays a small annual subscription. In Britain, this is a penny. In the United States, a nickel. In return for the subscription each member receives, free of cost,

(a) A card of membership;

(b) Monthly Leaflets, with Lists of and Hints upon the Daily Readings; and, with us,

(c) A copy of that interesting magazine, *The I. B. R. A. Messenger*.

No organization more clearly demonstrates the "greatness of little things"; for out of these small annual contributions not only are the various items of literature just named produced and distributed freely, and all

working expenses paid, but two Sunday-school missionaries, in connection with the India Sunday-school Union, are supported, who labor in loyal coöperation with missionaries already in the field in aiming to promote all sides of organized Sunday-school work among the young people of that country.

May I now refer briefly to the I. B. R. A. in the United States? The I. B. R. A. committee learned with gratification and gladness that at Denver, three years ago, this International Association resolved with enthusiastic unanimity to take up the I. B. R. A. in your own vast empire of America. I bring to you cordial fraternal good wishes from that committee in this new development. We have appreciated to the full the fine spirit of unfailing courtesy and of Christian brotherhood displayed throughout the preliminary negotiations. What else could be expected when the signature at the foot of the letters received by Mr. Waters was that of Marion Lawrance?

These are the early days of the movement with you. Through various and unexpected difficulties the membership reported yesterday under your own new arrangements was only between 3,000 and 4,000. As soon as the way is clear, doubtless, the work will go forward with rapid strides. At this juncture will you permit me, for the sake of the lastingness and progress of that work, to bear testimony to what has proved the chief determining human factor in the phenomenal growth of the I. B. R. A.? It is the personal bond between branch secretary and members, and between district and branch secretaries.

This organization has been cemented by the simple, strong influence of Christian comradeship, and you cannot possibly place too great emphasis upon the value of that as an asset. If you are a secretary, then, where personal calls or intercourse prove impracticable, write a letter. Do not merely send the needful mimeographed communications, but write personal letters in your own

writing, and with your own written signature. A district secretary whom I have met in this convention tells me of one thousand letters written in two years. After five years of working with Charles Waters, I place him easily first among my acquaintances for the number of personal letters written year by year.

A word with you, my friend, thinking of acting as I. B. R. A. district secretary. If good progress has been made in one of your branches, write and say you are glad. If there is a story of failure, remember a Helper of other days who to his discouraged disciples said, "Be of good cheer." Do you hear that a branch secretary or some helper is ill or in trouble? Send a message of sympathy. Do you find that he or she is leaving a town? Write and urge that a new branch shall be formed in the new place. If he or she is about to be married, then in your letter of congratulation speak with kindly urgency of the true foundations of a home; telling how those are blessed who daily read the good Book in the home and daily there raise the voice of prayer and praise.

Do not write simply to spread a society, but with the earnest desire to increase the lovers of the Bible. The Christian world has yet to learn the power there is in a true, brotherly letter written in the name and spirit of Jesus. The great Apostle of the early church is our Apostle to-day because he wrote letters.

Our experience shows that, in view of the individual service required, the best I. B. R. A. officer is, generally, the one who concentrates upon this bit of work. Occasionally county or town secretaries are able to take it up in addition to their official labors. Here, we understand, you have placed the district control in the hands of your state secretaries and field workers. This plan should prove successful if only the officer is able to devote sufficient time to the visiting or correspondence. Should the I. B. R. A. be relegated to a back place in the consideration of an already overworked and wearied official,

its fate is certain. Possibly the state or county secretary may find it well to enlist the help of some friend who, under his direction, will take over the detailed duties of letter-writing, etc.

Our desire, however, is not to offer advice, but to place at your disposal the experience of the past twenty years. This experience abundantly proves that personal attention and personal correspondence are essential in a successful I. B. R. A. secretary; and we ask, in the name of the Master, that you will give earnest consideration to this matter in the appointment of your I. B. R. A. helpers.

It may appear quite superfluous to urge upon such a gathering as this the supreme value of Bible reading.

We are men of the Bible because the Bible has made us men. The heavenly Father, the divine Son our Redeemer, the Holy Paraclete, faith, love, service, — all these are ours through the Bible.

Yet, sirs, suffer some closing words which, I believe, need to be spoken. That Christian stalwart, the evangelist of Northfield, — Dwight L. Moody, — who belonged not to you only, but to the world, once said, "The greatest need of the Church to-day is the study of the Word of God." Could he stand upon this platform to-day, I believe he would repeat that utterance with tremendous earnestness to this audience of Sunday-school people.

Child study has come to the twentieth century Sunday-school teacher, and I am one who holds that it has come to stay, counting it of incalculable value. We need to bear in mind, though, that it is a means and not an end. For the Christian educationist there is child study only in order that there may be more intelligent and more abiding Bible teaching.

Again: A prolific religious press, pouring forth papers and magazines of every conceivable type, threatens this generation with loss of the power to read great books; and nothing is easier to-day than for a Sunday-



school teacher to slip away from reading — I mean seriously and studiously reading — the Greatest of Books. He can, if so disposed, get up his lesson without once referring to his Bible. In that fact lies danger. Let me say — and in so saying I know that the editors here will add their AMEN — that whilst the lesson notes are excellent maps and guide-books, yet no study of the map and no glimpse of the guide-book can ever so equip and brace the traveler as his walks along roads and through fields, and his climbing the hills of outlook in the actual country itself.

In our work it is axiomatic truth that nothing can take the place of regular, reverential and intelligent reading of the Bible. For the teacher's own growth Godward it is essential, and equally so in his labor for others; for how better can we build up strong Christian character than by creating and training a coming race of Bible readers? Teach your scholars that the highest truth can never be known by those who remain outside truth's temple, critical and scoffing. As becometh the divine Being revealing himself to the human, God unfolds his mind and heart to the reverent learner kneeling within the fane.

The stained-glass windows in this beautiful Massey Hall, viewed from the outside, are dull and without form or color; but to us who have come within, the sunlight of God, shining through, reveals all their design and beauty. So truths which to the Bible doubter or the Bible criticiser are formless and pointless become radiant with meaning and with inspiration to the Bible reader. It is the Master's law, "If any man wills to do His will, he shall know of the teaching."

For the twofold reason, then, of your own soul-growth and of a real and lasting service to your Lord through your scholars, I commend to this assembly the work of the International Bible Reading Association.

Let our last gaze together be fixed upon a picture drawn by John Bunyan, the immortal dreamer. Christian

saw the picture in the house of the interpreter. And this was the fashion of it: "He had his eyes lifted up to heaven; the best of books in his hand; the law of truth was written upon his lips; the world was behind his back; he stood as if he pleaded with men; and a Crown of Gold did hang over his head."

God grant that that may be the portrait of every Sunday-school teacher.



MEMBERS OF THE CENTRAL COMMITTEE  
At Dyke Rock Cottage, Clifton, Mass., August 22-25, 1905

**Bible Class Work for Men****MARSHALL A. HUDSON***President of the Baraca Union of America***M. A. HUDSON**

No argument is needed for Young Men's Bible Classes in the Sunday-school. It is self-evident that if the Church does not succeed in attracting and holding her young men, she does not keep abreast of the times. That they can be attracted has been fully demonstrated by the Young Men's Baraca Bible Class.

The first Baraca Bible Class was formed fifteen years ago with 18 young men, and to-day there are over 100,000 young men studying the International Lessons in every state and province of North America, beside many in England and other foreign countries. These classes are banded together within an organization called the Baraca Union of America, which has a convention each year. Each state and province has its secretary, and eight district secretaries preside over eight districts. A national newspaper is published by the national officers. The organization is growing at the rate of 50,000 new members this year. That it is of God is shown by the fact that in the original Baraca class over 200 have been converted, of which 182 have joined their own church, and the reports, which were incomplete last year from the 1,000 Baraca classes, gave us over 3,000 men who had joined the churches. After the Baraca class for men had been organized nine years, the ladies, not to be outdone, organized the Philathea along the same line, and to-day they report 250 classes enrolled, mostly in the United States and Canada.

In the city of Syracuse, N. Y., where the first class was formed, 37 classes have a city union, and 1,500

men sit down each Sunday to study the uniform lessons in little groups scattered in 37 churches of all denominations. In New York state, 500 classes, with more than 20,000 members, are doing the same thing. The name Baraca is a Bible name, and means "happy or blessed," and is found in 2 Chronicles 20:26. We aim to bless or make happy every young man who comes within our circle. The name Philathea is a Greek name and means "lovers of God." The spelling of the name Baraca has been changed to permit of all its letters in a class pin.

From the first we believed men could study the Bible if taught as men rather than children. We realize that young men do not want something done for them, but they want to do something. To this end many officers and committees were put at work, and the class tried to have an engagement with its members every night of the week. The class became a sort of joint stock company and not the property of its teachers. Each class elects its own officers and calls its own teacher for a stated term. This form of government makes a permanent organization. When a teacher dies or moves away, the class does not disband, but calls another. It was found that young men liked to see business methods in a Bible class, so a separate room was provided, and after the opening exercises of the school the class marched to their room. Here the president presided, calling upon the class for prayers, then asking the secretary for the notices of the week and to take the attendance, the treasurer to take the collection, and the teacher to give the lesson. A five-minute handshake closed this session before the closing exercises of the school.

It was soon found that the young man craved social life, and so we aimed to get into sympathy with him and to provide the things he desired. The Baraca room was opened every night, and if a young man had a desire we could fill, we aimed to satisfy him; we had our game night, lecture course, debate or city council, bicycle or ball clubs, rally Sundays, Monday Bible Club, and after

a few years a small gymnasium, with basket ball and once a year a Baraca field day and yearly banquet. As our national platform reads, "Young Men at Work for Young Men, All Standing by the Bible and the Bible School," so we made all our privileges hinge upon the attendance upon Sunday. Soon the first class began to grow, and it seemed as though our growth was one hundredfold each month, for in six months we had 150 members, and 18 men had increased to an average attendance of 93 for the past month.

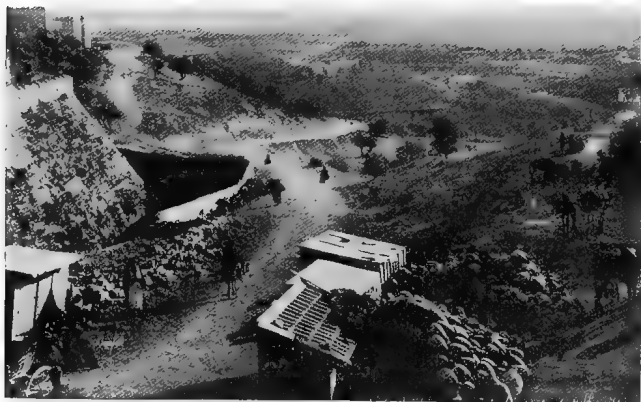
But if we were pledged for Christ, members alone must not end it all, and so the four active Christians in the class held a secret meeting and each signed the secret-service pledge: First, to pray for the unconverted Baracas every day at noon; second, to make a list of the men prayed for and to speak to them about their souls; third, to meet secretly once a month and each one pray aloud.

Well do I remember how the four knelt that Sunday and prayed aloud, too, for the first time in their life, and how our hearts warmed toward each other as we asked God for the fellows whose names were to be placed upon the back of the pledge. How soon he was to answer! We had a treasurer in our class who was a model man in morals and conduct and was loved by all. We all seemed to yearn for his conversion, and his name was placed first upon the list by two of the four secret-service members. Monday, Tuesday, Wednesday, we prayed at noon for our list, and at the church prayer-meeting on Wednesday evening the first man to take part was our treasurer, and God honored our secret service with his first convert. These little pledges are being printed, fifty thousand at a time to-day, and are distributed free, together with other Baraca and Philathea literature, by application to the Baraca Supply Company, Syracuse, N. Y. Thousands of men in Baraca classes all over the world to-day at noon are praying for their fellows, and soon we expect as the noon hour moves

around the globe there will be a continuous prayer, as it never ceases to be noon somewhere.

We have demonstrated that young men can be attracted and held by the Baraca Bible Class, and all the help we need to-day is that you pray for us in our work and by indorsing the formation of both the Baraca and Philathea Bible classes in every school. We believe the idea is of God and not of man's making, and if so we need your prayers and sympathy, which we believe we have.

Loyalty to the church, loyalty to the Bible school, loyalty to the International Lessons and loyalty to God has been our aim, and to-day we pledge continued loyalty to the same objects.



ON THE ROAD TO BETHLEHEM — 1904

"And it came to pass, as the Angels were gone away from them into Heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known to us." — Luke 2:15

*(From Glimpses of Bible Lands)*

## Organized Sunday-school Work in the City

Mr. PHILIP E. HOWARD



P. E. HOWARD

FROM the lofty tower of the City Hall your eyes will seek almost in vain for any horizon beyond the boundaries of Philadelphia.

Everywhere are church spires, overtopping tenements and shops, hovel and mansion, and pointing to heaven the tiny, preoccupied, hurrying creatures whom you recognize as human beings on the streets below you.

There is worse than prairie loneliness on those thronging thoroughfares. It is leagues from one house to the next in that crowded block. Men and women, knowing nothing and caring little concerning the interests of one another, meet and pass and hurry on in the quest of a livelihood, forever strangers each to the other, even though shoulder to shoulder.

That is the city wherein the Sunday-school must serve in the name of Him whose love brooded over that city of old. What may the Sunday-school do, one school standing shoulder to shoulder with another, in the tense, preoccupied, overburdened city?

It is my purpose to state certain principles and conditions of city-organized Sunday-school work which have seemed, in the experience of Philadelphia Sunday-school workers, worthy of consideration. These principles and conditions will probably apply to most large cities.

A city is not the unit that its name would imply. It is sectional in make-up, with scores of local centers, and a myriad variety of interests.

The city is blinded by bigness. The worship of numbers may breed a dangerous self-sufficiency which keeps its victims in ignorance of what is lost by ignoring the

experience of others. It is better to have a meeting with a field secretary as speaker and one man as audience, with one home department or teacher-training class as the result, than addresses from experts to thousands who listen, applaud and forget.

It is better to help a Sunday-school superintendent to do better work, than to ask him for money to help an organization to help him to do better work before you have convinced him that the organization *can* help him. In Philadelphia it has been easier to get support for the city association since schools and individuals have been definitely helped. The city association has mailed to superintendents a symposium of suggestions for Decision Day; another for Rally Day; another giving practical hints on ways of keeping city Sunday-schools from expiring by an unnatural death in the summer, — a species of "first aid to the injured" literature which gets to the superintendent unadorned with any appeal for funds. Should these give his weary brain any relief by way of new thoughts or plans, will he not be the more ready to do his part in providing funds for sending similar help to others?

The executive committee should be subdivided for actual work. It may outline the policy of the association and pass upon changes of policy, but should carefully subdivide the conduct of the work. Take, for example, the teacher-training committee of the Philadelphia executive committee. Working in close accord with the county secretary, it arranged five lecture courses on teacher-training in different sections of the city, and twenty-nine per cent of the schools were represented at the lectures. The representatives of seventy-nine schools agreed to urge upon their fellow-workers the suggested teacher-training class. In January, 1905, the county secretary had a list of more than one hundred schools definitely considering the matter. In March of this year he could trace twenty-one new teacher-training classes in as many schools as a result of the campaign.



A class of thirty-two selected persons under the instruction of Professor Martin G. Brumbaugh met on eight consecutive Saturday evenings, and from it came more than a score of workers who are undertaking to lead others in a similar work. Many from Professor Brumbaugh's class shared in the conducting of ten teacher-training institutes held in different parts of the city under the guidance of the same sub-committee. The total attendance was 791 from fifty schools, and the net cost to the association was \$2.74. Sub-division of labor means concentration of effort, and that counts tremendously.

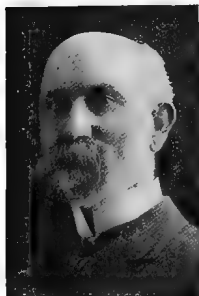
Under the guidance of these principles the year 1904-1905 showed real gain over the previous year. There was an increase of five in the number of schools; of twenty-five per cent in the number of Cradle Rolls, and of thirty-two per cent in their enrollment; of twenty-one per cent in Home Departments, and of twenty-seven per cent in their enrollment; of ten per cent in schools reporting scholars who had united with the church, and of thirteen per cent in the accessions to church membership from the schools. It has been demonstrated in Philadelphia that it is necessary to discover what schools are willing to get together over Sunday-school problems and then get them together, no matter how few there may be in each group.

It is well to find out the fundamental defects in the schools of the city, and then to get schools cured one by one.

A local committee of wise workers will not count a paid secretary's services by the number of motions he makes, but rather by the number of persons he sets in motion toward definite improvements in individual schools.

## The Negro in the Sunday-school Movement

Gen. B. W. GREEN



Gen. B. W. GREEN

THE Arkansas Sunday-school Convention of 1904 unanimously adopted this resolution: "That the International Executive Committee be and they are hereby requested to consider the advisability of sending a colored field secretary to take up the work among the colored people of Arkansas so that each county in the state shall be fully organized and that they have every facility in Sunday-school work which is now enjoyed by the white people."

And the convention of this year also adopted a similar resolution which I am directed to present to this convention and to urge its consideration. It is, therefore, with pleasure that I discuss the subject assigned to me for this hour, "The Negro in the Sunday-school Movement."

The civil, political, financial and religious interests of the Southland are so closely identified with that of the negro that whatever tends to raise him to a higher plane of civilization and citizenship directly serves the best interest of our country. But shall we not rather consider this question from a nobler standpoint than purely a selfish one? The census of 1900 shows that in the sixteen southern states, with Oklahoma and the Indian Territory, there are in round numbers about twenty millions of white people and eight millions of negroes, while in some states the percentage is much greater and in one the negroes predominate in numbers. The two races are, however, separate and distinct, and this is so because both races desire it to be so. There is not, and in the nature of things there cannot be, social intermingling of the races; yet the negro touches us at

every point and we hinder or assist him to attain a higher civilization and prosperity.

By constitutional amendment the negro is made a citizen with equal rights with us before the law. To him is also guaranteed the protection of life, liberty and the pursuit of happiness. If we respect our own government and laws we cannot do less than accord to the negro his full and complete rights as a citizen, but we who profess to be Christians must go further than this; we must recognize the fact that the negro is a man with God-given rights. He is, as we are, dual in nature. He has a mental and moral nature. He is endowed with the gifts of reason, the power of thought, with a conscience and with a soul.

We believe that Christ died for the salvation of all men, "For God hath made of one blood all nations of men to dwell on the face of the earth." The commandments of God, the promises of Christ and the invitations of the Spirit make no distinction in race. This was very fully demonstrated on the day of Pentecost and therefore we need not discuss that proposition further.

In the great Sunday-school movement which has belted the world in reaching out after humanity in order to teach and bless, we have to some extent neglected or overlooked our brother in black. The time has come in this great forward movement when we must take this "feeble folk" by the hand and say to them in all earnestness, cordiality and love, "Come with us and we will do you good." The question asked in the early dawn of our race, "Am I my brother's keeper?" must be answered by this convention in the affirmative or God will hold us accountable for the blood of this people.

The measure of kindness shown, Christian fellowship extended, and the helping hand offered at some cost, some sacrifice, some putting aside of racial prejudices, will be fully repaid in that day when the Judge of all the earth will say to us, "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me."

The state, recognizing her duty to the citizen, has undertaken to educate the negro. To what degree of success is not the question at issue. Far be it from me to depreciate the good work of secular education for the negro, but has it been an unmixed good? Has not the negro's moral nature been neglected while his mental powers have been enlarged? As a race, the negroes have made large advances in civilization, education, finance and as property owners. The race loves locality and this leads them to purchase lands and build homes. Statistics will show that this is the general trend of the race.

The negroes owned in 1865 in the United States \$35,000,000 of property. In 1900 they owned \$700,000,000 of property, and the number who had been so successful as to win homes were 1,833,723. This people now pay tax to maintain government, \$3,000,000 annually. They receive annually as wage earners, \$450,000,000, besides those who own their own business or are partners with the white folks. In the year 1900 they had in bank, \$5,000,000. In 1900 there were 2,800,000 children of school age, with 1,400,000 enrolled in school and 740,000 average attendance.

The Southland has expended on the secular education of the negroes since they were made free, \$100,000,000. This is creditable to us, but to make this large expenditure of money produce the greatest good, to make the negro an all-round man and citizen, his moral nature must also be educated. The church has, in a limited way, undertaken to meet this want, and Christian schools have been organized by every evangelistic denomination represented in this convention. But has the church fully met the demand? The negro can be educated. In some instances he has risen to distinction in the world of letters.

What is the church doing for this people? I shall not weary you with statistics, but will say that the Baptist church owns 12 institutions of learning under white management exclusively for the benefit of the

negro; the Methodist church has 12; the Congregational church 9; the Presbyterian church 12; the Episcopal church 3. Besides these there are institutions of learning under the management of the colored people as follows: Baptist, 14; Methodist, 15, and Presbyterian, 12. Yet what is this among so many?—for there are nearly ten millions of these people. It is like playing with the great question. However, we must not despise the day of small things.

Notwithstanding all this effort on the part of the church, it is a lamentable fact that the great majority of the negroes of the South are ignorant of the spirit and meaning of the teachings of Christ. They are a religious and highly emotional people, but fail to comprehend that religion should teach righteousness in life. The negro who after being sentenced to the penitentiary for grand larceny, said, "I have lost my liberty, but, thank God, I have my religion," expresses too generally the negro's conception of religion.

The negro is imitative. He copies well. Any form of religion is attractive to him. When rightly understood and his confidence secured, the negro is easily led. I see in these characteristics a great and impending danger to society and to the state. The Roman Catholic Church, as ever, is alert to the situation. They are in these things wiser. The Romanish church is now at work. The plan is to get full and complete control of the child and shut him in day and night under careful training in the doctrines and customs of that church. No outside influence can possibly be exerted over the child until he is thoroughly indoctrinated and is a good son of the church. Then he is discharged from confinement, but not from the care of the church; others enter and are thus educated, so that annually the church is graduating many negroes in Romanism.

We should remember that the negro is not responsible for his present moral condition. He is not an American at his option. He was brought here by force. A stronger

nation took him from his home and made him a slave that avarice might be satisfied. For centuries he was held in slavery. His environments tended to his moral degradation. Habits formed in slavery are transmitted to his posterity, though now clothed with citizenship by the nation that enslaved him. The wonder is that he is not far below the plane of his present moral standing. Shall we who for so long a time wronged the negro not now undertake to undo as far as possible the evil? Restitution is the law of right. We must, therefore, decide to "take up the black man's burden." When shall we do so? Now. Let the Executive Committee be directed to take up this work at once.

There must be no mistakes made. The confidence of the negro must be won. Suspicion of our intent will be fatal. Colored men must be found who are Christians, and who have at least a fair English education, men who are apt to teach and whose lives are ensamples to the flock. There are such men among the negroes, and they must be found. If the means can be had, let one or more such men be sent to each state in the South and direct them as field secretaries to organize the work in the same way that our work is done. Give them teachers, institutes, township, county and state conventions, in the interest of better teachers. Give them every facility for Sunday-school work that we enjoy.

Mr. John C. Martin, of New York, realizing the need of this people for the gospel of Christ, has dedicated his wealth to this work. He wisely saw that to reach this people he must do so through their preachers. But many of their preachers are ignorant and their lives do not express the truth of the gospel. Mr. Martin has, therefore, undertaken the work of systematically teaching these preachers theology. He has endowed their schools and colleges with professorships to teach young men who have the ministry in view. To teach those ministers who are now preaching, he has organized circles and a regular course in theology taught them by

white Christian ministers, who are paid to do this work. Then in turn these circles are gathered into state institutes. Denominational lines are ignored. Differences of doctrinal opinion are carefully put aside. Strong meat is reserved for the future, and now only the sincere milk of the Word is given to the classes, so that their famished souls may be refreshed thereby.

Mr. Martin found in my pastor, Rev. S. G. Miller, a man eminently fitted for superintendent. Understanding the nature and disposition of the negro, he is able to command his respect and love.

Mr. Miller has not been in this work a year, but the results are wonderful. There are now seven colleges, with 2,500 students; 75 institutes, with 1,500 preachers studying the Word of God under faithful teachers. He thinks this work will be more than doubled in the next year, and in time he hopes to organize each of the sixteen southern states. His success is phenomenal. We should in this movement see the guiding hand of God. We should in the Sunday-school field of work follow the lead of this truly great and good man.

I trust you will pardon me if I refer to myself in attempting to convey the truth I have in mind. I am familiar with the negro. I know his character, his habits, customs and needs, for I was born on a cotton plantation in South Carolina. My father was a large slave owner; all my relatives were slave owners. I was reared with the negroes. In my infancy I was nursed and cared for by an old "black mammy." I played with negro children, ate with them, slept with them until merging into the age of youth. We loved our negroes. My father was a kind and good master. He never sold a slave. He never purchased one except to keep the family unbroken. They were never separated from their children. They were well fed and clothed.

Their spiritual nature was carefully attended to. Our pastor was their pastor. They were provided with regular preaching. On Sabbath they came to our

residence to hear my father read the Bible and repeat with us the catechism and sing gospel songs. We children taught them in Sunday-schools on the farm. Many of our negroes could read and write. Some had arithmetic and geography taught to them. It was the custom in building churches in the South to construct galleries for the negroes or to divide the church so as to give them half of the floor space. They sang and took part in the service and at our communion seasons they were served by the elders as we were. My father was an elder, and he always served the negroes. No one thought it strange or suspected social equality then, but custom has changed and such a thing could not now be done.

With such careful teaching and training, many negroes of the South were well grounded in the truth and exemplified the teachings of Christ by godly lives and conversation. Among my fathers' slaves there were some grand Christian characters — men who would have done honor to any church. Unfortunately for us and for the negroes, the franchise bestowed upon them by our government after the Civil War soon became the cause of estrangement between the former masters and the freedmen. We lost their confidence, and our influence was at an end. It is a mooted question whether the negro as a race has really made any progress in the knowledge and practice of true religion since that estrangement began.

We conscientiously believed that slavery was right and that the teachings of the Bible sustained our position. We believed that God approved of our act in keeping the negro in slavery. That may sound very strange at this time. Not until Abraham Lincoln had spoken did we once question our right in the negro. But now not one in all our Southland would go back to the old way and old belief. We vie with the most ultra of our northern friends in saying, "No more slavery."

Now, permit me to say, that we of the Southland owe to the negro a debt of gratitude we cannot pay. During



the dark days of the Civil War, the negroes, as a race, were true to the South and to their masters. All of our men from sixteen years old and upward without limit were at the front. Our mothers, sisters and daughters were at home with our negroes. They were protected, defended and maintained by them with the strictest fidelity, and we were not uneasy. We knew our negroes.

When I returned to my home after the armies of the Confederacy had surrendered to the Federal authority, I found my old parents and my sisters at home surrounded by our faithful negroes. Not one had deserted to the enemy. When we determined to remove from Georgia and abandon the country made desolate by war, we took up our line of march across the country for Arkansas; our negroes begged the privilege of going with us. They followed us on foot for three hundred miles, and not until we reached a railroad and could not take them further for want of money to pay their passage did they say to us, "Good-bye." Many tears were shed by both white and black.

Do you now wonder why an ex-Confederate soldier and a former slave owner, would stand here to-day to plead for the negro?

May God guide this convention in considering the interest of this misunderstood and much-abused people.

## The Problem of the Negro

Rev. M. C. B. MASON, D.D.

*Corresponding Secretary of the Freedmen's Aid and Southern Education Society, Methodist Episcopal Church*

MR. CHAIRMAN, ladies and gentlemen: The negro question is not a question of mental or physical forces, but a moral question. Consequently, any theory for his permanent uplift and salvation which leaves out the moral question or the spiritual question is a theory not worth the paper on which it was written. The splendid work which has been inaugurated here and which is to widen until it reaches every possible man in the length and breadth of this nation, must be planted upon the gospel of the Son of God.

On a train, the other day, a gentleman touched me tenderly on the shoulder and asked if I would not, from my standpoint as a negro, tell him my solution of the negro problem. I answered: "Sir, I have no theory." Struck by my unintentionally abrupt answer, his face turned red — and so did mine. Continuing, I said: "My friend, the trouble has been with us all these years that even we Christian people, set to do a magnificent work in the world as representatives of Christ, have spent our time, our energies and our money in discussing mere theories; and theories based not upon the careful study of the man or his circumstances, but upon something morbid or sordid without." How far we have been from real common sense! We talk about the thick head of a thousand years ago; and yet in our day some people would get rid of an opportunity of the church of God to do a magnificent thing, and say, "Transport these men back to Africa." Why, there are not ships enough in all the world's navies even to carry back the increase of every twenty-four hours. A distinguished writer in the *Atlantic Monthly* recently said that maybe there was an opportunity to do something with these men, but you had to take the mulatto, because he had

Saxon blood in him and could think and reason. I did not deny the assertion then, and I must not deny it now. I simply said to myself: "Young man, so far as you are concerned, there is not a drop of Saxon blood in your veins." In order to be absolutely sure, I went back to my great-great-grandmother, stolen 197 years ago from the west coast of Africa and fetched into American slavery. Perhaps, Mr. Chairman, in view of some theories, it might have been a little embarrassing if I had gone back farther than that! And I satisfied myself that there was not a drop of Saxon blood in my veins. Then I threw up my hands and said: "Oh! what might you have been if you had had only one drop of that wonderful mysterious blood in your veins!"

Give to those men who happen to be white the gospel; give to those men who happen to be black the gospel; give men the gospel of the Son of God, and it will solve all the world's problems. In the name of God and in the name of all that is just I extend my hand, my physical hand and the hand of my heart, to this distinguished man from Little Rock, Arkansas, who, a former Confederate soldier, stands here to advocate a right platform for all men to stand upon. I said, sir, give men the gospel. When I look into the faces of a congregation like this, to speak of what the gospel can do for men, I get desperately in earnest, and if I only knew how to be eloquent I would get eloquent then.

Whence came you? What is the source of your greatness and the secret of your power? In Africa men were talking about the fact that the sum of the squares of the two sides of a right-angled triangle is equal to the square of the hypotenuse before your race was born. Ability? Ability to solve problems? Material problems? No, no! What is it? I will tell you. One night a man, engaged in the work you are engaged in, heard a voice in the midst of his dreams, saying: "Paul, come over into Macedonia and help us." And he went over into Europe, and found your

race there; and you know that they were living in the wilderness, and eating the roots of trees, clothing their nakedness with the skins of beasts, and drinking from the skulls of their enemies. And I declare in all earnestness, if the gospel could do so much for such an unpromising set as it did for your ancestors surely it can do much for my people.

And so I say to you, Christian men and women from the North and South and from the provinces, who love God and love to have his way known, in order to solve this problem and all the problems, to make of every man the best possible citizen that God wants him to be, let us not be stingy with the opportunities which God has given to us. Let us send men the gospel, the Sermon on the Mount, the gospel that gives to every man a man's chance to be and to do the best and highest things that God wants him to be and to do.

## **The Sunday-school and Church as a Solution of the Negro Problem**

**Rev. D. WEBSTER DAVIS**

*Pastor Second Baptist Church (colored), Richmond, Va.*



**Rev. D. W. DAVIS**

IF I were asked to name the most wonderful and far-reaching achievement of the splendid, all-conquering Anglo-Saxon race, I would pass by the Pass of Thermopylæ, the immortal six hundred at Balaklava, Trafalgar, Waterloo, Quebec, Bunker Hill, Yorktown and Appomattox. I would forget its marvelous accumulations of wealth, its additions to the literature of the world, and point to the single fact that it has

done the most to spread the religion of Jesus Christ, as the greatest thing it has accomplished for the betterment of the human family.

If some man would ask me the one act on the part of my own race that gives to me the greatest hope for its ultimate elevation to the heights of civilization and culture, I would not revel in ancient lore to prove it among the pioneers in civilization, nor would I point to its marvelous progress since Emancipation that has surprised its most sanguine friends, but I would take the single fact of its unquestioned acceptance of the dogmas and tenets of the Christian religion, as promulgated by the Anglo-Saxon, as the highest evidence of its future possibilities.

It is my blessed privilege to-night while you are pleading for the "winning of a generation," and at this special session for "the relation of the Sunday-school to missions, both home and foreign," to plead for my people; and my prayer is that God may help me to make my plea effective. The people for whom I plead are bone of my bone and flesh of my flesh. I plead for help for

my own bright-eyed boy and girl, and for all the little black boys and girls in my far-off southern home.

If the great race problem is to be settled (and it is a problem, notwithstanding all that has been said to the contrary), it is to be settled, not in blood and carnage, not by material wealth and accumulation of lands and houses, not in literary culture nor on college campus, not in industrial education, or in the marts of trade, but by the religion of Him who said, "And I, if I be lifted up, will draw all men unto me." These things are resultant factors in the problem, but the problem itself lies far deeper than these.

1. Is the negro in any measure deserving of the help for which I plead? The universal brotherhood and the common instincts of humanity should be enough, but I bring more. Othello in speaking of Desdemona says, "She loved me for the dangers I had passed, and I loved her that she did pity them." If pity and suffering can awaken sympathy, we boldly claim our right to the fullest measure of consideration. Two hundred and fifty years of slavery, with all of its attendant evils, is one of our most potent weapons to enlist sympathy and aid.

As I stand here to-night, my mind is carried back to an old plantation in Virginia. It is the first day of January, 1864. Lincoln's immortal proclamation is a year old, and yet I see an aunt of mine, the unacknowledged offspring of her white master, being sold away from the old homestead. The proud Anglo-Saxon blood in her veins will assert itself as she resists, with all the power of her being, the attempts of the overseer to ply the lash to her fair skin, and for this she must be sold "way down Souf." I see her now as she comes down from the "Great House," chained to twelve others, to be carried to Lumpkin's jail in Richmond to be put upon the "block." She had been united to a slave of her choice some two years before, and a little babe had been born to them. The husband, my mother with the

babe in her arms, and other slaves watch them from the "big gate" as they come down to the road to go to Richmond, some twenty miles away. As she saw us big tears welled up in her big black eyes; not a word could she utter as she looked her last farewell. She thought of one of the old slave songs we used to sing in the cabin prayer-meetings at night, as we turned up the pots and kettles, and filled them up with water to drown the sound. Being blessed, as is true of most of my race, with a splendid voice, she raised her eyes and began to sing:

"Brethren, fare you well; brethren, fare you well;  
May God Almighty bless you until we meet again."

Singing these weird lines she passed out of sight. More than forty years have passed, and they have never met again, unless they have met in the Morning land, where partings are no more.

For the sufferings we have endured, leaving their traces indelibly stamped upon us, I claim your aid that we may have for our children this blessed gospel, the panacea for all human ills.

2. He has elements in his nature that make him peculiarly susceptible to religious training. He stands as a monument to faithfulness to humble duty, one of the highest marks of the Christ life. He is humble and faithful, but not from cowardice, in evidence of which I recall his achievements at Boston, Bunker Hill, New Orleans, Milliken's Bend, Wilson's Landing and San Juan Hill.

He fought when a slave, some would say, from compulsion, but would he fight for love of the flag of the Union? God gave him a chance to answer the question at San Juan Hill. The story is best understood as told to me by one of the brave Ninth Cavalry as he lay wounded at Old Point Comfort, Va.

The splendid Rough Riders are led by that prince of men, a hero in war and a greater one in peace, who, amid the clangor of political strife, amid the timidity of friends and censure of foes, dares stand for the right

as God has given him light to see the right,— Theodore Roosevelt. Up they go amid shot and shell from enemies concealed in fields, trees, ditches and the block-house on the hill. The galling fire proves too much for them and back they come. A second and third assault prove equally unavailing. They must have help. See them as they come, black as the sable plume of midnight, yet irresistible as the terrible cyclone. As is the custom of my race under excitement of any kind, they are singing,—not “My country, ’tis of thee, sweet land of liberty, of thee I sing,” though fighting willingly for the land that gave them birth; not “The bonny blue flag,” though they were willing to die for the flag they loved. They sing a song never heard on battlefield before, “There is a hot time in the old town to-night.” On they come, trampling on the dead bodies of their comrades—they climb the hill. “To the rear!” is the command. “To the front!” they cry; and, leaderless, with officers far in the rear, they plant the flag on San Juan Hill, and prove to the world that negroes will fight for love of country.

They were faithful to humble duty in the dark days of the South, from 1861 to 1865. When Jeff Davis had called for troops until he had well nigh decimated the fair southland, and even boys, in their devotion to the cause they loved dear, were willing to go to the front, my young master came to my old mistress and asked to be allowed to go. Calling my Uncle Isaac, my old mistress said to him, “Isaac, go along with your young Marse Edmund, take good care of him, and bring him home to me.” “I gwy do de bes I kin,” was his reply. Off these two went amid the tears of the whole plantation, and we heard no more for some time. One night we heard the dogs howling down in the pasture lot, always a forewarning of death to the southern heart. A few nights thereafter, my mother heard a tapping on the kitchen window, and, on going to the door, saw Uncle Isaac standing there alone. “What in the world



are you doing here?" was the question of my mother. "Whar's mistis?" was the answer. My mother went to call mistress, who, white as a sheet, repeats the question. "Mistis, I done de bes I could." Going a few paces from the door, while the soft southern moon shone pitilessly through the solemn pines, he brought the dead body of his young master and laid it tenderly at his mother's feet, having brought it on his back more than twenty miles from the battlefield, faithful to his promise, and from love of one with whom he had played, though slave and master, in childhood's days. Such acts of devotion can never be forgotten while memory holds its sacred office. Not one case of the nameless crime was ever heard in those days, though the flower of the womanhood of the South was left, practically helpless in the hands of black men on southern plantations.

We are proud of our 30,000 teachers, 2,000 graduated doctors, 1,000 lawyers, 20,000 ordained ministers, 75,000 business men, 400 patentees, and 250,000 farms all paid for, as evidence of our possibilities, but proudest of the fact that nearly three millions of our almost ten millions of negroes are professing Christians. It is true that the negro is not always the best kind of a Christian. He is often crude in worship, with a rather hazy idea of the connection between religion and morality. A colored man, on making a loud profession of religion, was asked if he were going to pay a certain debt he had contracted, remarked, "Ligun is ligun, an' bisnes' is bisnes', an' I ain't gwy mix um." Yet I am afraid ours is not the only race that fails to "mix um," and he does not have to go far to find others, with advantages far superior to his, who have not reached the delectable mountain.

3. Our greatest curse to-day is the rum shop, kept far too often by men of the developed and forward race, to filch from us our hard earnings, and give us shame and misery in return. A man who would deliberately

debauch and hinder a backward race, struggling for the light, would "rob the dead, steal the orphan's bread, pillage the palace of the King of kings, and clip the angels' pinions while they sing."

Right by the side of this hindrance, especially in the country districts, is an ignorant, and, in too many cases, venial ministry, for ignorance is the greatest curse on earth save sin. The Sunday-school is destined to be the most potent factor in the removal of this evil. As our children see the light as revealed in the Sunday-school by the teachers of God's Word, they will demand an intelligent and moral ministry and will support no other. Let me say to you that there is no agency doing more in that absolutely necessary and fundamental line than this God-sent association.

There is a beautiful story told in Greek mythology, that when Ulysses was passing in his ship by the Isle of the Sirens the beautiful sirens began to play their sweetest music to lure the sailors from their posts of duty. Ulysses and his sailors stuffed wax in their ears, and lashed themselves to the masts, that they might not be lured away; but when Orpheus passed by in the search of the golden fleece, and heard the same sweet songs, he simply took out his harp and played sweeter music, and not a sailor desired to leave the vessel. The sirens of sin and crime are doing all in their power to lure us from the highest and best things in life. Wealth, education, political power are, after all, but wax in the ears, the ropes that may or may not hold us to the masts of safety; but that sweeter music of the heart, played on the harp of Love by the fingers of Faith, will hold us stronger than "hoops of steel." Let the great Sunday-school movement continue to play for us this sweeter music, and no sirens can lure us away from truth and right and heaven. The mission that will be of real help to us will be the mission dictated by love.

Sir Launfal found the Holy Grail in ministering to the suffering and diseased at his own door. Ye who are in

search of God's best gift can find it to-day in uplifting these ten millions of people at your door, broken by slavery, bound by ignorance, yet groping for the light.

The great Anglo-Saxon race has been growing more than a thousand years, and we, an undeveloped race, have just begun. "Have patience with us and we will pay thee all." I sometimes feel our race, so confiding and so trustful, and which has believed so implicitly in the justice, truth, and honor of the white race, is becoming a little suspicious. An old colored woman went to a railroad station to get a ticket for the country. "Where are you going?" inquired the agent. "Whar I gwine? What you got to do wid whar I gwine? I gwine 'bout my business, dat's all.\* You jes' gimme a ticket!" I fear too many of us begin to feel this way. Yet the white race should treat our race so kindly and considerately, on account of our very weakness, that we may always look for fair and indulgent treatment, for the Master has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

4. Has the negro made improvement commensurate with the help he has received from North and South? I believe he has, and that each year finds him better than the last. Dr. Talmage was visiting a parishioner when a little girl sat on his knee. Seeing his seamed and wrinkled face, she asked, "Doctor, did God make you?" "Yes," was the reply. Then looking at her own sweet, rosy face in a glass opposite, she asked, "Did God make me, too?" "Yes." "Did God make me after he made you?" "Yes, my child; why?" Looking again at his face and hers, she said, "Well, doctor, God is doing better work these days."

God bless our mothers and fathers! no nobler souls ever lived under such circumstances; but God has answered their prayers, and, with the young folks, will do better work.

I see gathered upon our fair western plain nations of all the earth. The Italian is there, and thinks of "Italia, fair Italia!" The Frenchman sings his "Marseillaise." The solid, phlegmatic German sings his "Wacht am Rhein." The Irish sings "Killarney," and "Wearing o' the Green"; the Scotchman his "Blue Bells"; the Englishman, "God save the King"; the American, the "Star-spangled Banner." God bless the patriot! but the ultimate end of all governments is that the Kingdom of Christ may prevail. One towering Christian man thinks of this, and, seeing a black man standing by without home or country, remembers that "All are Christ's and Christ is God's." He swings a baton high in air and starts a grand hallelujah chorus. For got is all else as the grand chorus, white and black, of every age and every clime, sings till heaven's arches ring again, while angels from the battlements of heaven listen and wave anew the palm branches from the trees of paradise, and the choir that sang on the plains of Bethlehem more than nineteen hundred years ago join in the grand refrain:

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

## PORTRAITS

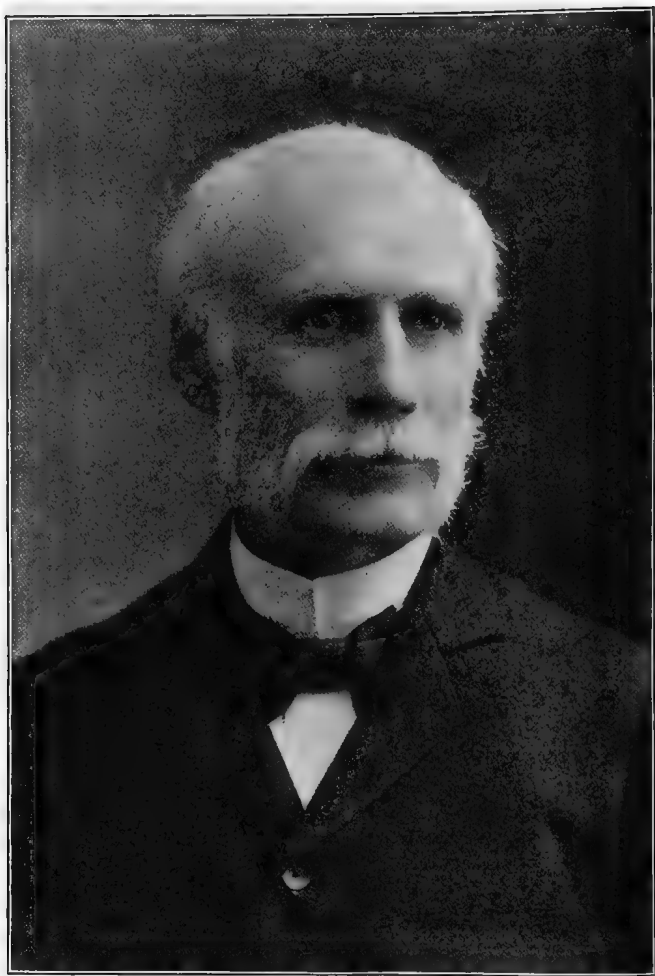
Of the Executive Committee Elected at the Eleventh International Sunday-school Convention, Toronto,  
Ontario, June 23-27, 1905

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EACH state, province and territory in the United States and Canada, with Mexico, Central America, Cuba, Puerto Rico, the Philippines and Hawaii, is represented by one member on this committee. Each of the eleven districts (see map on page 316) is represented by a member. The officers of the convention and the General Secretary are *ex officio* members of the committee, making a total of 96. This great committee is divided for the work into the following sub-committees (see Official Register):

Central	Official Report
Incorporation	Work among the Negroes
Finance	International Bible Reading
Education	Primary
Mexico	Theological Seminaries
Home Department	Adult Bible Classes
Headquarters Building	West Indies

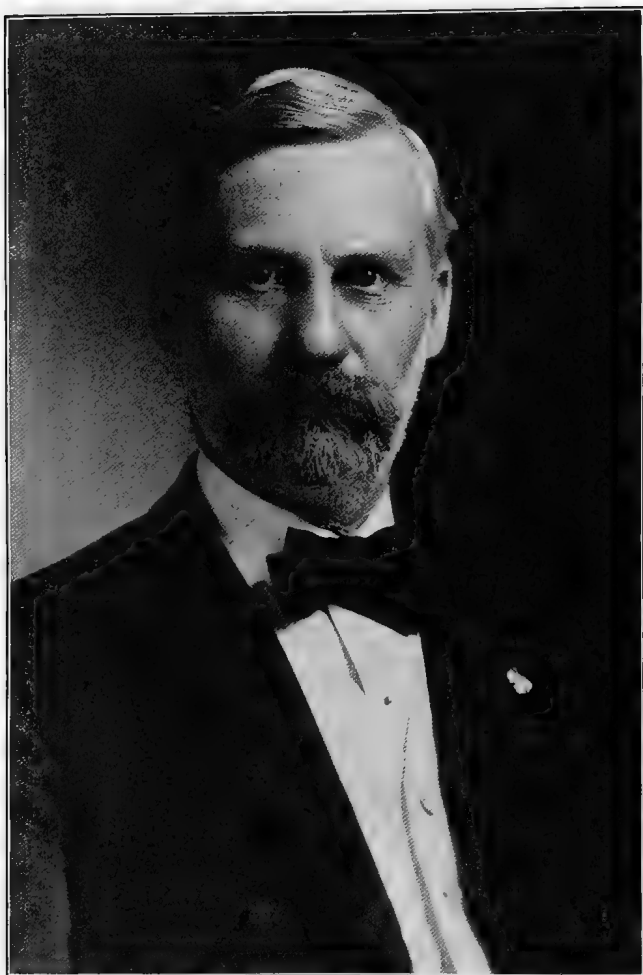
In addition to portraits of the committee there are included in the following pages pictures of eminent Sunday-school leaders, past and present, of International Field Workers and groups of denominational and other editors engaged in presenting lesson helps and other valuable information for the use of Sunday-school workers.



Hon. Mr. Justice J. J. MACLAREN, D.C.L., LL.D., Toronto, Ont., President International Sunday-school Association, 1905. Member International Committee since 1893. Eminent jurist of Canada, Justice of the Ontario Court of Appeals.



Dr. GEORGE W. BAILEY, Philadelphia, Pa.,  
Treasurer International Sunday-school Association. Chairman Executive  
Committee of the World's Sunday-school Association.



MARION LAWRENCE, Toledo, Ohio,  
General Secretary International Sunday-School Association. Superintendent  
of the Washington Street Congregational Sunday-school, Toledo, Ohio, for  
thirty years. Author of "How to Conduct a Sunday-school" and other  
works.





Rev. JOHN POTTS, D.D., Toronto, Ontario.  
Chairman of the International Lesson Committee. Treasurer of Victoria  
College. Chairman Committee on Education of the Methodist Church of  
Canada.



EDWARD K. WARREN, Three Oaks, Mich.

Vice-Chairman Executive Committee International Sunday-school Association. President World's Fourth Sunday-school Convention. At Toronto he pledged the salary of Dr. J. E. Shepard, field superintendent for the negroes, for three years.

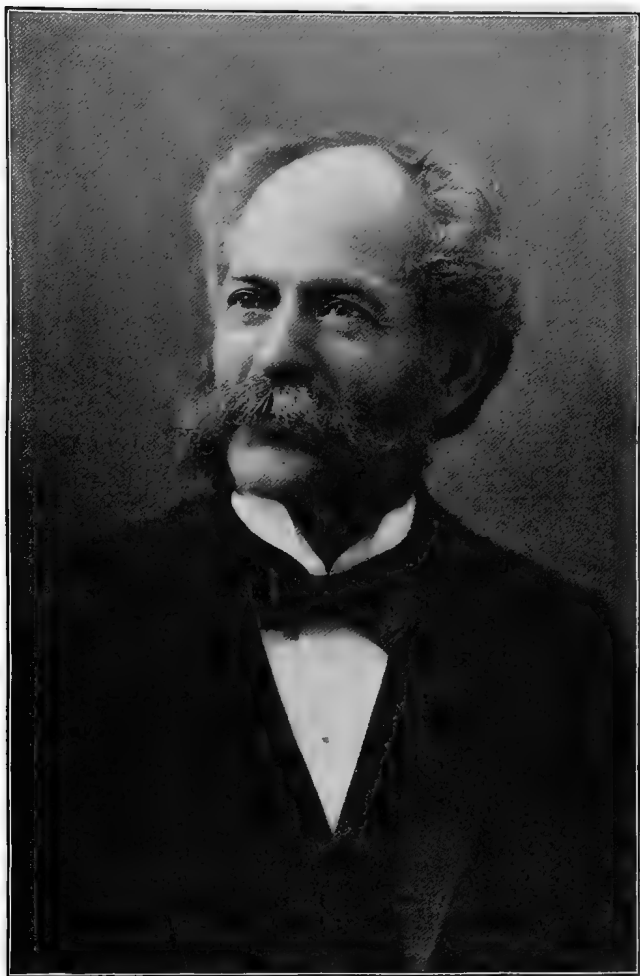


Bishop JOHN H. VINCENT, D.D., LL.D., Indianapolis, Ind., Bishop of the Methodist Episcopal Church since 1872. In company with B. F. Jacobs launched the International uniform lesson system in 1892. Chairman of the Lesson Committee, 1872-96. Founded the Chautauqua Assembly, 1874. For many years the Sunday-school leader in the Methodist Episcopal church. Author of many Sunday-school books.



Hon. JOHN WANAMAKER, Philadelphia, Pa.,

A Christian merchant, who for forty-eight years has been superintendent of the Bethany Presbyterian Church Sunday-school, the largest Sunday-school in America, and with one exception the largest in the world. Vice-President of the International Association and President of the Pennsylvania State Association.



H. J. HEINZ, Pittsburg, Pa.,

Member of the International Executive Committee and Chairman of the Pennsylvania State Committee. Has a world-wide interest in Sunday-school work. At Toronto he pledged the support for three years of a field worker for Japan. An active Christian worker, with extensive business interests in all parts of the world.



F. F. BELSEY, J.P., London, England,  
A leader of the Sunday-school forces of England. Member of the English section of the International Lesson Committee. Chairman of the British delegation to the Jerusalem Convention, 1904. President of the World's First Convention, London, 1889. With Rev. Frank Johnson attended the Denver Convention, 1902.



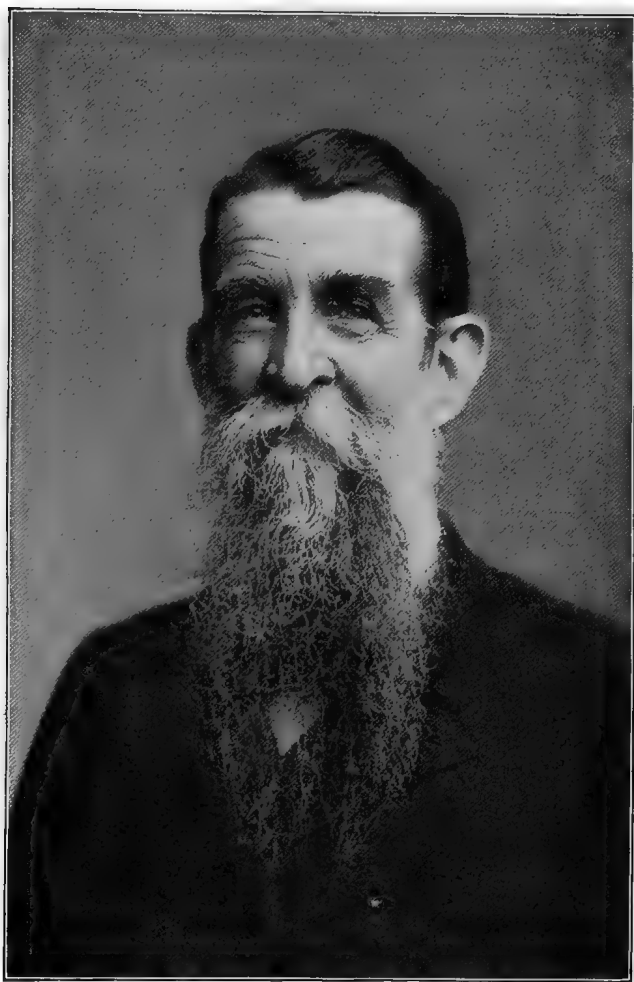
REV. FRANK JOHNSON, London, England,  
Editor of the *Sunday-school Chronicle*. Secretary of the World's Fourth  
Sunday-school Convention, Jerusalem, Palestine, 1904. Author of "Under  
Cross and Crescent," the story of the Jerusalem Convention.



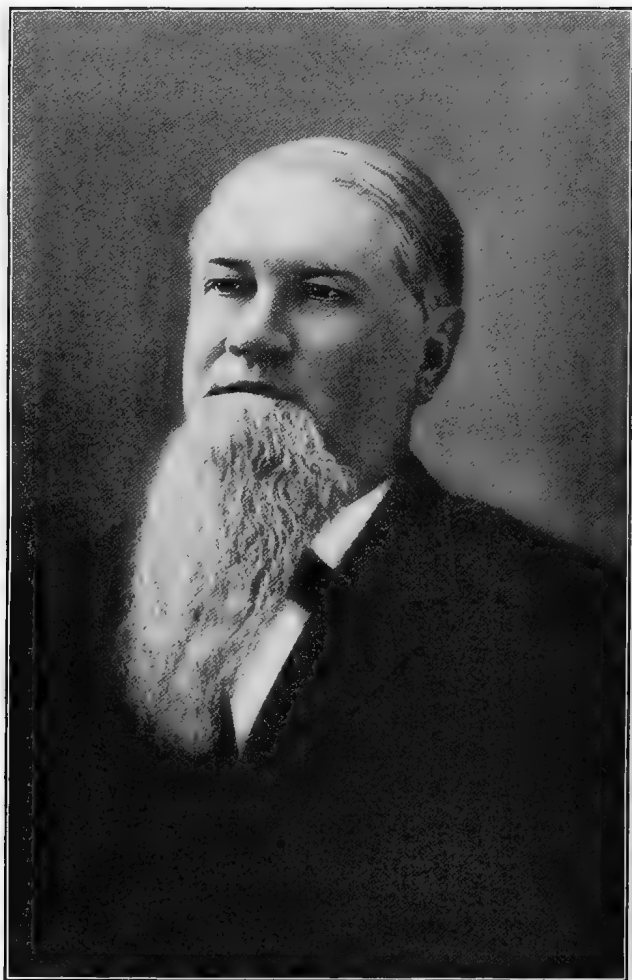
B. F. JACOBS, Chicago, Ill.,

The founder and leader of International Sunday-school work. "Pre-eminent as an organizer and executive officer." Member of the Lesson Committee, 1872-1902. Chairman Illinois State Committee, thirty years. Chairman International Committee, 1881-1902. Born Paterson, N. J., 1834. Died Chicago, Ill., June 23, 1902.



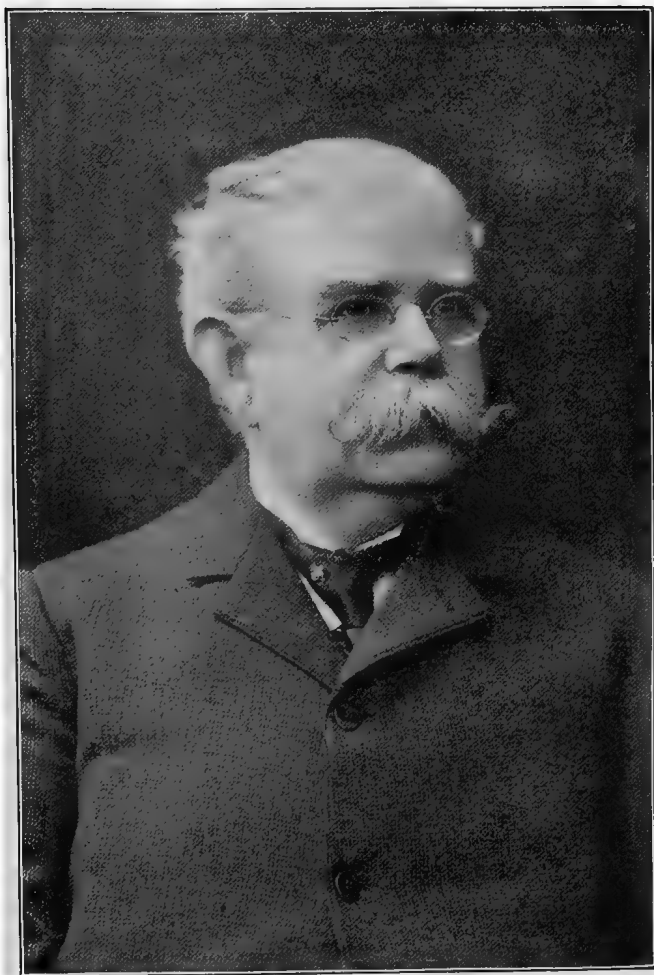


HENRY CLAY TRUMBULL, D.D., Philadelphia, Pa.,  
One of the wisest friends and strongest supporters of organized Sunday-school work. From 1875 to his death (Dec. 8, 1903) editor of the *Sunday School Times*. "The Sunday-school workers of North America owe him a boundless debt for establishing helpful relations between them and the great Bible scholars of this generation."



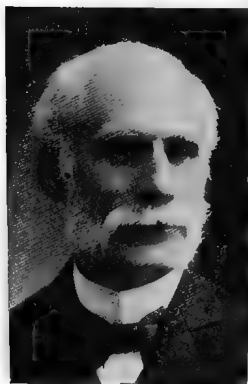
WILLIAM REYNOLDS, Peoria, Ill.,

Sunday-school worker and leader for nearly forty years. Twice president of the Illinois State Association. President of International Convention, Chicago, 1887. At that convention elected the first International Field Worker, and served until his death in Louisville, Ky., in 1897.

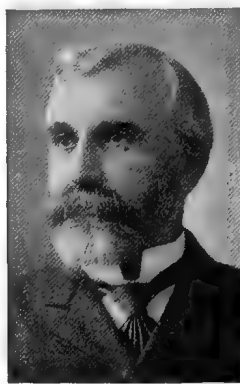


ISRAEL P. BLACK, Philadelphia, Pa.,  
Thirty-two years a primary teacher in Philadelphia. First president of the Philadelphia Primary Union, 1879. Secretary of the International Union, 1891-93, and of the International Primary Department, 1896-1903. For seven years editor of the *International Primary Bulletin*. He died May 22, 1903.





President J. J. MACLAREN



Chairman W. N. HARTSHORN

---

Hon. Justice J. J. MacLaren, Toronto, Ont., President of the Convention. Elected member of the committee at St. Louis, 1893. Member Committee on Headquarters Building.

W. N. Hartshorn, Boston, Mass. Elected member of Executive Committee at Chicago, 1887. Elected chairman to succeed B. F. Jacobs, Denver, 1902. For seventeen years chairman Massachusetts State Committee. Member of all committees.

Dr. George W. Bailey, Philadelphia. Elected member of Executive Committee at St. Louis, 1893. Elected treasurer, 1900. Member of the following committees: Central, Finance, I. B. R. A., Primary, and chairman Mexico.

Marion Lawrance, Toledo, Ohio, General Secretary since 1899. For ten years General Secretary of Ohio. Member of all committees.

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Dr. G. W. BAILEY



MARION LAWRENCE



A. B. MCCRILLIS



H. H. BELL, D.D.

A. B. McCrillis, Providence, R. I., Vice-President of the Convention. Elected a member of Executive Committee at Louisville, 1884. Member Central and Finance Committees.

Rev. H. H. Bell, D.D., San Francisco, Cal., Vice-President. Member Committee on Official Report. Elected 1905.

Rev. Junius W. Millard, D.D., Atlanta, Ga., Vice-President. Member Committee on West Indies. Elected 1905.

W. B. Jacobs, Chicago, Ill., Vice-President. General Secretary Illinois State Association. Member Committee on Official Report. Elected 1905.



J. W. MILLARD, D.D.

We were unable to  
secure a portrait of Mr.  
Jacobs.

W. B. JACOBS



Bishop E. E. Hoss



Prin. R. A. FALCONER

---

Bishop E. E. Hoss, LL.D., Dallas, Tex., Vice-President. Bishop of the Methodist Episcopal Church, South. Member Committee on West Indies. Elected 1905.

Principal R. A. Falconer, LL.D., Litt. D., Halifax, N. S., Vice-President. Member Committee on West Indies. Elected 1905.

Rev. Joseph Clark, D.D., Columbus, Ohio, Recording Secretary. General Secretary of Ohio. Member committees on Adult Bible Classes, and Primary. Elected 1905.

Rev. E. F. Talmadge, Wauregan, Conn., Assistant Recording Secretary. General Secretary of Connecticut. Elected 1905.

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Rev. JOSEPH CLARK



Rev. E. F. TALMADGE



JOHN LEGG



N. T. ARNOLD

---

John Legg, Worcester, Mass. Elected at Toronto, 1905, to represent the First District. Member Committee on West Indies.

N. T. Arnold, Ridgway, Pa. Elected 1905, to represent the Second District. Member Committee on Finance.

George W. Watts, Durham, N. C. Elected 1905, to represent the Third District. Member following committees: Central, Work among the Negroes, West Indies.

F. A. Wells, Chicago, Ill. Elected 1905, to represent the Fourth District. Member following committees: Central, Headquarters Building.

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G. W. WATTS



F. A. WELLS





R. B. GRIFFITH



F. P. HAYS

---

R. B. Griffith, Grand Forks, N. D. Elected 1905, to represent the Fifth District. Member Primary Committee.

Frank P. Hays, St. Louis, Mo. Elected 1905, to represent the Sixth District. Member Committee on West Indies.

W. N. Wiggins, San Antonio, Tex. Elected 1905, to represent the Seventh District. Member Committee on Mexico.

H. P. Spencer, Denver, Colo. Elected 1905, to represent the Eighth District.

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W. N. WIGGINS



H. P. SPENCER



D. L. RADER, D.D.



Rev. W. H. DAY

---

Rev. Daniel L. Rader, D.D., Portland, Ore. Elected 1905, to represent the Ninth District. Member Committee on Education.

Rev. W. H. Day, Los Angeles, Cal. Elected 1905, to represent the Tenth District. Member Committee on Theological Seminaries.

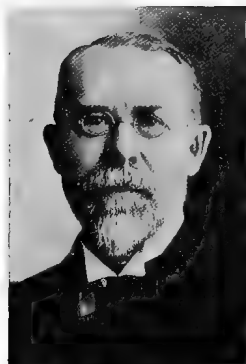
Janero S. Paz, Guadalajara, Mexico. Elected 1905, to represent the Eleventh District. Member of Committee on Mexico.

Rev. Sheldon Jackson, D.D., LL.D., Washington, D. C., representing Alaska. Elected member of Executive Committee at Chicago, 1887. Member Committee on Theological Seminaries.

---

We were unable to  
secure the portrait of  
Mr. Paz.

J. S. Paz



Rev. SHELDON JACKSON



J. S. CARROLL



Prim. A. O. MACRAE

---

J. S. Carroll, Troy, Ala. Elected Toronto, 1905. Member Committee on Finance.

Principal A. O. MacRae, Ph.D., Calgary, Alberta. Elected 1905. Member Committee on I. B. R. A.

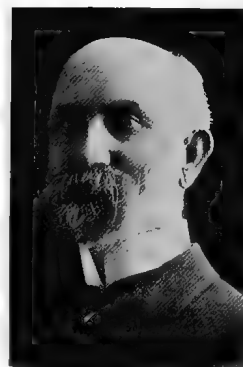
Walter Hill, Prescott, Ariz. Elected 1905. Member Committee on Mexico.

Gen. B. W. Green, Little Rock, Ark. Elected at Atlanta, 1899. Member Committee on Work among the Negroes.

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WALTER HILL



Gen. B. W. GREEN



NOAH SHAKESPEARE



C. M. CAMPBELL

---

Noah Shakespeare, Victoria, B. C. Elected at Denver, 1902. Member Committee on Home Department.

C. M. Campbell, Sacramento, Cal. Elected Vice-President, Denver, 1902. Elected to represent California, N., on the Executive Committee, 1905. Member Committee on Adult Bible Classes.

Gail Borden, Los Angeles, Cal. Elected 1905. Member Committee on Headquarters Building and on Mexico.

S. H. Atwater, Canon City, Colo. Elected at Atlanta, 1899; served until 1902. Elected at Toronto, 1905. Member Committee on Home Department.

---



GAIL BORDEN



S. H. ATWATER



S. H. WILLIAMS



C. H. CANTWELL

---

S. H. Williams, Glastonbury, Conn. Elected 1905. Member Primary Committee.

C. H. Cantwell, Wilmington, Del. Elected 1905. Member Committee on I. B. R. A. President Delaware Association.

W. W. Millan, Washington, D.C. Elected at Denver, 1902. President District of Columbia Association. Member Committee on I. B. R. A.

H. C. Groves, Ocala, Fla. Elected at Boston, 1896. Member Committee on Work among the Negroes.



W. W. MILLAN



H. C. GROVES



F. L. MALLARY



Rev. W. H. BOWLER

---

Frank L. Mallary, Macon, Ga. Elected 1905. Member committees on Work among the Negroes and Headquarters Building.

Rev. W. H. Bowler, Shoshone, Idaho. Elected 1905. Member Primary Committee.

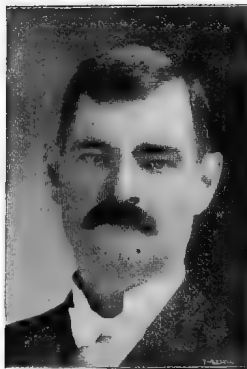
A. H. Mills, Decatur, Ill. Elected at Denver, 1902, to succeed B. F. Jacobs. Member of following committees: Incorporation, Chairman Primary and Adult Bible Classes.

D. M. Marrs, Vinita, I. T. Elected 1905. Member Committee on Official Report.

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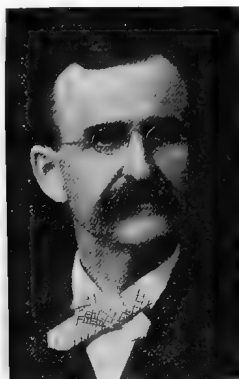
A. H. MILLS



D. M. MARRS



W. C. HALL



J. F. HARDIN

---

W. C. Hall, Indianapolis, Ind. Elected at Denver, 1902. Member of Committee on Adult Bible Classes.

J. F. Hardin, Eldora, Ia. Elected at Atlanta, 1899. Member Committee on Home Department.

Don Kinney, Newton, Kan. Elected at Denver, 1902. Member Primary Committee.

John Stites, Louisville, Ky. Elected at Boston, 1896. Member committees on Incorporation, Chairman, Work among the Negroes and Headquarters Building.



DON KINNEY



JOHN STITES



M. C. BRIDGES



L. R. COOK

---

M. C. Bridges, Norwood, La. Elected 1905. Member Committee on Headquarters Building.

L. R. Cook, Yarmouthville, Me. Elected at Denver, 1902. President Maine State Association. Member Primary Committee.

F. W. Adams, Winnipeg, Manitoba. Elected 1905. Member Committee in Official Report.

William A. Tottle, Baltimore, Md. Elected 1905. Member Committee on Finance.

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F. W. ADAMS

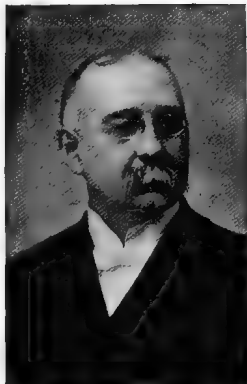


W. A. TOTTLE





E. K. WARREN



REV. G. R. MERRILL

---

E. K. Warren, Three Oaks, Mich. Elected at Denver, 1902. Member of the following committees: Central, Incorporation. Work among the Negroes, Chairman Finance.

Rev. George R. Merrill, D.D., Minneapolis, Minn. Elected at Boston, 1896. Re-elected at Denver, 1902. Secretary of the Executive Committee. Member of following committees: Education, Theological Seminaries, Chairman.

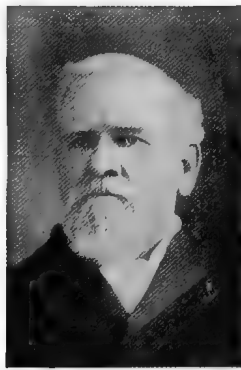
D. E. Wilson, Nesbitt, Miss. Elected 1905. Member Committee on Adult Bible Classes.

Rev. A. P. George, D.D., St. Louis, Mo. Elected 1905. Member Committee on Adult Bible Classes.

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D. E. WILSON



A. P. GEORGE, D.D.



Rev. D. B. PRICE



G. G. WALLACE

---

Rev. D. B. Price, Stevensville, Mont. Elected in 1903, to fill vacancy. Member Committee on Theological Seminaries.

George G. Wallace, Omaha, Neb. Member of the Committee at Atlanta, 1899. Elected again, 1905. Member of Central Committee and Committee on Theological Seminaries.

Pres. J. E. Stubbs, D.D., LL.D., Reno, Nev. Elected 1905. President Nevada State University. Member Committee on Theological Seminaries.

E. R. Machum, St. John, N. B., Vice-President Denver, 1902. Member Executive Committee since Boston, 1896. Member Central Committee and Committee on Incorporation.

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Pres. J. E. STUBBS



E. R. MACHUM



C. P. AYRE



Prin. G. W. BINGHAM

---

Charles P. Ayre, St. John's, N. F. Elected 1905. Member Committee on I. B. R. A.

Principal G. W. Bingham, Derry, N. H. Elected at St. Louis, 1893. Member Committee on I. B. R. A.

Rev. Frank A. Smith, Haddonfield, N. J. Elected at Denver, 1902. Member Committee on I. B. R. A., Chairman.

F. W. Spencer, Albuquerque, New Mexico. Elected 1905. General Secretary of New Mexico. Member Committee on Mexico.



Rev. F. A. SMITH



F. W. SPENCER



F. L. BROWN



W. A. DUNCAN

---

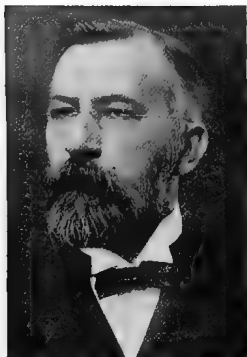
Frank L. Brown, Brooklyn, N. Y. Elected 1905. Member Primary, Home Department, and West Indies committees.

W. A. Duncan, Ph.D., Syracuse, N. Y. Elected at Louisville, 1884. In 1905 was made, by vote of the committee, an honorary member. Chairman of Committee on Home Department.

N. B. Broughton, Raleigh, N. C. Elected at Atlanta, 1899. Chairman Committee on Work among the Negroes.

H. E. Pratt, Cavalier, N. D. Elected 1905. Member Committee on Incorporation.

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N. B. BROUGHTON,



H. E. PRATT



Dr. F. WOODBURY



W. A. EUDALY

---

Dr. Frank Woodbury, Halifax, N. S. Elected at Denver, 1902. Chairman Committee on West Indies and member Committee on Education.

W. A. Eudaly, Cincinnati, Ohio. Elected at St. Louis, 1893, President Ohio Association. Member of Central and West Indies Committees.

Dr. L. Haynes Buxton, Oklahoma City, Okla. Elected 1905. Member Committee on I. B. R. A.

William Hamilton, Toronto, Ont. Elected 1905. Member Committee on Headquarters Building.

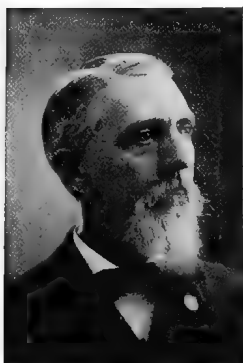
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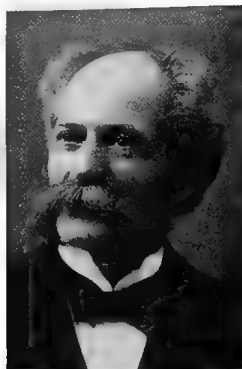
Dr. L. H. BUXTON



W. HAMILTON



A. A. MORSE



H. J. HEINZ

---

A. A. Morse, Portland, Ore. Elected 1905. Member Committee on Incorporation.

H. J. Heinz, Pittsburg, Pa. Elected at Denver, 1902. Member of the following committees: Central, Incorporation, Finance, Headquarters Building.

Rev. E. J. Rattee, B.A., Malpeque, P. E. I. Elected 1905. Member Committee on Official Report.

Seth P. Leet, Montreal, Quebec. Elected at Pittsburg, 1890. Member of Committee on Incorporation.

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Rev. E. J. RATTER



S. P. LEET



T. W. WATERMAN



Rev. J. W. HANNON

---

T. W. Waterman, Providence, R. I. Elected at Atlanta, 1899. Member Committee on Home Department.

Rev. J. W. Hannon Prince Albert, Saskatchewan. Elected at Denver, 1902. Member of Committee on Official Report.

W. E. Pelham, Newberry, S. C. Elected at Denver, 1902. Member Committee on Home Department.

Rev. C. M. Daley, Huron, S. D. Elected at Denver, 1902. Member Committee on Home Department.

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W. E. PELHAM



Rev. C. M. DALEY



H. M. HAMILL, D.D.



W. G. BREG

---

Prof. H. M. Hamill, D.D., Nashville, Tenn. Elected at Denver, 1902. Member following committees: Central, Official Report, Education, Chairman.

W. G. Breg, Dallas, Tex. Elected 1905. Member Committee on Mexico.

Thomas Weir, Salt Lake City, Utah. Elected at Denver, 1902. Member Committee on Finance.

D. M. Camp, Newport, Vt. Elected at Atlanta, 1899. Member Committee on Incorporation.

---



THOMAS WEIR



D. M. CAMP





J. R. JOPLING



W. R. COOLEY

---

J. R. Jopling, Danville, Va. Elected at Denver, 1902. Member Committee on Work among the Negroes.

W. Ralph Cooley, Spokane, Wash. Elected 1905. President of the Eastern Washington and Northern Idaho Association. Member Committee on Official Report.

W. D. Wood, Seattle, Wash. Elected at Denver, 1902. Member Committee on Finance.

Rev. Christopher Humble, M.D., Parkersburg, W. Va. Elected at Denver, 1902. Member Committee on Education.



W. D. WOOD



Rev. C. HUMBLE



S. B. HARDING



I. C. WHIPPLE

---

S. B. Harding, Waukesha, Wis. Elected at Denver, 1902. President Wisconsin Association. Member Committee on I. B. R. A.

I. C. Whipple, Cheyenne, Wyo. Elected to fill vacancy. Member Committee on Headquarters Building.

Rev. E. B. Turner, Honolulu, Hawaii. Elected 1905.

Rev. Robert McLean, San Juan, Puerto Rico. Elected 1905.

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REV. E. B. TURNER



REV. R. McLEAN



Rev. H. C. STUNTZ



Rev. P. RIOSECO

---

Rev. Homer C. Stuntz, D.D., Manila, Philippines. Elected 1905.  
Rev. Pedro Rioseco, Havana, Cuba. Elected 1905.  
Rev. C. Scott Williams, San Luis, Potosi, Mexico. Elected 1905. Member Committee on Mexico.  
Rev. W. W. McConnell, San José, Costa Rica. Elected 1902.

---



Rev. C. S. WILLIAMS



Rev. W. W. McCONNELL



REV. I. H. FULTON



REV. J. A. WHITTED

---

Rev. I. H. Fulton, Orangeburg, S. C., Vice-President, representing the negroes. Elected 1905.

Rev. J. A. Whitted, D.D., Raleigh, N. C. Elected 1905. Member of the Executive Committee at large, representing the negroes.

Prof. I. Garland Penn, South Atlanta, Ga. Elected Denver, 1902, member of the committee at large representing the negroes. Member of Committee on Official Report.

Rev. S. F. Kingston, Selma, Ala. Elected 1905, member of the committee at large, representing the negroes.

---



PROF. I. G. PENN



REV. S. F. KINGSTON



Mrs. J. W. BARNES



Mrs. M. F. BRYNER

---

Mrs. J. Woodbridge Barnes, Newark, N. J., Primary and Junior Secretary, appointed to this position in the fall of 1902.

Mrs. Mary Foster Bryner, Peoria, Ill., Field Worker. Appointed early in 1903.

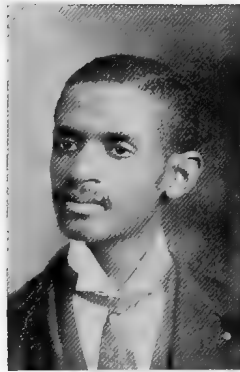
Mr. W. C. Pearce, Chicago, Ill., Teacher-Training Secretary. Formerly secretary of the Cook County (Chicago, Ill.) Association. Appointed early in 1903.

Dr. James E. Shepard, Durham, N. C., Field Superintendent of the Work among the Negroes. Appointed November, 1902.

---



W. C. PEARCE



Dr. J. E. SHEPARD



JOHN T. MCFARLAND, D.D.



JAMES ATKINS, D.D.

---

John T. McFarland, D.D., New York. Methodist Episcopal, 2,848,000 communicants. Corresponding Secretary Sunday-School Union. Editor *The Sunday-School Journal* and other Sunday-school publications of the denomination. President of the Editorial Association.

James Atkins, D.D., Nashville, Tenn. Methodist Episcopal Church, South, 1,557,000 communicants. Editor and chairman of the Sunday-school board. Editor *The Sunday-School Magazine*.

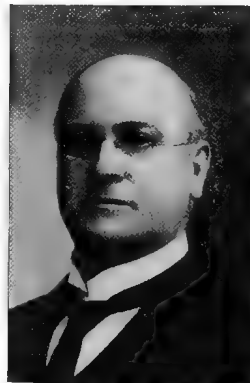
I. J. Van Ness, D.D., Nashville, Tenn. Southern Baptist, 1,851,000 communicants. Editorial secretary Southern Baptist Convention. Editor *The Teacher*.

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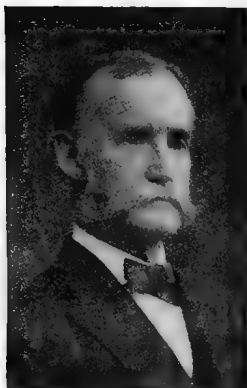
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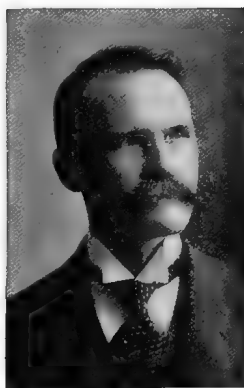
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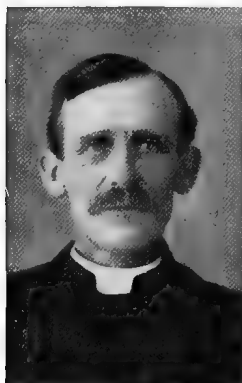
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R. DOUGLAS FRASER, A.M.



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Rev. FREDERICK MUNZ



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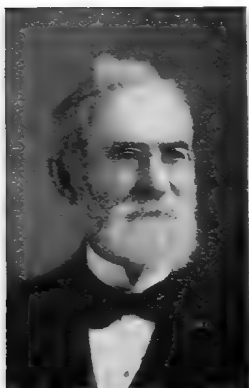
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R. R. DOHERTY, Ph.D.



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## Frontiers, Old and New

W. G. PUDDEFOOT, D.D.

*Field Secretary of the Congregational Home Missionary Society*

W. G. PUDDEFOOT, D.D.

MANY people think we have no more frontier. It would be nearer the truth to say we have more frontiers than ever. It is true that the oldest of the frontiers are gone, where the settler had to fight the Indian while felling the forests. Yet we have many real frontiers left, one of which I lately visited and will describe.

Last October I left Minneapolis late in the evening and awoke in the morning at Duluth. Soon after breakfast I began my journey to Crookston, where I was to speak that evening. On my way I passed a town within seventy-five miles of the place I wished to visit, but which would not be reached till after two days' ride. Starting from Crookston at 3 A.M. next day, I had seven hours' riding to Winnipeg. At 5 A.M. I saw five steam threshers at work. It snowed heavily the day before, and the stacks of wheat were in some cases covered. The train left Winnipeg fifteen minutes late, as three carloads of "lumber jacks" were going with us. They had liquor enough on board to stock a saloon, all of which was drunk by night, and then, still thirsty, they emptied the water tanks. It began to feel like frontier work for certain. I had left hundreds of land seekers behind, now we were going through new country. After traveling about two hundred miles eastward I found the home missionary, — a genuine pioneer and the son of pioneers. It was dark, and we had to step softly down a steep bank, slippery with ice and snow, and were paddled across Rainy River in a canoe, International Falls furnishing the music. Here the home missionary

preaches in the largest saloon in town, kept by a man whose wife runs the temperance hotel.

This field has a hundred miles of frontier, dense forests in much of it, the missionary's home some thirty or forty miles from where he met me. When I asked him if he kept a horse, he smiled and said, "I could not keep one if I had one, and I could not use one even if I could keep one. Why? I have only nine miles of road; the rest is trail. In summer I can use the river, but in winter it is tramp, tramp, tramp." Yes, tramps of many miles, with the thermometer at 60 below zero and more. His post-office is in Canada; his people are settlers from everywhere. And this is one frontier only in one state which has a few more to show. I have a letter from a man in another state, an Oberlin scholar, who with his wife are the only English-speaking people in the county, a whole county of frontiers. Another letter from New Mexico: "We are twenty miles from the railway and thirty from a town with a church. If we could hear a sermon once or twice a year it would be a great blessing." Here are voices crying in the wilderness that the church ought to listen to, and they voice the needs of many more.

And now a word about some other new frontiers. For many years from seventy to eighty thousand people were pouring into Michigan, and as many more into Texas and the northwest, but these were dribblets compared with the newest frontiers, with nearly a million a year settling largely in Pennsylvania, New York, Connecticut, Rhode Island and Massachusetts. From the East River up to Broadway one may pass all the frontiers of Europe, China and Japan. As a rule, the boundaries are as clear cut as the banks of the Gulf Stream. Here, then, is the Church's opportunity. If we are really in earnest about converting Europe, here is the very chance. Instead of a few missionaries scattered among the millions of Europe, here are some thousands of Europeans brought into contact with millions of

Christians. Shall we improve the opportunity? One thing is certain, we must lift them or be lowered by them.

There are now actually thousands of places where there is neither church or Sunday-school. The Sunday-school can go where the church cannot.

Come with me into a typical frontier town. The nearest church is eleven miles away. The settlers are from everywhere and on the move continually. It seemed like wasted work to get a choir together and have it break up in two months; a good Sunday-school started and half the teachers leaving; but it was the best kind of work. The church and Sunday-school were like springs in a desert land that saved travelers' lives. At times I grew despondent. Stores kept open on Sundays, and saloons were thick, and many of the saloon keepers were in office. The old schoolhouse, as it was called, was but twelve years of age. It was built in the forest, and yet in ten years there were two railways with sixteen daily trains.

An incident or two will illustrate the work. Let us go into a small house where the good woman, usually so cheerful, is in trouble. Some one had sent a bullet through the siding and struck the sewing-machine while she was running it. Before she had time to explain, her boy came bouncing in. "Ned, don't you see who is here?" The boy doffed his cap. "Say, Mr. Puddefoot, do you know anything about rabbits?"

"Yes, all about them; lop-eared and all other kinds." From "rabbits" to "reading" was easy, and the result was a barrel of *Youth's Companions* and similar literature. The boy devoured them. It was a small incident, but to-day the man is principal of a large high school. Others who lived in little shanties and houses partitioned like stables I have found all over the country. Some are in large mercantile business, some in banks holding good positions, some teaching in normal schools. I have found them in Massachusetts, Connecticut and all the way through to California.

Standing in that wild-woods town twenty-five years ago, who could have guessed at the outcome? Some of the Sunday-schools in the outlying districts were held in deserted camps; one over a saloon; another in a stable, the library being kept in the manger. Now, think of the thousands of places in our land to-day where there is neither a church nor a Sunday-school. Think of the awful loss through neglect, and think also of the wonderful harvest that awaits the reaper.



DYKE ROCK COTTAGE, CLIFTON, MASS.  
Conference of the Central Committee, August 22-25, 1905



## The Sunday-school and Home Missions

Rev. E. E. CHIVERS, D.D.

*Field Secretary Baptist Home Missionary Society*



E. E. CHIVERS, D.D.

It was a happy inspiration which suggested as the weighty word of this great convention, and the rallying cry for service, "Winning a generation." And yet we need to read into that motto a larger meaning than appears upon the surface, if we would fill out the measure of the office and responsibility of the Sunday-school worker.

That office is not fulfilled, nor is that responsibility discharged simply by winning souls to Christ. Winning must be followed by training. Christianity stands before the world with a gracious word of invitation and a generous promise. Speaking in the Master's name it echoes his words, and says: "Go," "Go ye," "Go ye into all the world and preach the gospel to every creature." The Master's loving, winning word, "Come," is my call to discipleship. The Master's commanding "Go" is my commission to apostleship. There is no discipleship that does not carry with it apostleship of some kind. The divine light is kindled in my heart not simply for my enlightenment, but that I in turn may shed light upon the darkened path of some one else.

What we need is not simply the winning of a generation, but the enlistment of a generation in missionary service. This is our supreme need, — a generation instinct with the missionary spirit, pervaded by the missionary passion, responsive to the missionary motive and seeking the attainment of the missionary end. The Bible is a missionary book. Abraham is called not for himself alone, but that in him all the millions of earth should be blessed. Israel is chosen from among

the nations, not for its own sake, but for the world's sake. Jewish particularism was with a view to Christian universality.

Christianity is essentially a missionary religion. I have but half apprehended the spirit of the New Testament, and have rendered but halfway obedience to my Lord, if I content myself with coming to him for salvation, and hesitate about going, in his name and at his command, to the uttermost parts of the earth to make that salvation known to my brother man. The first impulse of the renewed heart is missionary. If all organized missionary agencies were blotted out of existence to-day, the missionary enterprise would be born again to-morrow in the first truly regenerated and divinely enlightened soul.

About a year and a half ago a gospel mission was opened among the Crow tribe of Indians in Montana. There was one man who had in him the instincts of a leader and who early became interested in the missionary enterprise. We were sure that his face was turned toward the kingdom. We invited the missionary to bring him to our anniversaries in St. Louis some two weeks ago, with the hope and prayer that under the inspiration of that great missionary assembly his heart might be touched and he would go home to ponder what he had seen, and to give himself to Jesus Christ. There was a surprise in store for us. The Lord answered our prayers according to the riches of his grace, and when I stood up to introduce this Crow Indian, White Arm, to the great assembly, it was to introduce him as my brother in Christ, and to have him through an interpreter make his confession of faith in Christ in the presence of that assembly.

We went down stairs together. He laid his hand upon my shoulder, and, calling me by the name which the tribe gave me when they honored me by making me a member of it, he said: "You Jesus man." Pointing to himself he said: "White Arm Jesus man

too," and laying his hand on his heart he said: "Heap good! Heap good! Heap good!" He buried his face in his hands, and then he made the movement of a man striking a match, and threw up his hands. It was his way of saying, in the expressive sign language: "Whereas I was blind, now I see." Then, putting up his hand, he said, "Tepee," and pointed to the north. I knew he wanted to call my attention to his home in the north. He named his wife and little child. He said: "White Arm talk; Pretty Shell [his wife], she come too." There was the normal impulse of the new life in the untutored soul. Then he stretched out his hands to an Indian camp, and then in another direction to another camp, and then to another. Then he made a sign showing that he would bring them all together. Then he made the sign of spreading out his arms on a cross. Then he said: "White Arm talk, talk, talk." Then he made a sign of drawing in, and said, "Church, church." Could anything have been more beautifully expressive of the unrestrained working of the new life in a soul, taught alone of the Spirit of the living God?

There is a practical heresy in our churches to-day which, to my way of thinking, involves even larger harm than many theoretical heresies which we decry; and that is the heresy which leads men to lose all sight and sense of responsibility for personal service and to relegate it to some one else. An elder in a southern church, they say, when his pastor called on him to pray, refused, saying: "That is what we hire you for." Many in our churches, though they might not express themselves in such blunt fashion, shape their lives much as did that elder. We need to bring clearly before the minds of our people what the Church of the Lord Jesus Christ stands for. It is set in the world to do precisely what Christ came to do, viz., to reveal God to men, and to redeem men unto God. That is its business. And we need to cultivate a clearly definite sense of personal responsibility in its doing.

I stand before you as the representative of a society that is engaged in the evangelization of the home land. I plead for world-wide evangelization; but in that plea I include the home land. Neighborhood, according to Christ's definition of it, is not a geographical term. Wherever in the wide world there is a human being whom I can reach with the utmost exertion of my compassion and help, there is my neighbor. Given on the one side human need, and on the other side ability to help, and you have the claim of neighborhood that cannot be rightfully set aside.

There are conditions with us which make missionary activity an urgent and imperious necessity. There is an incoming tide of immigration—over one million aliens landed on the shores of the United States last year. Travel through New England, the home of the Puritan and Pilgrim, the home of missionary societies, that has given unstintingly of her life blood, of her sons and her daughters and her treasure, for the evangelization of home and foreign lands, and you will find her confronted by the most perplexing and complicated problem with which she has ever had to deal in all her history. Go into the congested tenement-house quarter of any of our great cities; travel, as I have traveled, the great prairie wheatfields of the northwest; go into the mining camps, and into the sparsely settled frontier regions, and I will find you conditions that make evangelistic work an urgent and crying necessity.

In this matter of quickening the missionary spirit and raising up a missionary generation, our Sunday-school workers have a most important mission. In the first place, they need to set definitely before their minds the missionary idea, and to realize that they are set in the Sunday-school teacher's chair, not simply to win the scholars to Christ, but to develop in those scholars likeness to Christ, and to send them out along lines of beneficent ministry for Christ.

In the next place, they can give prominence in their teaching to the missionary idea. I said a few moments ago that the Bible is a missionary book, and I fail to understand how teachers can address themselves to the interpretation and exposition of divine truth without being called upon continually to enforce the missionary idea. All the great and distinctive doctrines of the Christian faith imply missions. There is not one of the cardinal and distinctive doctrines of the Christian faith which, rightly interpreted, has not in it the note of universality, and which does not impose upon us the obligation to tell the gospel of the grace of God to every creature. Give prominence, then, in teaching to the missionary idea.

In the next place, cultivate the habit of illustrating Christian truth by facts and incidents drawn from the mission field. You will search in vain for illustrations of Scripture truth that are more telling and that will make a more definite impression upon the minds of the scholars. Take that gracious invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let me have a few boys and girls before me while I tell them this story of the beginning of missionary work among the Kiowa Indians in Oklahoma. A missionary came among that tribe and through an interpreter preached to them from that text. There was an Indian woman whose heart was strangely stirred as she heard. The word "rest" kept ringing in her ears and sounding in her heart, and at the close of the service she came up to the missionary, and said, "Sir, did you say that this Jesus about whom you were talking could give rest?" The missionary, encouraged in heart, said, "Yes, he can give rest." "Do you think he can give me rest?" And then the poor woman told of the sorrows of her life, how the messenger of death had come into her tepee and taken away first one child and then another, until she had been left desolate. She showed her hands, from which joints

of her fingers had been chopped away as signs of mourning.

As she told her tale she lifted up her mutilated hands, and with the tears streaming down her cheeks, she said: "Do you think he could give me rest?" The missionary told her the story of Jesus; and the old woman opened her heart to receive it, and she knew the meaning of the word "rest." I have been in her home; I have broken bread at her table; I have taken the communion at the hands of her husband, to-day a deacon in one of our churches in Oklahoma. Don't you think I could interest a Sunday-school with that sidelight on that familiar topic, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? Missionary literature abounds with thrilling incidents that would illustrate almost every phase of Christian experience that is narrated to us in God's Word. Cultivate, then, acquaintance with missionary literature that you may avail yourselves of illustrations for the enforcement of Christian truth and the quickening of the missionary spirit.

I must stop with these words: Cultivate the habit of missionary giving among the children, and do what you can to circulate missionary literature among them. My interest in missions was kindled, when I was but a little boy, by the reading of the *Halfpenny Missionary Magazine*, published in Leicester, England. I shall never forget it. On the mantel shelf in my father's house there was a good-sized box with letters on it more than an inch long, "Missions." Each Lord's Day, as we came to the table, the box was passed around, and father and mother and sister and brother made their offerings for missions. We no more thought of going to church without that than without our breakfast. Christian teachers, you have opportunities along these lines for the quickening of the missionary spirit and for the raising up of a generation of trained workers for Jesus Christ.

## A Plea for Egypt

Rev. CHAUNCEY MURCH, Missionary, Luxor, Egypt



Rev. CHAUNCEY MURCH

LUXOR is situated on the river Nile, six hundred miles from its mouth at the Mediterranean, on the ruins of ancient Thebes, that for about nine hundred years, during the period of Egypt's greatest power and glory, was one of her chief capitals. Our humble quarters stand on the precipitous eastern shore of the river, not farther away than the front door of this building.

But while we are so near, yet we are so far away that a great many travelers from European countries and from this side fail to see us.

My dear friends, I wish you all knew as the missionary does the condition of the people of the lands yonder. Many Christian travelers go to Egypt, as they do to other countries in which missionaries are engaged, and they come away knowing nothing about our two hundred mission stations scattered all the way up and down the valley of the Nile from the first cataract to the Mediterranean Sea, or of the work that goes on in the homes of poor women who are secluded, or of our great medical work carried on in two well-equipped hospitals, where hundreds come daily to receive treatment for the body.

These people with whom we have to deal are the product of thousands of years of heathenism, with Christianity coming in in the centuries that intervened, — the land of Egypt having been won nominally to Christ, — and then came centuries of Mohammedan rule. And there we have the thousands, yea, the millions of Egypt that spiritually know not their right hand from their left, steeped in the grossest ignorance and superstition.

And yet these, degraded, ignorant, and superstitious as they are, may be brought to Christ.

Let me tell you one incident that comes to my mind: We once picked up a black boy whose father and mother had come from central Africa as slaves. His name was Sherif, an Arabic word meaning "honor" or "honorable." This poor boy, black as night, had never had any one take any interest in his soul. I found after some time that he was interested in knowing what we believed, and in seeing what we endeavored to practice. And several times I had conversation with him on the subject of matters of duty and right toward men and toward God, especially about cursing and lying. Finally he told me one evening that he had quit cursing. He had no more difficulty about that. He could go to market, and there they cursed him as he made purchases, and he did not curse back, no matter what they said. And said I: "Well, Sherif, how about lying?" "Well," said he, "I have been doing the best I can. I have been trying to quit." "Haven't you quit?" "Well, pretty near. I won't lie now unless I am cornered."

Sherif's mother, in the year 1895, was hastily snatched away by cholera. It was not until six months after her death that he was known as a Christian; and he said that his greatest regret in regard to his mother was that he had not told her before she died that he had seen the light. And since Sherif became a Christian he has indeed been a man of honor, a boy honorable in his life. And in Sherif we see the light of a jewel shining forth even though enclosed, as it is, in a black, black casket.

Egypt, a little country, has a population of ten millions of people. There are twelve thousand square miles, nearly, in that country; four thousand the valley of the Nile, eight thousand its delta, twelve thousand in all, with a population of twelve millions of people. More than nine tenths of the population of Egypt are



Mohammedans. The Mohammedans are not like pagans who simply know nothing of Christ; they know a good deal of him, and they know what we claim in regard to him. It is our work to bring these people to Christ. A great deal of the Koran has been taken especially from the Old Testament Scriptures. In fact, some one has said of it that it was an Arabic version of the Hebrew Scriptures. They accept Christ as a great prophet, the greatest of all the prophets with the exception of Mohammed, and yet they deny his divine character and mission.

Among the duties required of them there is the duty of prayer, and a great many of them pray often; but these are prayers that can only be engaged in by those that have some degree of understanding and education. For the poor man who makes a failure in the proper pronunciation of words, or in having performed all things required, or in having gone through the proper gesticulations, his prayer is all thereby rendered void, even though he be unconscious of it. He may pray in nothing but the Arabic language, even though it be not his mother tongue.

Education is given to perhaps ten per cent of the boys,—they are taught to read and write a little, and to pray in this Arabic language. But ninety per cent of the boys remain in the streets. And one hundred per cent of the girls are in the streets, never taught to read, write or pray. Egypt is a purely Mohammedan country. It is there they have their greatest university, the university known as El Hassan, with ten thousand students coming from all parts of the Mohammedan world, a very hotbed of fanaticism and ignorance, where we may say ignorance is actually taught.

Egypt, with all her ignorance, with all her superstition, with all her fanaticism, is the most tolerant of all the nations of the East. And there, although a Mohammedan who becomes a Christian suffers everything but death, in his life he is protected, and in all other parts

of the Turkish empire that is not true. To profess Christianity in Turkey would mean to die. In Egypt they cannot be put to death. And seeing what we have seen, we are convinced that God will hasten forward the time when hundreds and thousands of these people shall come to Christ. In Egypt, there are hundreds upon hundreds of mosques, Mohammedan places of worship, that have been built upon the ruins of Christian places of worship. This state of affairs cannot continue. The time will come when these shall be regained for Christ.

At Alexandria, the great seaport of Egypt, on its eastern side, the desert sands are crowded up against the very city. Some years ago some merchants of that city determined to make their residence on that desert sand. They named the place by the Arabic word for sand, Ramleh. And there, by bringing the water to it, the desert was reclaimed. And our great foreign missions have given us a sanatorium in this beautiful suburb of Alexandria, where, for a time during every summer, we may retire for rest. Standing on the veranda of the place at Ramleh we looked out on beautiful gardens reclaimed from the sand, where grow to-day the flowers of every clime, overshadowed by the beautiful palm — Egypt's own palm.

But just outside these gardens, there is a desert. Here, between two beautiful gardens, a piece of desert is seen just as it was originally. On one hand, the desert has been made to blossom as the rose; on the other, it remains there, barren and bleak. The moral picture is equally a desert. But the river of God, my friends, may be let in upon it, and the beautiful flowers of heaven may appear. Overshadowed by Christ, our Lord and Saviour, the moral desert shall blossom as the rose — Egypt shall be won for Christ.

## **The Relation of the Sunday-school to the Third Deliverance of Ishmael**

**Rev. ARCHIBALD FORDER, Jerusalem, Palestine**

*Thirteen Years a Missionary among the Ishmaelites*



**ARCHIBALD FORDER**

My purpose at this time is to put before you the need of one of the most interesting and neglected peoples of the earth; people who in the Bible are called Ishmaelites, and who in these later days are known to young and old alike as the Arabs.

It comes as a great surprise to the majority of people to know that the Ishmaelites as a nation exist to-day, and the question is oftentimes asked, "Who and what are the

Ishmaelites?"

First, let me say that the Ishmaelites are one of the most remarkable and visible testimonies to the authenticity of God's Word. Four times over in Scripture it was predicted that they should become a great nation (Genesis 16:10, 17:20, 21:13, and 18). These four scriptures are fulfilled to-day in a race of people numbering thirteen million, the direct descendants of Ishmael, the son of Abraham and his bondservant Hagar. The Ishmaelites are a people entirely free from the knowledge and use of intoxicating liquors, consequently moral impurity, lunacy, suicide, and the many crimes and evils so common in civilized lands are unknown in their land.

The Ishmaelites as a nation have an unshaken belief in the unity of God, who made the heavens and the earth, and from the commencement of time has ordered the affairs of men and ruled the universe. The last, but not least interesting fact about the Ishmaelites is that they are in these days exactly what Jeremiah says in 49: 31, "Dwellers alone." Their style of life is that of the patriarchs thousands of years ago. Much of their

every-day and social life is ruled according to the Mosaic law. The Arab prays five times daily — at daybreak, noon, late afternoon, sunset, and two hours later. In four or five positions the prayers are repeated by about eighty per cent of the people. This is what they say:

“ In the name of God, the merciful and the compassionate, the Maker of the heavens and the earth, the King of the day of judgment, I beseech that thou wilt lead me in the straight and true way; in the way that leads direct to thyself, without turning to the right hand or to the left. AMEN.”

As a people they are totally unacquainted with steam locomotion, telegraphy, postal system, newspapers, or any of the outside things so common to civilization. These interesting people are one of the few remaining nations of the earth that have not yet been touched by the influences of the gospel, and it is because of this reason I would plead for them this evening. There have been two periods in the history of the Arabs, to use the up-to-date term for them, when remarkable deliverances were worked out for them in order that Scripture might be sustained and fulfilled.

The first deliverance took place early in the life of the founder of the nation, when God opened the eyes of Hagar “ and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.” This deliverance was worked out because from Ishmael there was to come a great nation to fulfill the promises quoted before.

The second deliverance was worked out thirty centuries later, when the Arabs as a nation were steeped in heathendom and idolatry; for, hundreds of years before, they had forsaken the God of Abraham, and, instead of worshipping Jehovah, were worshipping things that he had made, such as the sun, the moon and the stars, and fires which were kept burning continually in their homes on small altars. Isaiah, in chapter 42, verses 11 and

12, foretold the time when these people should come back to the knowledge and worship of Jehovah, distinctly speaking of the two sections of the Arab race, namely, the nomadic, and the "dwellers in the city." This prediction was fulfilled by the preaching of Mohammed, who, thirteen hundred years ago, preached what little he had gathered from a few Roman Catholic monks about God to his people, and before he died they had given over idolatry, and were brought back once more to a knowledge and worship of Jehovah. And now, for thirteen hundred years they have had no creed but this: "There is no God but God, and Mohammed is his prophet."

There yet remains the third deliverance for this interesting people, — their salvation through the Atonement made by Jesus Christ on Calvary. When Mohammed died he left the Arabs with a religious system with numerous and exacting requirements; but in it he made no provision for salvation from sin, or the certainty of eternal life. Consequently, when these people die they have no hope for the future, comforting themselves with the assurance that "God is merciful," and what he has decreed must come to pass, whether it be paradise or hell.

It remains for the Church of Christ, as a whole, to bring about this third deliverance of the Ishmaelites. In Isaiah 60, in verses 5 and 7, it is foretold that these people, mentioned under different names, shall participate in the blessings of the gospel; and in Psalm 72, verses 8, 9 and 10, it is very distinctly stated that Christ shall have dominion in the land of the Arab, and that the Arab shall own allegiance to him. Christ's own words in Luke 4: 18 might well be applied to the down-trodden, neglected women of Arabia, for they indeed are poor, broken-hearted captives, blind and bound. But until the gospel has been preached to these people, the above predictions cannot be fulfilled.

The message of John the Baptist according to the Greek translation has not yet been heeded, although

two thousand years have passed since he uttered the memorable words: "In the desert prepare ye the way of the Lord." In almost every other part of the known world missionaries of one denomination or another have gone forth to preach the gospel, everywhere meeting with success; heathen nations, peoples and tribes for centuries long steeped in idolatrous practices and superstitious beliefs, casting them all on one side and accepting the salvation provided by God through Jesus Christ.

But Arabia yet waits the advent of the missionary, for until within recent years no attempts have been made to enter that country with the gospel. By the distribution of the Scriptures, preaching of the gospel, the prayers and sacrifices of God's own people, his great work can and must be accomplished; and it behooves every Sunday-school delegate as well as preachers and missionaries of the gospel to do their utmost to bring about this third deliverance of the Arab nation. Speaking for myself after thirteen years' experience among these people, full of encouragement, trying experiences, hardships, and fatigue, I cannot stand off and refuse to help.

Five days from this meeting I shall be on board ship on my way back to what I have made my life's work, namely, the evangelization of the Arab, for

Of the world's pages one is yet unread,  
One land still waits the pioneer's tread.  
'Tis Arabia, home of steed and palm,  
With millions waiting yet the gospel's healing balm.

So dim longings draw me on, and point my path  
To Eastern shores, to Kedar's mystic land,—  
The cradle of Islam.

## The Duty of Young America to Young Japan

JAMES A. B. SCHERER, Ph.D.

*President of Newberry College, Newberry, S. C.*



J. A. B. SCHERER, Ph.D.

I SPEAK in behalf of Japan. It is only a little country, filled with forty millions of little brown people, but it is the cynosure of the eyes of all nations. In 1854 Commodore Perry opened it, a veritable box of curios for the western world, whose curiosity for its contents has seemed insatiable.

In 1894 curiosity deepened into wonder, when this little bow-shaped country suddenly pierced the rusty mail of China with the swift, sharp arrow of war, and made that dozing giant rub his eyes. In 1904 wonder became amazement, as Japan undertook to celebrate her fiftieth jubilee of enfranchisement among the nations by a doughty wrestling match with the colossal Slav, — a pygmy gone out against a giant. And to-day the world can find no words for its wonder, as it sees the supposedly strongest power in Europe, with more than fifty times the territory of Japan, and three times her population, humbled to the dust by a Lilliputian power which but yesterday wore grotesque iron-mask helmets to frighten the enemy, chain and lacquer armor to turn his blows, and went into battle under the leadership of a general with a fan in his hand. It is the wonder of the world.

Japan is destined henceforward to have commanding influence in molding the great Eastern world. Take China, for example, vast China, comprising four millions of square miles and four hundred millions of souls. That is to say, the country is one third larger than Europe, and comprises a third of the population of the globe. *As Japan leads, China will follow.* How do I

know that? Because I know that it is the fashion nowadays for Chinese of all ranks and professions to go to Japan if they want to learn anything, as the *North China Herald* says. Because I know that even before this war broke out, which has vastly increased the prestige of Japan in China, there were 1,500 Chinese students in the schools of Japan, including 200 non-commissioned officers undergoing military training in Tokio; because a Japanese has displaced the aged president of the University of Peking, and the Chinese government has engaged a Japanese adviser on international law, together with Japanese scholars for the compilation of a new code, while Japanese educators are being introduced throughout the whole country.

The blow which Japan struck at China ten years ago was not a death-blow, nor even a blow that wounded, but rather a blow of awakening. China has been sleeping for two thousand years, but China is awakening to-day. Whether the "yellow peril" shall prove to be a mere myth of the "yellow press" or a reality too terrible to contemplate, depends chiefly on the kind of leadership China shall receive from Japan.

Here is what a leading professor in the great university at Tokio thinks that Japan's leadership ought to be: "We shall go to China, in fact we are already there, with a harmonious blending of the best precepts in Buddhism, Confucianism, Bushido, Brahmanism, Herbert Spencer, Christianity and other systems of thought, and we shall, I think, have little trouble in awakening the naturally agnostic mind of the Chinese to the enlightenment of modern free thought. We confidently believe that it has been assigned to Japan to lead the world in this new intellectual era in the progress of mankind." Marquis Ito, the greatest of Japanese statesmen, declares, "I myself look to science, knowledge, culture, as a sufficient religion." But is it proving to be sufficient? The minister for education recently confessed that the young men of Japan are now on a



lower moral plane than were the young men of the preceding generation.\*

In a book I have called attention to five noble qualities of Japanese character, — bravery, loyalty, alertness, thoroughness and self-control. To the superficial, this might seem to be a sufficient moral equipment for any nation. But what is bravery worth without purity? What value has loyalty without honesty? The intellect must not only be alert and thorough, it must also be sincere. The will must learn not only self-control, it must also learn self-reverence. The two cancers at the core of the Japanese character are deep-set dishonesty and abandoned impurity; either would be sufficient to wreck the life of any nation. Let it not be said that this is the prejudiced opinion of an unsympathetic outsider. A Japanese journalist recently confessed: "Our countrymen have earned an unenviable reputation of being the most untrustworthy people on earth," and admitted that they had earned it justly. As for the other, Japan is the only civilized government that deals in licensed prostitution as a source of revenue, and tolerates the sale of young girls by their parents under guise of a regard for filial piety.

Between the years of 1892 and 1897 I taught in a Japanese government school. Naturally there came to me opportunities of discerning the inner thought of "young Japan." One day, for example, I gave to a class of seniors this subject for their essay: "The Noblest Deed I ever heard of." I wanted to learn what their ideals are; what things they do really esteem as noble and good and true. The China-Japan war had just closed. It will be remembered that one of the last incidents of that war was the seizure by the Japanese navy of the Chinese fleet, which had been under the command of Admiral Ting. Now, the better classes of Chinese and Japanese have the same ultimate basis of pagan morality, namely, Confucianism. Confucianism may be said to have only one article in its

creed, — filialism, — which it extends and applies to the state. It teaches that a man's highest duty is to his ruler, above wife, above children, above father and mother, above right, and even above the Almighty. Therefore, when Admiral Ting's fleet was surrounded he surrendered it promptly enough. But he felt that it would be a supreme disgrace to his Majesty the Emperor of China to have one of his highest officials, Ting himself, fall into the hands of the foe. Ting therefore killed himself out of respect for his emperor.

What would have been the feelings of the North if Robert E. Lee, if, at Appomattox, rather than share the fate of the gallant men he had surrendered, he had committed suicide from a sense of devoted patriotism. Instead of admiring him for the unsullied hero and knightly character that he was, North and South alike would have despised him. And yet nine out of ten of my Japanese schoolboys wrote of the suicide of Admiral Ting as the noblest deed of which they had ever heard. So great is the chasm that separates between pagan and Christian morality, even when the pagan land is equal in the material aspects of civilization to ourselves.

The Japanese system of ethics teaches that, next to the state, one owes his duty to his parents. That has a pleasant enough sound; Japanese filial piety is a very attractive phrase indeed. But here is an illustration of what it sometimes means in practice. Just after we landed, the newspapers were full of the story of an ignorant peasant in the interior, who was greatly troubled by the fact that his aged mother seemed to be losing her sight. He tried many remedies, all in vain. Then he sought the assistance of his religion. He went to a wizard-priest, and asked for advice. Filialism being vital, the oracle inquired: "Are you willing to do any thing to save your mother's sight that the gods may require?" "Yes," the poor man said; "I am." Then the hideous answer came, "Feed her a human liver and her sight will be restored."

A very shrewd answer, one would say, because it could not be obeyed; and in justice to the priest, it may be said there was probably no expectation that the man's filial piety would stand such a test as that. But the devout peasant was in earnest. It never occurred to him to question the divine origin or wisdom of this message; he had implicit faith. And his devoutness prompted him to execute it. The only possibility of testing the fiendish remedy was by slaying one of his own household. He had but one child, a mere babe. His love for his child was great, for whatever else may be said of the Japanese, they are certainly not "without natural affection," as the Romans in the time of St. Paul. This man, however, was more than a father; he was a religious devotee. One night he took his sleeping boy out into the little garden, and was about to slay it with a knife. But in some way the wife and mother heard, and understood. She begged the man to spare the child. She agreed with him in the theory of it all, but her mother-love was stronger with her than anything else in the world, so at last she said, "Oh, if the gods must be obeyed, take me, but save my baby." So the wife died by her husband's hand, and the gods were satisfied. But the strangest part of my story is yet to come.

One of my lads actually chose this incident to illustrate the noblest deed of which he had ever heard: Not the self-sacrifice of the mother, but the inhuman sacrifice on the part of the husband and father. If this be their morality, what, think you, is their immorality? Does Japan need the gospel? Is this the nation that should become the teacher and the leader of the mighty East? It is the enormous disparity between her material and her moral advancement that makes the future of Japan of such supreme importance to the world. Japan has had a Renaissance, but not a Reformation. Deceived travelers, sometimes with the best of intentions, confuse manners with morals, refinement with religion, and

civilization with Christian conduct. Because they see outward polish, they argue to a change of heart, and call every cultured man a convert: and so we have been told that Japan has no further need of missions.

I profoundly believe, in view not only of her intrinsic needs, but also because of her future assured position of leadership, that no other country in the world so needs the gospel as Japan to-day. We must not allow ourselves to be dazzled by the splendor of her soldiers' bravery or by the brilliancy of her scholars, and so blinded to her deep moral needs. Japan is indeed the land of the rising sun, as the name literally means. For a new sun has risen above the horizon of human history. But whether that sun shall burn or shine, whether it shall be lurid with threat, or bright with blessing, depends wholly upon the attitude of the Christian church.

Let us go back and teach our children a literal obedience to a real Saviour, so that "young America" may speed to "young Japan" with the glorious cry, "Arise, shine, for thy light is come: and the glory of the Lord is risen upon thee!" So shall the Land of the Rising Sun fulfill the beautiful prophecy of her name, and send the light throughout dark Asia, until the day shall come when "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

## **The Sunday-school and the Great Commission**

ROBERT E. SPEER

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THE great problem of the Christian church is not the problem of any one race or of any one class of people, nor of any one set of economic or social problems. Were it any one of these, we may be sure that our Lord would have made reference to it when he gave his last instructions to the church. We know well that then, speaking the thing that was uppermost in his heart and that he believed should be fundamental in the view and feeling of the Christian church, he simply told his people that he desired their chief aim to be to make known to the whole world the gospel that he had given to them. He seemed to have believed that the church that would have that fundamental aim, and that would possess the spirit that would lead it to attempt to realize that aim, would be able to deal with all these other problems as the secondary problems which in his view they were. The great work of the Christian church as he conceived it was the work of the evangelization of the world. I suppose one may assume that we are all agreed in believing this to be still the great and primary work of the Church of Christ. Given therefore this problem on one hand, and on the other the resources that are available in this Sunday-school movement, it is an easy and a rather enticing thing to endeavor to figure out the solution.

There are thirteen million people enlisted in this Sunday-school movement. If we could have one out of every one thousand of this great host, it would give us an army of thirteen thousand additional missionaries. Thirteen thousand additional missionaries, adequately supplied with the native helpers whom they would need, could reach, it is alleged by experienced missionaries, say, one hundred thousand human beings apiece in the course of a generation. This would enable these thirteen thousand missionaries to reach more than the entire

non-Christian world. That is leaving out of sight altogether the fact that we now have on the missionary field an agency large enough, probably, to secure in one generation the evangelization of one third the heathen world. And if this same army would provide an average of two cents a week from each member of it toward the expense of this great campaign, we should have in all a sum of \$13,000,000 — more than twice the entire contribution of the whole Protestant church of the United States and Canada to the work of the evangelization of the non-Christian world to-day, a sum adequate to maintain the thirteen thousand missionaries who would be sent, and all the expense of the propaganda which they would carry on. It is easily feasible, therefore, for the Sunday-school movement alone, by an average contribution of two cents per week from each member of it and of one man from every one thousand of its membership, to furnish the effective means to accomplish the entire evangelization of the non-Christian world in one generation.

It may be that some will say that they grant readily that this is a glorious vision, but that they cannot think of it as otherwise than as chimerical and "visionary." But may we not remind ourselves that in our Christian vocabulary a visionary thing is not an impossible thing. There are already many Sunday-schools that have furnished more than one out of every thousand of their membership for the world's evangelization, that are already giving more than two cents per week per member toward that end. All that would be necessary would be just for us to secure from the whole Sunday-school field what we are already securing from many individual schools. I can imagine that some are saying that while they assent to the glory of this ideal and are prepared to believe that it might be possible of realization, they still think that the proposition is preposterous, to lay this duty, which ought to lie on the shoulders of the entire Christian church, upon the Sunday-school alone.

When you believe a thing to be very desirable, when you not alone feel it to be very desirable, but know it to be absolutely essential to the life of the world, and when you see that the agency which ought to be doing the thing is not doing it, what can you say against the proposition that the great Christian agency which has it in its power should arise and do the undone duty? And not alone do I say in reply to the proposition that it is preposterous to lay this on the Sunday-school movement, that it ought to be laid there because it is not done by any one else, but I ask you what the Sunday-school movement is but the church itself in two particular aspects, — the church on the aggressive for the souls of the unreached men and children of the world, and the church in its plasticity, in the days of its infancy, taking form for the days that are to come. And just so far as the Sunday-school movement is the church aggressively at work to meet a human need, and is the church plastic for the days to come, just so far, it seems to me, must we lay the missionary responsibility down upon it. If the missionary responsibility is not a fundamental and essential and pervasive responsibility of the Sunday-school movement, then this movement has no responsibility at all.

I believe this, in the first place, because of our debt to those whom we are molding in this movement. We owe to every one who comes under the influence of the Sunday-school movement the best Christian education. No education is Christian but the best. And that is not alone a certain amount of biblical instruction but a certain amount of biblical instruction with a very definite end in view, viz., a full Christian character and full Christian service. There is no instruction in the Word of God that is not also an instruction in the work of God. Our Lord never attempted to dissociate the two. In the training of his disciples, from time to time, he sent them out from his instruction that they might go and test what they had learned, in contact with men.

And he himself made it fundamental in his doctrine that no man could enter his Father's home who did not do his Father's work. And the effort to teach the Word of God to multitudes of children and young men and women is an absolutely futile effort unless we combine with it a training of these multitudes also in the work of God.

No man has the gospel for himself who does not have it as a missionary deposit. The gospel is not a personal possession which I get from a Saviour who saves me and therefore could save the world. The gospel is something which I have from a Saviour who saves me because he is the Saviour of the world. And no one of us has the Saviour except as the Saviour of the world. And just as we can have no gospel at all in any real and living sense until we have it in its missionary conception, so we cannot keep any gospel except as a missionary trust. There was never yet a Christian church that was guilty of malfeasance in its Christian duty. It may have held the Christian doctrine but it was no Christian church. He that doeth the will of God, he it is that loveth God. And the Saviour cares little for any other evidence of love that is not substantiated by this. "He that keepeth my commandments, he it is that loveth me."

We shall bring this great Sunday-school movement under a perfect upas tree unless we ally it closely and inseparably to the great, evangelistic, aggressive effort to make Jesus Christ known to the whole world. And we owe it to these children whom we train in these schools to bring them under the inspiration and under the moral uplift, under the ideals, the stories of heroism and pictures of courage, which missions provide. We are now writing a book of Acts as real and canonical as any book of Acts ever written. Any education of the children of the church is faulty and not fair to them that does not incorporate in it the influence drawing these children under the mighty spell of Christ's purpose to evangelize the whole world.



We owe it not alone to the children in our Sunday-schools, who deserve from us the best education which is inseparable from the missionary spirit and intelligence; we owe it also to the church, that the children of the church should have the best education. We have in our hands to-day in the Sunday-school the church of to-morrow. What we complain of in the church of to-day we can rectify in the church of to-morrow that is in our hands for its molding. If now in the days of its beginning we stunt the missionary activity of the church, and distort the conceptions of the Christian life which ought to rule in the church that is to come, can we expect that fifteen or twenty years from now, when these minds shall have hardened and these lives have taken form, we can give the missionary impulse and ideal to them? What we want the church of the next generation to be in its missionary activity we must make that church as we have it now under our control in the young people's societies and Sunday-schools of our day.

In the third place, we are bound to ally this movement to the missionary enterprise more closely still, not only for the children's sake and the church's sake, but for the sake of the world. I am very well aware, my friends, that your assent to what I have said before will hinge very closely on the warmth of your sympathy and the passion of your love for the great work for which Jesus Christ died. If the gospel in its universal aspect has no such grip upon our own lives, if Christ to us is our little personal Saviour and not the Saviour of all mankind, we can lightly brush aside the obligations that rest upon us for the sake of the child and the church to ally ourselves to the movement for the evangelization of the world. But if you and I to-night feel toward this world as our Lord felt to it, and look out upon it with the eyes with which he looked out upon it, then we shall see that for the world's sake we must ally this great movement, which in itself is capable of the world's

evangelization, with this great purpose which Jesus had last on his heart and first in his thought.

I think of the thousand millions of suffering and sinning men, women and children for whom Jesus Christ died, who now, nineteen hundred years since he came to the world, are in ignorance of that Saviour who is theirs as he is ours or he is not ours at all. I ask you to think of the world's needs not alone in such arithmetical terms as these. What Mr. Murch has said gives one a little insight into the terrible moral need of the world. This is no place to speak of it in detail. I only ask you to recall the simple fact that Christianity is the only religion in the world that has forbidden polygamy. I do not see what Christian men and women should need to have said to them more than that, to bring home vividly to their consciences the world's claim upon them for the gospel of the Saviour of the whole world and chiefly of the women of the world. There are two hundred millions of people where no man's voice is lifted in prayer for his mother or his wife or his daughter, a thousand millions of our human creatures, with 500,000,000 women and girls among them, barred by their sex from all welcome to the highest things. And consider also the fathomless spiritual need of the world.

Let us look back across the nineteen hundred years, and refresh our mind regarding our fundamental Christian convictions. If it was necessary that Christ should die there for us and should have spoken the word that has come to us in order that we might know our Father again and find our way back to Him, is it not equally necessary that the whole world should have the message given to it? And by as much as he is preached to us, and we know that he is our life and our only life, by so much are we under obligation to share those things which cannot be elsewhere found in this world, with the whole world of men and women and little children, for whom he lived and died. The world itself is waiting for the realization, by such a force as this, of its missionary duty.

The thing I appeal for to-night is not for any partial recognition of that duty. It is not that simply now and then, in our Sunday-school lessons, mention should be made of the missionary enterprise. It is not even that this great movement should be used as it has not yet been used as an educational missionary force. I am pleading that some day — some time the day will come when this great movement shall be tied to its proper destiny, and we shall recognize that it is not a mere tutorial system, or a scheme for imparting certain ideas to the Christian church, but that God means it to be a great agency to be closely compacted and then hurled against the great problem of the church, — the evangelization of the world.

Many of you to-night know from your own experience that the solution of this problem is in the hands of the incipient church that we call the Sunday-school. Those missionaries who have gone out have gone because of the influences that touched their lives here. What sent Chalmers to the South Sea? His call came when he was a little lad in his Scotch Sunday-school. If we are going to get the missionaries necessary for the evangelization of the world, it will be because here in these plastic days the call comes to their eager, plastic hearts. Do you suppose that we can ever get the church to give what is necessary for the world's evangelization by taking it when it is hardened in its habits of giving?

We have it in our power in this matter to fulfill or to frustrate the will of Jesus Christ.

I hope that whoever plans the next convention will see to it that one-half day is given to discussing the ways and means by which this great army is to be set about its proper task and allied to its great and unescapable duty. How few of our schools have missionary lessons at all! By such lessons, and by missionary prayer and missionary meetings and missionary Sunday-school books and missionary news items, and by organizing our Sunday-schools as missionary societies, as

the Methodist Episcopal Church in the United States require their schools to be organized, we must bring the day when this great movement shall be tied to the great missionary movement.

I am only concerned, however, that in the last hours of this convention we should perceive the great truth. This is not a mere educational movement. No living movement can ever continue a mere educational movement. This is a movement for the creation of real Christian character. No character is really Christian until its sympathies go out as widely as Christ's, into the whole world. This is a great movement for Christian service. No service is Christian that does not realize as its dominant rule the last command of our Lord. We have got to realize this as a living and controlling principle in our work.

One of the last speeches that I heard the late Archbishop of Canterbury make was in Exeter Hall, when, speaking to a great gathering of students, he said that one of the most marvelous things in Christianity, to him, was in the way in which God had been willing to place in the control of his people the fulfillment of his own great command, and in which the Lord Jesus Christ, who died adequately to save the whole world, had made the communication of the knowledge of that fact to the world, not a matter of his own will, but of the will of those who loved him, and who called him Lord.

Oh, that here to-night we might discern that the time has come to break out of the swaddling bands of petty conception that hedge in our ideals of Christian activity, to pierce right through all the limitations that wall us in from the great Christian duty, to rise up into the clear conception that what God has brought us together for, what he has given us sympathy and coherence and co-operative fellowship for, is that he may make us a great army to go out and conquer the whole world, and now in this generation to obey that last command of his, that will never be obeyed at all unless it is obeyed in

some one generation, — “Preach my gospel to every creature.” “Ye shall be witnesses unto me both in Jerusalem and in Samaria and unto the uttermost parts of the earth.”

Those were the last words that our Lord Jesus Christ spoke. May they be the words that we carry away from this convention. And if that was first in his heart at the last, woe betide us if we place it not first in our hearts now.



BETHLEHEM — 1904

“Christ cometh . . . out of the town of Bethlehem.” — John 7 : 42  
(*From Glimpses of Bible Lands*)

## The Man with the Hammer

Rev. CAREY BONNER

*General Secretary British Sunday-School Union*

FROM out the silence of the century now closed comes a message to the Sunday-school men and women of this new century. That message is suggested by what is held in my hand.

Here, carefully kept and passed on through four generations, is the hammer actually used one hundred years ago by the pioneer of modern missions,—the “consecrated cobbler,” — William Carey.



The mere sight of a relic belonging to such a man stirs our thoughts and awakens our interest. We think of it in relation to the great missionary educationist whose hands once held it, and who, in the Northamptonshire village of Hackleton, labored

with it at his cobbler's last; and, so thinking, we see in it a deeper significance than is at first apparent. We do not regard it as a fetish. It is a symbol. Reading the records of history, you will find that alike in the rise of religions, the propagation of reform and the building up of great nations, there has always been a man with a hammer, a “man sent from God” to be the kingly leader.

In the heroic age of Jewish story, the “leader bold and brave” granted to the nation was Judas, surnamed Maccabæus, literally, “the hammerer,”—the resistless conqueror of all foes and saviour of his race. In the dark Middle Ages, when Europe was threatened with

the slavery of superstition, the man "with the hammer" arose, and Martin Luther, having nailed up his theses of belief, hammered at the fetters of tyranny till he broke them asunder, and then, defying the hierarchy of Rome, he led a continent into the liberty of Jesus Christ. Both the great nations represented in this assembly have been chiefly molded by their "hammer men." Britain has had her long succession of rulers and statesmen, from Alfred the Great to William Ewart Gladstone. To America also has been given a magnificent line of Maccabæans, like the Puritans, whose anvil was Plymouth Rock; like George Washington, Abraham Lincoln, and that dauntless stalwart of to-day, Theodore Roosevelt. The kingdom of God has been established largely by the men with the hammer. William Carey was only one in a noble army of strong, God-sent leaders, from the days of Elijah to those of St. Paul, and from Augustine to Charles Haddon Spurgeon. This convention is meeting here now, because, one hundred and twenty years ago, Robert Raikes crudely hammered into shape the splendid mechanism of the Sunday-school. My plea at the outset of our gatherings is that we shall bring ourselves into the true line of succession. Theories, methods and schemes, many and varied and up-to-date, will be here discussed; but let it never be forgotten that of far more value than all equipment is the character, the quality of the men and women who do the work.

Machinery may become obsolete, but manhood is never out of date.

The Toronto Convention will prove its worth by the help it gives in making better teachers. Here we touch the very heart of our present-day problem, and I desire at the outset to sound this as a keynote of the convention. To-day, as always, the Sunday-school supremely needs the man with the hammer. Whether or not we echo the prayer of Robert Browning's Paracelsus, "Make no more giants, God," at least we add our "Amen"

to the second petition, "Elevate the race"; which, being interpreted for our sphere of service, means, "Lord, put more iron into the blood of the men and women laboring for young people. Deepen all that makes for strong, holy character. Move thy Church to set aside her best and sturdiest sons and daughters for this noble task; and move those already engaged in it to realize its high honor and to devote their best powers to its fulfillment." We must "magnify the office," and show to Christians, young and old, that there is no position upon which God has placed greater dignity than that of a Christian teacher.

You perhaps noted just now that I said "men and women." Literally, if tradition is to be believed, there is danger in trusting a hammer to the hands of a woman, as the experiment is more likely to result in bruised fingers than in driven nails! But "a fig for tradition" when we come to the real thing. I believe that I shall carry with me the judgment of every one in this audience in affirming that when the historian of the Sunday-school movement desires rightly to estimate the forces that have molded young life, he will have to give a foremost place to the influence of that vast company of women who have dedicated their powers and their lives to the work of the Sunday-school. The greatest teacher, after all, is the motherlike woman.

You read now my hammer parable. The totality of gifts and powers in a man or woman, like this hammer lying alone, means weight; and when, above and behind these powers, there is a regal will, controlling and wielding them, like the man behind the hammer, then that weight becomes force. We have need, therefore, to recognize that the work of the teacher calls for the highest use of the forces with which God has intrusted us.

Nor does the symbol apply to ourselves alone. Carey and his hammer have a message also concerning the work we attempt to do. What higher aim has any



Christian teacher than to bring his scholars into living oneness with "the strong Son of God," and so to develop their "hammer" qualities, and help in building up a sturdy Christian character?

Look now a little more into the detail of the hammer message. What are the functions of the hammer? Place this or any other hammer in the hands of a normally healthy and lively member of a primary or junior class; leave the urchin to roam at will through your drawing-room, and, both speedily and effectively, one function of the hammer will be demonstrated. The primitive instincts of that child will strongly assert themselves, and seeing within its reach a variety of breakable articles, something will have to go, and you will gain an original if startling lesson from your "child study" by learning that the hammer can be used for breaking up.

I. IT BREAKS UP. I want to speak a word for that primitive instinct. The hammer power of a man must at times be used in breaking up what is wrong, and in beating down the powers of sin when they oppose the progress of righteousness. It were folly to suppose that a reform could be effected simply by fighting what was evil; yet were it equal folly to ignore the fact that every true reformer must at times be ready to war against sin.

In order that we might be men, God made us free. When pope, church or government seeks to bind God's truth in chains, or to put fetters upon conscience, there is only one thing that you as a freed man of Jesus Christ can do; no whining, no parley, but, grasping your hammer with both hands, lift it high, and, when you see the chains, smash them! That is a Christian axiom. "I am ever a fighter" needs to be the motto of the true teacher. If you are the friend of Christ, you are the foe of sin, and if you are to guard the young you must be foes of their foes. Your scholars should know where you stand on the great moral questions of the age. The

hammer-power of every man and woman here must at least be directed against the modern trinity of iniquity in the crying evils of gambling, impurity and the liquor traffic. Woe to the man or people losing the power to be angry at sin! Woe to those who never protest against wickedness in order to witness for their Lord! There are occasions when we dare not be silent, because silence would be cowardice, and when we dare not keep out of the fighting ranks, because non-resistance would be criminal.

“ No, we must fight if we would reign:  
Increase our courage, Lord! ”

But hear again the parable of the hammer!

II. IT DRIVES HOME. What is a teacher? He is a driver-home of truth. In this age of hustle and rush we are in danger of forgetting that definition. The danger besets us in our own reading and thinking, as well as in our work. We take our religion in snippets. We are often so occupied in tapping tin tacks that we are losing the power of driving home bolts. To be *extensive*, we must be *intensive*. The man who strongly influences his fellows is he who can say, not “ These many things I attempt,” but, “ This one thing I do.” Of some teachers it may be affirmed that if they taught less, they would teach more. A slice of bread digested is more strengthening than a loaf swallowed.

But turn to the figure of the hammer. Let William Carey himself stand for us as the typical man who drove truth home. He was not simply a missionary in the sense of being an evangelist, but he was a great teacher. He hammered better than he knew. It would be interesting to discuss how far the work at his last possibly helped to mold his character; but his real hammering was of another kind. In persistency was his power.

Not long since I made a pilgrimage to William Carey's country and stood in the very shed where the great missionary toiled as a cobbler.



THE COBBLER'S SHED

There, in his solitude at Hackleton, he dreamed his dreams, saw divine visions, and learned something of the vastness of God's plans. The truths discerned were not many, but they were great. They may be stated thus: 1. God's love is not for a tribe, but for a world. 2. Divine "election" is to service. 3. The greatness of redemption consists not in what a church is saved *from*, but in what it is saved *unto*.

These were the truths for William Carey to drive home, first in his own consciousness, and then into that of the church. And the hammerer hammered on. None near him in that little country village could understand the immeasurable power of these truths; kinsmen and acquaintance stood afar off, but the hammerer hammered on. At length, some one heard and heeded, and they said, "The music of heaven is in these hammer notes." Though the world scoffed at the "madman," a few of Christ's folk, by their gifts, helped to make his dreams a reality, and at length he left England for India. And there the hammerer hammered on. In a life of rare and heroic sacrifice, through "peril, toil and pain

he climbed the steep ascent of heaven "; and, right up to the hour of his translation, still the hammerer hammered on. Then God himself took up the truths his servant had so persistently proclaimed, and sounded them forth upon his trumpet, making them the evangel of the century; and their divine music rings out again in our ears to-day: LOVE! SERVE! SAVE! They are the watchwords of the Christian church, and alone by loyalty to them will the followers of Jesus win the world for God and his Christ. Here, then, was the triumph of a teacher content to drive home two or three great truths. "He that hath ears to hear, let him hear."

But the noblest function of the hammer is this:

III. IT GIVES SHAPE. When visiting Carey's country I was deeply interested in being taken through a modern shoe factory, where apparently everything was done by up-to-date machinery. In one room, however, seeing individual workmen with their hammers doing something at the shoes, I said to the master of the factory, who was showing me round, "There is something, then, that machinery cannot manage?" He answered with a significance wider and deeper than he imagined, "No; we still need men for the finer work of shaping and perfecting."

"Which thing is an allegory." God still needs *men* for shaping and perfecting, and he has intrusted his work not to angels, but to men. I do not know any higher reward to be coveted by us than the knowledge that, through our dedicated powers we have been enabled to give direction and shape to the lives of the young people under our care. It is this positive side of our service that must ever be kept before us. A Christian teacher will be known by what he has builded up rather than by what he has overthrown. If we would help in molding men, then, there are at least four things we must endeavor to do.

1. Teach the young people the supremacy of character. We need not decry creeds if they are living

expressions of faith; but, in the last analysis, Christ spells character.

2. Teach them that Christ's men and women must be good citizens. "The Kingdom of heaven is like unto leaven." A Christian's faith should be a redemptive force. The world condemns political Christians, but it sorely stands in need of Christian politicians.

3. Teach the rights of the individual conscience. Religion is never vital until it becomes a matter of personal



THE OLD CHAPEL

conviction. Its strength consists in the relationship of each disciple to his Lord. Freedom for the individual conscience is essential to Christianity. Liberty is the only atmosphere in which manhood breathes and grows; and priestcraft can never be tolerated by those who can say, "We have seen the Lord."

4. Teach them the glory of service. A notion or truth, however intrinsically fine, enervates unless it is translated into action. "What shall we do with these silver images found in yonder cathedral?" was the question put to Oliver Cromwell by some of his soldiers.

"Melt them down," he replied; "and turn them into current coin that shall be sent about the world doing good, as the Apostles themselves were sent." Only by service rendered "in His name" can we make His truth to become a current coin. Teach, therefore, that character is supreme; that the disciples of Jesus must "behave as citizens worthily of the gospel of Christ"; that every man has liberty of approach to the Redeemer; that all power gained from him is to be used for the service of others; and then your teaching cannot fail to be a molding force in the life of your scholars. "Finally, my brethren," if you would use your hammer-power in destroying sin's power, if into human lives you would drive home divine truths, if you would shape human characters in the image of the Christ, then "be strong in the Lord, and in the power of his might." Your Lord liveth. Your King reigneth. His victory is yours. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## **The Sunday-school Exposition**

**C. R. BLACKALL, D.D.**

*Director*



**C. R. BLACKALL, D.D.**

THE Sunday-school exposition, in connection with the Toronto International Convention, must be differentiated wholly from everything in the commercial line that preceded it, because from inception to close it was the working out of a Sunday-school educational ideal. The plan was broad and comprehensive, with due regard for every exhibitor, hence there was no contentious bartering for location or space, no unseemly rivalries by competing publishers, and no complaint first or last that any one was given preference over another. Following months of preparation, the exposition was completed and opened to the public at the time announced, Wednesday afternoon, preceding the convention and continued uninterruptedly until the close, on the Tuesday evening following. Dr. C. A. Risk, of Toronto, was chairman of the local committee on exhibits.

The exposition was in three distinct sections. At the St. James Cathedral schoolhouse was a striking display of Sunday-school periodicals issued in the states and Canada, the output for a year aggregating the enormous quantity of nearly five hundred millions of copies. This was supplemented by the state papers, grouped by themselves; a portrayal by samples of printed matter showing methods of conducting Sunday-school work in several states, and bird's-eye views of normal work, including diplomas and other material. Here, also, were maps and charts and biblical pictures in great

variety, one feature being original drawings by leading artists for Sunday-school periodicals. To these, again, were added an extensive missionary display, including working material for the home and foreign fields, from the various denominational organizations, the Woman's Christian Temperance Union and the Young People's societies.

The most attractive feature, however, was six large and fine oil paintings kindly loaned by the Hon. John Wanamaker. In the same building, and forming a second section, was the department of manual work, ably presided over by the Rev. Richard Morse Hodge, D.D., of Columbia College, who lectured several times each day to the throngs who were in attendance. To most of the visitors this department was a revelation.

The immense basement of Massey Hall was utilized for the third or general section of the exposition. Everything was done to make the vast lecture room especially attractive and brilliant, neither pains nor expense being spared to this end. Across the entire front end was the finest historical Sunday-school display ever shown, most of the material being, for safety, in glass cases. Dr. E. W. Rice, of the American Sunday-School Union, who planned and arranged this exhibit, was personally in charge. Across the entire opposite end of the hall was a beautiful exhibit by the Providence Lithograph Company, consisting of forty fine, large oil paintings illustrating the life of Christ, with numerous other artistic productions for the Sunday-school.

Along one side of the hall were several exhibits of Bibles, in great variety. Between were large tables and conical stands for books and other material, including full lines of helps for teachers, arranged in complete libraries and in classified sets; illuminated cards and illuminated windows; musical instruments; the Underwood "Travel Club" stereographs; novelties of various kinds; record systems; librarian's helps. The Perry Pictures Company and the Cosmos Picture Company



each were thoroughly in evidence. As a pleasing addition, a fine display was made here also of originals of Sunday-school book and periodical pictures. The arrangement of the hall was such that a view of the whole was possible from any given point, as no exhibitor was allowed to spoil the general effect by the use of obtrusive signs or in other ways.

The question of government customs caused a few embarrassing problems, but these were solved without difficulty. It is very gratifying to be able to say that the best Christian spirit was manifested from the beginning to the close of the exposition; that more than one hundred exhibitors were at all times and in every way ready to conform to the requirements and to do their share in winning success, and also in cheerfully paying their apportionment of the cost. The several departments were thronged by interested and appreciative visitors during all the days, from 8 A.M. to 10 P.M. All things considered, the ideal of this exposition was fairly realized, and possibly a pace was set that may be followed more fully at future state and international conventions.

# THE MINUTES OF THE CONVENTION

## FIRST SESSION — FRIDAY AFTERNOON

The first session of the Eleventh International Sunday-school Convention was held at Toronto, Ontario, Canada, in the Metropolitan Methodist Church, at 3 P.M. Friday, June 23, 1905, and was opened with a service of song, led by Mr. Frederick H. Jacobs, of New York, the convention chorister.

The church was appropriately decorated with British and American flags and potted plants, and was almost completely filled by the incoming delegates, hundreds of visitors being unable to secure admission. Members of the International Executive and Lesson Committees occupied seats on the platform.

Rev. Benjamin B. Tyler, D.D., of Colorado, president of the Tenth International Convention, presided, and made the opening address.

The list of members of the Nominating Committee was read by Mr. Marion Lawrance, of Ohio, the general secretary.

Alabama	Rev. G. W. Patterson, D.D., Montgomery
Arizona	Lloyd B. Christy, Phoenix.
Arkansas	S. Q. Sevier, Camden.
California (N.)	W. G. French, San Francisco.
California (S.)	Rev. Levy D. Barr, Los Angeles.
Colorado	Rev. H. R. O'Malley, Denver.
Connecticut	S. H. Williams, Glastonbury.
Delaware	I. E. Perry, Wilmington.
District of Columbia,	J. H. Lichtler, Washington.
Georgia	Edw. B. Hook, Augusta.
Idaho	Rev. W. H. Bowler, Shoshone.
Illinois	F. A. Wells, Chicago.
Indian Territory	Lemuel Paris, Chelsea.
Indiana	W. H. Elvin, Indianapolis.
Iowa	Hon. A. F. N. Hambleton, Oskaloosa
Kansas	R. M. White, Abilene.
Kentucky	Rev. J. F. Price, Marion.
Maine	Rev. H. L. Caulkins, Yarmouthville.
Manitoba	W. H. Irwin, Winnipeg.
Maryland	Rev. F. H. Mullineaux, Federalsburg.
Massachusetts	John Legg, Worcester.
Michigan	E. K. Warren, Three Oaks.
Minnesota	Mrs. J. E. Hobart, Minneapolis.
Missouri	P. M. Hanson, St. Louis.
Montana	D. B. Price, Stevensville.
Nebraska	W. E. Nichol, Minden.
Nevada	Rev. C. L. Mears, Reno.
New Brunswick	Rev. J. B. Ganong, Sussex.
Newfoundland	G. A. Buffet, Grand Bank.
New Hampshire	Rev. R. E. Thompson, Franklin Falls.
New Jersey	James V. Forster, Jersey City.
New Mexico	E. M. Bullard, Albuquerque.
New York	Benj. Starr, Homer.
North Carolina	Thomas P. Johnston, Salisbury.
North Dakota	Rev. P. A. Scott, Grand Forks.
Nova Scotia	Peter Fraser, Pictou.
Ohio	Ed. L. Young, Norwalk.
Oklahoma	Rev. O. W. Rogers, Medford.
Ontario	Rev. W. Frizzell, Toronto.
Oregon	A. A. Morse, Portland.

Pennsylvania . . .	Samuel E. Gill, Pittsburg.
Quebec . . .	J. H. Carson, Montreal.
Rhode Island . .	W. B. Wilson, Providence.
South Carolina .	S. B. Ezell, Spartanburg.
South Dakota . .	B. D. Frederick, Sioux Falls.
Tennessee . . .	Alfred D. Mason, Memphis.
Texas . . .	J. M. Allerdye, San Antonio.
Vermont . . . .	Rev. W. T. Miller, Grand Isle.
Virginia, part time	Rev. A. L. Phillips, D. D., Richmond.
each . . . .	W. P. Burrell, Richmond.
Washington (E.) .	W. Ralph Cooley, Spokane.
Washington (W.) .	Rev. W. C. Merritt, Tacoma.
West Virginia . .	J. C. Bardall, Moundsville.
Wisconsin . . .	Luther Davis, Oshkosh.
For the Negroes .	W. P. Burwell, Richmond, Va.

Rev. Floyd W. Tomkins, D.D., of Pennsylvania, conducted the preparation service of the convention, taking as the basis of his remarks Isaiah 6 : 1-8, and leading the audience from time to time in reverent song and fervent prayer. Mr. Jacobs also led in several songs. The service closed with the Lord's Prayer and benediction by Dr. Tomkins.

## SECOND SESSION—FRIDAY EVENING

### Massey Hall

The second session of the convention, Friday evening, June 23, being a "twin meeting," was held in the Massey Music Hall, President Tyler presiding, and was opened at 7.30 o'clock with a praise service conducted by Mr. H. M. Fletcher, of Toronto, assistant convention chorister, assisted by a chorus of three hundred voices, organized and trained by him.

The Scripture was read by Rev. W. G. Wallace, D.D., with prayer by Rev. F. H. Perry, D.D., both of Toronto. The national British and American anthems were sung by the audience.

The President introduced the Hon. Justice J. J. MacLaren, D.C.L., LL.D., of Ontario, chairman of the local committee of management, to present those who should make the addresses of welcome.

Justice MacLaren read a letter from the Lord Bishop of Toronto, expressing regret at inability to attend.

The Chairman then presented his Honor, William Mortimer Clark, LL.D., K.C., lieutenant-governor of the Province of Ontario, who made an address of welcome. A further address of welcome was made by his Worship, Thomas Urquhart, mayor of Toronto.

Responses to the addresses of welcome were made by Rev. Alan Hudson, of Massachusetts, and Rev. Carey Bonner, of London, England, secretary of the British Sunday-School Union.

Rev. H. M. Hamill, D.D., of Tennessee, introduced Rev. Bishop John H. Vincent, D.D., LL.D., of Indiana, who was

accorded the Chautauqua salute, and who made an address on "A Forward Look for the Sunday-school."

It was announced that all the day sessions arranged for the Metropolitan Church would be held in the Massey Hall, the capacity of the church not being sufficient to accommodate the convention.

## SECOND SESSION — FRIDAY EVENING

### Metropolitan Church

The "twin meeting" of the convention for Friday evening, June 23, was held in the Metropolitan Methodist Church, Mr. E. R. Machum, of New Brunswick, one of the international vice-presidents, presiding, and was opened at 7.15 o'clock with an organ recital by F. H. Torrington, Mus. Doc., organist of the church. Dr. Torrington also conducted the praise service, assisted by the Metropolitan choir of one hundred voices.

The Scripture was read by Rev. T. B. Hyde, of Toronto, and prayer was offered by Rev. W. Sparling, D.D., pastor of the church.

The presiding officer introduced Rev. William Frizzell, Ph.B., vice-chairman of the local committee of management, who presented, for the addresses of welcome, Hon. J. W. St. John, M.P.P., speaker of the legislative assembly of Ontario, and Rev. Canon H. J. Cody, D.D., of Toronto.

Responses to the addresses of welcome were made by Mr. E. K. Warren, of Michigan, president of the World's Fourth Sunday-school Convention, and Rev. H. H. Bell, D.D., of California.

Rev. Daniel B. Purinton, D.D., of West Virginia, made an address on "The Relation of the Sunday-school to the University."

Mr. F. H. Jacobs then sang a solo, "There is No Night There."

Rev. William Henry Roberts, D.D., LL.D., of Pennsylvania, made an address on "Individuality and Heredity in the Sunday-school."

After announcements, the session closed with music and the benediction.

## THIRD SESSION — SATURDAY MORNING

The third session of the convention assembled in Massey Hall, pursuant to announcement, Saturday morning, June 24, at 9 o'clock, President Tyler presiding, and was opened with a praise and prayer service, the singing being led by Chorister Jacobs, with Scripture reading by Prof. I. Garland Penn, of Georgia, and prayer by Rev. Sheldon Jackson, D.D., of Alaska.

Dr. Hamill announced the serious illness of Mr. John R. Pepper, of Tennessee, member of the Lesson Committee and chairman of the Executive Committee's sub-committee on work among the negroes; and on his motion, seconded by Professor Penn, of Georgia, the president was directed to send a telegram of sympathy to Mrs. Pepper.

William A. Duncan, Ph.D., of New York, chairman of the Committee on Home Department Work of the International Executive Committee, made a report on the condition and progress of home department work.

Mrs. J. Woodbridge Barnes, of New Jersey, International Primary and Junior secretary, made a report upon the work of the International Primary and Junior Department.

Mrs. Mary Foster Bryner, of Illinois, international field worker, made a report upon the work of the International Convention in Mexico.

Rev. James E. Shepard, M.D., of North Carolina, international field worker, made a report upon the work among the negroes in the South.

Mr. W. C. Pearce, of Illinois, International Teacher-Training secretary, reported the work of teacher-training in the international field during the triennium.

Mr. Marion Lawrance, of Ohio, international general secretary, presented his triennial report of the work in the international field during the triennium, together with the triennial report of Sunday-school statistics. Both of these reports were distributed to the audience in printed form, and Mr. Lawrance read portions of the former with brief comments.

The chairman of the Executive Committee, Mr. W. N. Hartshorn, of Massachusetts, was received with the Chattanooga salute, the audience rising, and presented the triennial report of the Executive Committee.

Mr. Charles Gallaudet Trumbull, of Pennsylvania, announced the serious illness of Mrs. Hartshorn, and on his motion, seconded from all parts of the house, the president was directed to send a telegram of sympathy and remembrance to Mrs. Hartshorn.

Rev. A. F. Schauffler, D.D., of New York, secretary of the Lesson Committee, presented the triennial report of the committee. The report was distributed in printed form and was read by Dr. Schauffler.

The Nominating Committee, through Mr S. E. Gill, of Pennsylvania, chairman, presented as its nominee for president of the convention the Hon. Justice J. J. Maclaren,

K.C.L., LL.D., member of the Executive Committee for Ontario, and he was unanimously elected.

The newly-elected president was presented to the convention by Rev. John Potts, D.D., of Ontario, chairman of the Lesson Committee, and was welcomed by the retiring president, Dr. Tyler. President Maclaren, on assuming the chair, made a brief address.

The "quiet half-hour" was conducted by Rev. Dr. Tomkins, after which the session adjourned.

#### **FOURTH SESSION — SATURDAY AFTERNOON**

The fourth session of the convention, Saturday afternoon, June 24, was held as a series of conferences and mass meetings, as follows:

In the Metropolitan Church, from 1.45 to 3 o'clock, a conference of pastors, Rev. Dewitt M. Benham, of Maryland, presiding, and Rev. Dr. Schauffler leading the discussion.

In the same church, from 3.15 to 4.45 o'clock, a conference of superintendents, Mr. George W. Watts, of North Carolina, presiding and General Secretary Lawrance leading. At this conference ten-minute talks were given on "The Adult Department," by Mr. Pierson H. Bristow, of the District of Columbia; on "The Program," by Mr. William Johnson, of Ontario; and on "Building Up a City School," by Mr. E. C. Knapp, of Connecticut; followed by a discussion led by Mr. Lawrance.

In the Bond Street Congregational Church, from 2 to 4 o'clock, a conference on primary and junior work, Mr. W. J. Semelroth, of Indiana, presiding, and Mrs. J. Woodbridge Barnes leading. At this conference, after devotional service, led by Mr. A. H. Mills, of Illinois, Mrs. James L. Hughes, of Ontario, president of the International Kindergarten Union, made an address on "The Co-operation Between Home and School," Prof. A. B. Van Ormer, B.D., of Pennsylvania, made an address on "The Age of Spiritual Awakening," and Miss L. A. Emery, of Minnesota, made an address on "Training and Developing Teachers."

In the Jarvis Street Baptist Church, from 2 to 4 o'clock, a conference on the Home Department, Mrs. Flora V. Stebbins, of Massachusetts, presiding and leading. At this conference addresses were made by Mr. C. D. Meigs, of Texas; Mrs. Phoebe Curtis, of Ohio; Mrs. J. R. Simmons, of New York; Rev. E. W. Halpenny, of Indiana; Mr. E. C. Knapp, of Connecticut; Rev. T. C. Gebauer, of Kentucky; Mr. C. E. Hauck, of Illinois; Mr. W. G. Landes, of Pennsylvania, and Rev. James A. Worden, D.D., of Pennsylvania.

In Cooke's Church (Presbyterian), from 3 to 4.45 o'clock, a conference on temperance in the Sunday-school, Rev. John Potts, D.D., presiding, and Mrs. Zillah Foster Stevens, of Missouri, leading. At this conference addresses were made by Dr. Potts, Mrs. Wilbur F. Crafts, of the District of Columbia; Rev. F. N. Peloubet, D.D., of Massachusetts; Mr. David C. Cook, of Illinois; Mrs. Mary Foster Bryner, of Illinois; and Mr. Charles Gallaudet Trumbull, of Pennsylvania.

In the schoolroom of the Knox Presbyterian Church, at 2 o'clock, a conference on Chinese mission-school work, conducted by Rev. R. P. Mackay, D.D., of Toronto. Addresses were made by a number of Toronto pastors and workers.

Five mass meetings of children were also held at 3 o'clock. At each meeting there was a program of vocal and instrumental music, with responsive Scripture readings and other exercises by the children. Each child in attendance received a souvenir card of pressed flowers from Palestine, with the compliments of Mr. W. N. Hartshorn, chairman of the International Executive Committee.

The assignments for the meetings were as follows:

Massey Hall, Hon. J. P. Whitney, premier of Ontario, presiding. Mrs. Mary Foster Bryner, Peoria, Ill., and Rev. John C. Carman, Denver, Col., speakers.

Dunn Avenue Presbyterian Church, Judge John Winchester presiding. Rev. Archibald Forder, Jerusalem, Palestine, and the Rev. Joseph Clark, D.D., Columbus, Ohio, speakers.

Walmer Road Baptist Church, his Worship Mayor Thomas Urquhart presiding. Mr. Frank L. Brown, Brooklyn, N. Y., and Rev. Archibald Forder, Jerusalem, Palestine, speakers.

St. Paul's Church of England, Rev. Dr. Albert Carman presiding. Bishop John H. Vincent, D.D., LL.D., Indianapolis, Ind., and Rev. Carey Bonner, London, England, speakers.

Woodgreen Methodist Church, Mr. A. E. Kemp, M.P., presiding. Mr. H. J. Heinz, Pittsburg, Pa., and Rev. H. M. Hamill, D.D., Nashville, Tenn., speakers.

#### **FIFTH SESSION — SATURDAY EVENING**

The fifth session of the convention met in Massey Hall on Saturday evening, June 24, at 7.30 o'clock, President MacLaren in the chair.

After singing, led by Chorister Jacobs and the convention choir, the Scripture was read by Mr. W. G. Breg, of Texas, and prayer was offered by Rev. C. L. Mears, of Nevada.

Prof. Frank Knight Sanders, Ph.D., of Connecticut, made an address on "The Sunday-school as an Evangelistic Force."

Prof. George W. Richards, D.D., of Pennsylvania, made an address, giving "An Historic View of the Sunday-school."

Rev. H. M. Hamill, D.D., of Tennessee, made an address on "The Sunday-school as an Educational Force."

A solo was sung by Chorister Jacobs, upon request.

After notices by the president and Rev. C. R. Blackall, D.D., director of the convention exhibit, the session adjourned, with prayer by Rev. J. S. Stahr, D.D., of Pennsylvania, member of the Lesson Committee.

### **SIXTH SESSION — SUNDAY MORNING**

The service Sunday morning, June 25, from 9 to 10 o'clock, in the Metropolitan Church, was one of prayer and fellowship, conducted by Dr. Tomkins.

At the morning and evening services in the churches the pulpits were occupied by the convention delegates and visitors, the general theme of sermons and addresses being "Winning a Generation."

In the afternoon many of the Sunday-schools were visited, the delegates participating.

### **SEVENTH SESSION — MONDAY MORNING**

The seventh session of the convention was opened in Massey Hall on Monday morning, June 26, at 9 o'clock, President Maclaren in the chair, and was opened with singing, led by Chorister Jacobs, Scripture reading by Mr. Seward V. Coffin, of Connecticut, and prayer by Rev. H. S. Tralle, of Missouri.

The convention entered upon the consideration of the report of the Lesson Committee.

Addresses were made by Rev. John T. McFarland, D.D., of New York, corresponding secretary of the Sunday-school Union of the Methodist Episcopal Church, and by Rev. I. J. Van Ness, D.D., of Tennessee, editor of the southern Baptist Sunday-school publications.

After singing, it was voted that all those participating in the debate shall speak from the platform.

By request of the Chair, that part of the Lesson Committee's report dealing with an advanced course was read by Dr. Tyler, who moved:

That the convention instruct the Lesson Committee, on account of the widespread agitation and desire for an advanced course of Bible lessons, to prepare such lessons, said course to be optional.

Dr. Hamill moved, in substitution:

That the Lesson Committee is hereby instructed to continue the lesson system as at present existing, viz., the



beginners' course and the uniform lesson for all other grades of the school.

Rev. Ernest Bourner Allen, D.D., of Ohio, yielded his time on the program, and the time of debate was extended accordingly.

Addresses in support of one or the other of these propositions were alternately made by Dr. Schaufler, Dr. Hamill, Prof. E. P. St. John, of Connecticut; Mr. C. D. Meigs, of Texas; Rev. Edward G. Read, D.D., of New Jersey; Robert R. Doherty, Ph.D., of New Jersey; Rev. Henry C. McCook, D.D., of Pennsylvania; R. E. Magill, of Virginia, and Prof. I. B. Burgess, of Illinois. Rev. John Potts, D.D., of Ontario, made an address summing up the discussion.

The motion of Dr. Tyler and the substitute of Dr. Hamill were read. During the singing of "Blest be the Tie that Binds" all visitors not delegates were requested to withdraw from the delegates' seats. Rev. George R. Merrill, D.D., of Minnesota, led the convention in prayer.

The vote on Dr. Hamill's motion was taken *viva voce*, and a division was called for.

A rising vote was taken; Mr. E. K. Warren, of Michigan, Dr. Merrill, Judge John Stites, of Kentucky, Rev. J. A. Worden, D.D., of Pennsylvania, and Mr. W. A. Eudaly, of Ohio, were appointed tellers. The president announced that the vote stood as follows: 617 for the substitute and 601 against. The substitute was declared carried.

On motion of Judge Stites, it was

*Resolved*, That the selection of the place for the next meeting of this convention be made a special order for Tuesday, June 27, 1905, at 11.10 A.M.

That nominating speeches be limited to five minutes each, and all seconding speeches to two minutes.

That the vote be taken at 11.40, and if no place receives a majority on the first vote, only the two receiving the highest number be considered thereafter.

On a point of order raised by Dr. McCook and others, that the motion of Dr. Tyler as amended had not been put and carried, the Chair ruled that the adoption of the substitute carried with it the settlement of the question involved in the original motion.

Principal Robert A. Falconer, Litt.D., LL.D., of Nova Scotia, made an address on "Teacher Training."

The Nominating Committee, through Mr. S. E. Gill, of Pennsylvania, made its report, and upon their recommendation the officers named were unanimously elected. (See the Official Register.)

At this point Dr. Hamill was recognized by the Chair. He said: "The International Sunday-school Convention has always been a unit, and it must remain so. I had no idea

that so many of the delegates desired the optional advanced course. As the framer of the resolution that has been carried, I wish to offer this: 'In view of the fact that so large a proportion of the delegates do ask for an advanced lesson, I move that the request of the minority of the convention be granted, and that the Report of the Lesson Committee be adopted.'

A vote was taken, and with only one "no," the motion of Dr. Hamill was declared carried.

[Inasmuch as that "no" came by a misunderstanding from one of the speakers who had stoutly espoused the advanced course, the vote goes down to history as unanimous. — ED.]

### EIGHTH SESSION — MONDAY AFTERNOON

The eighth session of the convention, Monday afternoon, June 26, was opened with singing, under the leadership of Professor Jacobs. Rev. C. H. Heustis, of Alberta, read the Scriptures, and all joined with him in the Lord's Prayer.

The session was called to order by President Maclaren. The report of the Committee on the Executive Committee's Report was read by George W. Watts, of North Carolina, as follows:

#### TO THE MEMBERS OF THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION:

Your committee appointed to pass upon the recommendations made to the convention in the Report of the Executive Committee respectfully submit the following:

*First*, your committee recommends that the name of this body be changed from "Convention" to "Association," as recommended, and that proper steps be taken for incorporation. It is also suggested that in incorporating the Association the charter be taken out under the laws of a state or province which will permit the holding of the triennial and other meetings without restriction as to locality and that this matter be referred to a special committee.

*Second*, your committee is of the opinion that there commendation to raise not less than \$50,000 per year for three years, for the purpose of meeting the increased demand for trained men and women in the work of the Association is, considering the excellent condition of the organization and the wealth and character of its constituents, a reasonable recommendation, and that an earnest effort be made to raise this sum.

*Third*, your committee is of the opinion that it is desirable to interest to the greatest extent possible the Christian business men of the continent, that we may have their counsel and financial support, and earnestly recommend that the Executive Committee pursue such a course as, in the judgment of its members, will best accomplish this result,

leaving it to the Executive Committee to determine from time to time the best course to pursue, but that no funds of the Association shall be used for this purpose.

*Fourth*, the dissemination of information covering the work that has been done, and the plans for the future, will increase the interest of our constituency and bring to us additional support. We therefore recommend the publication of the work recommended by the Executive Committee, but that the issue be limited to the number of copies that can be effectively placed.

*Fifth*, the idea of an international Sunday-school building is a good one, but we recommend that its disadvantages as well as its advantages be carefully considered and reported upon at the next convention.

*Sixth*, we desire to commend the faithful and constant service of the Executive Committee, the Secretaries, and employees of the Association. We also congratulate the convention on the thorough business methods that enter into the conduct of its affairs, and recommend that as rapidly as possible the Association be centralized, so that a strong man, with competent assistance, may be continually in touch, through the central office, with all departments of the work throughout the field.

Respectfully submitted,

F. A. WELLS.

GEO. W. WATTS.

NORMAN T. ARNOLD.

After a brief discussion it was voted that the last words — "That this matter be referred to the special committee" — be stricken out. It was decided to vote upon the report by clauses.

It was moved that the first clause be adopted as amended.

Moved, to amend this motion by the substitution of the word "jurisdiction" for the words "state or province." The amendment being accepted, the motion was carried.

The second, third, fourth, fifth and sixth clauses were then adopted in order.

Mr. Hartshorn announced that the Report of the Eleventh International Convention would be published in connection with a "History of the Development of the Sunday-school, 1780 to 1905," and that the prospectus of the book, answering all questions, would be distributed at once.

The report of the treasurer was then read by Dr. George W. Bailey, of Pennsylvania.

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The report of the Auditing Committee was read by George W. Watts, of North Carolina, as follows:

The committee to audit the treasurer's account have examined the books and vouchers and found them correct and the balance in bank the same as reported. Your

committee desire to express their appreciation of the careful and painstaking manner in which the accounts of the convention are kept. It is evident that our Treasurer devotes much time and thought to the financial interests of our work. In frequent times of need we are indebted to him for large financial advances, and we cannot refrain from suggesting that if those who make pledges would pay more promptly our Treasurer would be saved much embarrassment and anxiety.

Respectfully submitted,

GEO. W. WATTS.  
FRANK A. SMITH.  
WM. H. BENSON.

It was voted to adopt the report of the treasurer.

Five-minute addresses on "Toronto 1881-1905, a Retrospect and the Prospect," were then given as follows: Gen. B. W. Green, of Arkansas; Rev. M. C. B. Mason, D.D., of Ohio; and Rev. H. M. Hamill, D.D., of Tennessee.

After singing "Blessed Assurance," Marion Lawrance made an address on "The Future: Our Needs and How to Meet Them." Before calling for pledges he asked Dr. Hamill to offer prayer. Pledges amounting to \$57,893.50 were then received. The session closed with singing and prayer.

## NINTH SESSION — MONDAY EVENING

### \* Massey Hall

The ninth session of the convention, Monday evening, June 26, was opened by a praise service led by Professor Fletcher.

Mr. J. F. Drake, of California, read the Scriptures, and Dr. John Potts, of Toronto, offered prayer.

After singing by the choir, an address on "Reverence in the Sunday-school" was given by Rev. Elson I. Rexford, M.A., LL.D., of Quebec.

The choir again sang, and the Rev. Levi Gilbert, D.D., of Ohio, addressed the convention on "The Relation of the Religious and Secular Press to the Sunday-school."

Professor Jacobs spoke in warm praise of the delightful fellowship and co-operation which Dr. Torrington and Professor Fletcher had given in the music of the convention, referring especially to the organ recitals at the Metropolitan Church by Dr. Torrington, and to the splendid work of the chorus under the direction of Professor Fletcher. He moved a vote of thanks to Dr. Torrington, to Professor Fletcher and the choir. The motion was unanimously and enthusiastically passed.

After singing by the chorus, the benediction was pronounced by Canon Dixon.

**NINTH SESSION — MONDAY EVENING****Metropolitan Church**

The "twin meeting" for Monday evening, June 26, was held in the Metropolitan Church, George W. Penniman, of Massachusetts, presiding, and was opened by an organ recital by F. H. Torrington, Mus. Doc., followed by a praise service led by Professor Jacobs.

Rev. E. L. Marsh, of Waterville, Me., read the scripture lesson, and prayer was offered by Hon. Noah Shakespeare, of Victoria, B. C.

Addresses were made as follows:

By Rev. Henry C. McCook, D.D., LL.D., of Pennsylvania, on "The Old Guard"; by President William Douglass MacKenzie, D.D., of Connecticut, on "The Relation of the Sunday-school to the Art of Teaching"; and by Rev. James Atkins, D.D., of Tennessee, on "The Kingdom in the Cradle."

**TENTH SESSION — TUESDAY MORNING**

The tenth session of the convention, Tuesday morning, June 27, was opened by a praise service under the leadership of Professor Jacobs.

Rev. Adam D. Archibald, of Prince Edward Island, read the Scriptures, and prayer was offered by the Hon. E. R. Burkholder, McPherson, Kan.

After singing "'Tis the Blessed Hour of Prayer," Chairman Maclaren introduced Mr. Marshall A. Hudson, of New York, president of the Baraca Union of America, who made an address on "Adult Classes and Work for Men."

A conference on adult classes and work for men was conducted by Mr. McKenzie Cleland, of Illinois. Many questions were asked, receiving prompt and suggestive replies.

"I Love to Tell the Story" was sung, and Mr. Hartshorn announced that the Executive Committee had appointed a sub-committee on adult Bible-class work.

Rev. George B. Stewart, D.D., of New York, made an address on "The Sunday-school and the Minister's Training."

Mr. E. K. Warren, of Michigan, was then introduced, and spoke of the new plans which had been discussed by the Executive Committee in regard to the broadening of the work, emphasizing especially the great opening at present in Japan.

Mr. Heinz spoke further of this new opportunity, at the same time pledging \$1,000 a year for three years for this special work. Dr. Joseph Clark, of Ohio, also spoke, emphasizing the need of making the most of the present great opportunity. Additional pledges were then taken by Mr. Lawrance, amounting to \$3,600. When this was announced the entire audience rose, and sang "Praise God, from Whom All Blessings Flow."

The Chair announced that invitations for the twelfth international convention, 1908, had been received by the

president from Hot Springs, Ark., Louisville, Ky., San Francisco, Cal., and Winona Lake, Ind. Speakers presenting motions to accept the invitations were limited to five minutes. The Chairman here read the following rules: "Speakers presenting invitations shall be given five minutes only. Speakers seconding or speaking to the invitations shall be limited to two minutes." F. W. Thompson, of Arkansas, spoke for Hot Springs, Rev. C. R. Hemphill, D.D., of Kentucky, for Louisville, Rev. H. H. Bell, D.D., of California, for San Francisco, and W. C. Hall, of Indiana, for three minutes for Winona Lake, asking that the other two minutes be given to Bishop Vincent.

Gen. B. W. Green, of Arkansas, seconded the motion in favor of Hot Springs, Dr. Ogden, of Kentucky, for Louisville, Mr. Ernest Day, for California, and Rev. Dr. Potts for Winona Lake. The Chairman then read the following resolution of the Executive Committee:

*Resolved:* "That the location of the next convention should be made with a view to the *best* interests of the entire field and work of our Association."

A trial vote was then taken, and Hot Springs having decidedly the smallest number, the champions of this place withdrew the name.

A vote then taken resulted as follows: Winona Lake, 363; Louisville, 430; San Francisco, 432.

It was moved by Dr. Clark, of Ohio, that the vote be taken by states. The Chair ruled him out of order. An appeal was made, but the decision of the Chair was unanimously sustained.

A final vote was then taken. Winona Lake was withdrawn. San Francisco received 469 votes and Louisville 647. Dr. Bell, of California, moved that the vote be made unanimous for Louisville. This motion was seconded by Gen. Green, of Arkansas, and by Mr. Hall, of Indiana, and was unanimously carried.

Announcements were made by the Chair, who stated that the "Quiet-Hour," under the leadership of Dr. Tomkins, which was crowded out of the morning session, would be given the place at 3 o'clock. The session closed with the benediction.

### **ELEVENTH SESSION — TUESDAY AFTERNOON**

The eleventh session of the convention, Tuesday afternoon, June 27, was opened by devotional service led by Professor Jacobs.

The Chairman presented Prof. Martin G. Brumbaugh, Ph.D., of Pennsylvania, who made an address on "The Relation of the Teacher to the Course of Study in the Sunday-school."

Rev. W. H. Geistweit, D.D., of Illinois, addressed the convention on "The Place and Power of Memorized Scripture."

The following Committee on Resolutions was appointed by the Chair: Rev. DeWitt M. Benham, of Maryland; Rev. J. C. Carman, of Colorado; C. G. Trumbull, of Pennsylvania; Rev. H. H. Bell, of California; John Legg, of Massachusetts, and H. P. Moore, of Ontario.

Mr. Waterman reported for the committee appointed by the Executive Committee to carry their sympathy to the delegation from Indian Territory in regard to the member of the Executive Committee from that place who had suffered a stroke of paralysis since coming to Toronto. Mr. Waterman reported that Mr. Stretch had just passed away, without regaining consciousness.

Dr. Tomkins then took charge of the "Quiet Hour," choosing for his subject "Crosses."

Rev. J. C. Carman, general secretary of the Colorado Sunday-school Association, then addressed the convention on "Evangelistic Work."

Mr. Hartshorn made a further announcement in regard to the published report, speaking of the outlook for the World's Fifth Convention at Rome in 1907.

The following was read by the Chairman:

"This is to certify that at a meeting of the Executive Committee appointed by the International Sunday-school Association at its session of 1905 at Toronto, called for the purpose of organization, W. N. Hartshorn, of Massachusetts, was unanimously nominated as chairman of the committee for the ensuing triennium."

Signed,                      GEORGE R. MERRILL, *Secretary*.

TORONTO, June 27, 1905.

Mr. Hartshorn was unanimously elected chairman of the Executive Committee.

The benediction was pronounced by Professor Jacobs.

## **TWELFTH SESSION — TUESDAY EVENING**

### **Massey Hall**

The twelfth session of the convention, Tuesday evening, June 27, was opened by praise service led by Professor Fletcher and the chorus.

Rev. Hiram Hull, of Manitoba, read the Scriptures. Mr. T. S. Sims, of New Brunswick, offered prayer. The chorus sang the famous "Glory" song.

The Rev. DeWitt M. Benham, Ph.D., of Maryland, reported for the Committee on Resolutions as follows:

Your Committee on Resolutions would respectfully submit the following report:

*Resolved:* 1. That the Executive Committee be authorized to appoint at its discretion any committees which, in their judgment, are necessary for carrying out the work of this convention.

2. In view of our conviction that the teacher is the heart of the Sunday-school situation, and that the training and equipment of the teacher is of more momentous importance to the progress and success for which this Convention stands than any other matter with which we have to deal, not excepting such matters as organization, architecture, grading, or even the lesson system itself, we heartily commend the growing attention which is being given to the systematic training of the teacher, and the action of the Executive Committee in creating and appointing an International Committee on Education and an International Teacher-Training Secretary, and we cordially endorse every proper step that is being taken by our Committee on Education and our Teacher-training Secretary to arouse widespread interest in the need of better teaching, and to disseminate information as to how better teaching can be attained.

3. That we heartily approve and commend the forward movements as outlined by our worthy chairman, Mr. W. N. Hartshorn, including the incorporation of the Association, the raising of \$50,000 a year for the triennium, the widespread circulation and sale of the official report, and the commission of business men to visit and confer with business men of various cities about the importance and financial needs of our great and expanding international work.

4. That this Convention regards with sincerest gratitude to our Heavenly Father the growing generosity of the states, provinces, territories and individuals in their financial support of organized international work, and especially in providing financial means for extending this work among the negroes of the South and to the people of Mexico and Japan.

5. That the hearty thanks of this Convention be extended to Prof. F. H. Jacobs and Mr. H. M. Fletcher for their inspiring leadership in our service of praise, to Dr. F. H. Torrington for his masterly organ recitals given daily at the Metropolitan Church, and to the trained choirs whose voluntary services have so effectively enhanced the musical character of the evening sessions.

6. That this Convention desires to express its appreciation of the exposition of Sunday-school supplies and helps, shown under the arrangement and direction of Rev. C. R. Blackall, D.D., and the exhibition of the historical sacred paintings, so kindly loaned by Mr. John Wanamaker.

7. That the thanks of this Convention are extended to the city of Toronto for the noble hospitality of her citizens, their cordial and heartfelt interest in the cause which we represent and in the sessions of this convention; to the ministers and churches for their co-operation in making the convention a success, and the cheerfulness with which they have offered their buildings to the use of the convention, and their pulpits to our representatives; to the directors of Massey Hall for the privilege of meeting in that excellent



auditorium; to his Honor the Lieutenant-governor, his Worship the Mayor, and his Honor the Speaker of the Legislative Assembly, for their kindness in opening the meetings of the convention and extending to us their words of welcome; to the press of the city for the large space and excellent reports given the convention in their columns; to the railroad and steamboat lines for their favorable traffic rates and the courtesy of their employees and officials.

Rev. DEWITT M. BENHAM, Ph.D., MARYLAND, *Chairman*.  
CHARLES G. TRUMBULL, PENNSYLVANIA.  
Rev. H. H. BELL, CALIFORNIA.  
J. C. CARMAN, COLORADO.  
H. P. MOORE, ONTARIO.

These resolutions were unanimously adopted.

The Rev. James A. B. Scherer, D.D., LL.D., of South Carolina, addressed the convention on "The Duty of Young America to Young Japan."

The chorus sang "There is a Saviour Calling Thee To-day."

The Rev. D. Webster Davis, of Virginia, addressed the convention on "The Sunday-school and the Church as a Solution of the Negro Problem."

The chorus sang "Glory and Honor."

The Chair introduced Archibald Forder, of Jerusalem, Palestine, who delivered an address on "The Relation of the Sunday-school to the Third Deliverance of Ishmael."

The chorus sang the "Lost Chord."

At the close of the music, Missouri pledged \$50 for the work of Mr. Forder.

Mr. Hartshorn told the audience how Mr. Forder came as a delegate to the World's Sunday-school Convention at Jerusalem, and later (in June, 1904), came to America, where he has been engaged in the presentation of his important work.

For the greater part of the time Mr. Forder has been a guest of friends in Boston.

Mr. Lawrance then received pledges amounting to nearly \$700 for the work of Mr. Forder in Arabia.

Rev. W. G. Puddefoot, of Massachusetts, gave an address on "The Sunday-school and Home Missions."

The unanimous election of Mr. W. N. Hartshorn, of Massachusetts, as chairman of the International Executive Committee, was then announced, and Mr. Hartshorn was presented to the convention.

Mr. Edward K. Warren, of Michigan, president of the World's Fourth Sunday-school Convention at Jerusalem, 1904, was asked to address the convention.

President Maclaren requested Rev. Dr. John Potts, of Toronto, to "dismiss and close this great Convention"; and at 10.30 P.M. the Eleventh International Sunday-school Convention was history.

## TWELFTH SESSION -- TUESDAY EVENING

## Metropolitan Church

The "twin" missionary meeting, Tuesday evening, June 27, in the Metropolitan Church, was opened by an organ recital by Dr. F. H. Torrington, followed by the service of praise led by Professor Jacobs.

Mr. A. B. McCrillis, of Rhode Island, vice-president of the International Association, presided. The scripture lesson was read by Mr. C. P. Ayre, of Newfoundland, and prayer was offered by Rev. C. R. Hemphill, D.D., of Kentucky. Missionary addresses were made by Rev. E. E. Chivers, D.D., of New York; Rev. Chauncey Murch, of Luxor, Egypt, and Mr. Robert E. Speer, of New York.

The report of the Committee on Resolutions, previously adopted at Massey Hall, was read by the chairman, Rev. D. M. Benham, of Maryland.

The benediction was pronounced by Rev. F. A. Smith, of New Jersey.

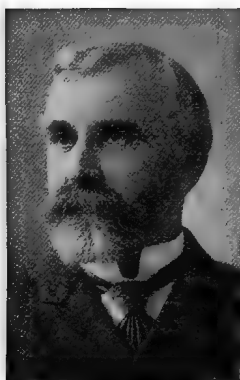


Prof. Dott. Cav. ERNESTO FILIPPINI  
General Secretary of the National Committee of the Italian Sunday-School  
Association

*(From Glimpses of Bible Lands)*

## The International Executive Committee

W. N. HARTSHORN, Chairman



W. N. HARTSHORN

By the good providence of our Heavenly Father we have reached the goal of the eleventh triennium. In moral and religious effort we may measure endeavor, but we cannot inventory results. The book-keeping of Heaven alone can keep these accounts and render a balance sheet. To avoid duplicating information your Committee has asked General Secretary Lawrance and his associates to each tell the Convention their "Story of the Triennium." Because of the many departments and the time limit some facts may be omitted, but full and definite information concerning each department will be printed in the Official Report.

DENVER, 1902, — TORONTO, 1905

We entered this triennium, July, 1902, in the shadow of the death of Mr. B. F. Jacobs, the beloved and trusted chairman and leader in the international work from 1881 to June, 1902. We recall his threefold and last message, borne by our treasurer, Dr. George W. Bailey, to the Executive Committee, at Denver.

"Men die, but Jesus Christ lives; the work goes on.  
Give my love to the brethren — God bless you."

Three years ago General Secretary Lawrance and one stenographer comprised the employed force of this Convention. Dr. Hamill had resigned in 1901; Rev. L. B. Maxwell had died in March, 1902. The tenth convention, at Denver, pledged \$14,469 per annum for three years. The amount paid, what additional sums

contributed and how expended will be stated in the treasurer's report. With nearly \$15,000 pledged, and faith that additional contributions would be made, your Committee, early in the triennium, increased the number of secretaries, until now we have Mr. Marion Lawrence, Mr. W. C. Pearce, Mrs. J. W. Barnes, Mrs. Mary Foster Bryner, James E. Shepard and, we had until God called him, G. G. Marcus, — making six secretaries and three stenographers; yet there never was more unfinished work or greater need for trained men and women than now.

“ GOD HAS PLACED THE BANNER ON NEW HEIGHTS ”

The reports of your secretaries and special committees will show progress. “ The pillar of cloud by day ” and “ the pillar of fire by night ” have moved forward. God has placed the banner on new heights and bids us to come up to it. Shall we dare to plan and to act in this Convention and during the new triennium so as to force its recall? The advance already gained reveals an extended horizon, a tremendous need, new opportunity and added responsibility. “ We have just won a victory,” said the officer, as he saluted Napoleon. Looking up, Napoleon replied, “ There is time to win another victory before the sun shall go down,” and sent him to the front, and another victory was won. Your Committee is persuaded that it has only begun to discover the magnitude of the self-imposed task of this Association. The cry for help was never so urgent and intelligent as now. States and territories that hitherto have never had a conscious need are now asking for men and money.

“ IT CONTEMPLATES A RESERVOIR ”

If organized Sunday-school work in the State of Pennsylvania, under the leadership of John Wanamaker and H. J. Heinz, needs \$22,000 per annum, and Massachusetts, containing one fifth of the Sunday-

school membership, needs \$10,000, is it Christian business sense that other states have not similar needs that money and consecrated service can supply? Organization is the individual multiplied. It contemplates a reservoir in the state, province and territory, into which may be gathered the results of actual experience, judicious training, the best thought, suggestion and inspiration that may be gathered from world-wide Sunday-school effort. The individual Sunday-school with which you are connected should have a pipe line to such a reservoir, and, however remote or isolated, weak or strong, it should be brought into helpful relations with the central organization, the strong and wise contributing, the weak and less experienced receiving; all co-operating.

“ THE HEART AND LEADERSHIP OF THE CHURCH ”

We sometimes congratulate ourselves that the membership and friends of the Sunday-school embrace the heart and leadership of the church; that the fruit of the Sunday-school will be the church membership of to-morrow, and that the quality of the work done will determine the kind of religion, the standard of morals and the type of the citizenship of the coming generation. We rejoice in a continent-wide constituency of fourteen million. This constituency controls uncounted wealth. There is no organization in the church so complete as the Sunday-school. It has a common purpose, and yet, with this splendid organization, vast constituency and unmeasured wealth, we congratulate ourselves that we have raised during the triennium a little more than fifteen thousand dollars a year, to maintain and develop this mighty work. “ Why, my dear brother,” said a friend recently, “ you seem to be doing a world-wide business on a ‘ nickel in the slot returns,’ using narrow gauge, single-track equipment and power rather than the wide gauge, four-track equipment of the ‘ Empire State ’ and ‘ Twentieth Century Limited. ’ ”

“ YOU DO NOT COMPASS YOUR OPPORTUNITY ”

If, as chairman, I could speak personally to the officers and leaders in the states, provinces and territories, I would tell them the conclusions I have reached after visiting different sections of this country and studying the needs from the viewpoint of organized Sunday-school work. To myself I have said, “ You do not compass your opportunity.” “ You have narrowed your duty.” “ You have limited your gifts.” Honestly, brethren, would our sacrifices, our gifts, our plans and the results gained in Sunday-school work command our respect as business men, if applied to maintain and support a business, upon the success of which depended the comfort, life and development of the present and future generations of this continent? And yet we believe that on the success of the Sunday-school depends largely the moral and religious life of this and future generations.

I believe that God has called this Convention to do very definite things, to develop plans and declare purposes that shall be worthy of its constituency and the work it is set to do. We should ask for pledges for fifty thousand dollars a year for three years. Even this sum will not be sufficient to meet the demands necessary to accomplish the work that is awaiting us.

“ DO YOU SEE THAT LITTLE CHURCH? ”

This is not a difficult task to accomplish. Let us not forget who are our associates; the character of our constituency; its multitude and its wealth. Walking with a friend of the international work, recently, in an inland city, talking of its need and possibilities, this friend said to me: “ Do you see that little church? It has within its membership thirty-one millionaires.” It is an exceptional church, but there is a larger constituency who have not yet contributed, because they have no knowledge of this work, than the present contributing constituency. We should, therefore, take such steps

as will command the attention and inspire the confidence of Christian business men. We believe there are five hundred men on this continent who would gladly contribute fifty dollars to one hundred dollars per annum if only they knew the character and purpose of this work. Let us enlarge our horizon and we will discover them. I will pledge myself to find one twentieth of the amount, if only fifty thousand dollars may be secured for the coming triennium. Are there not nineteen others?

“BUT A CAPITALIST OF JERUSALEM”

Did you ever think, or have you forgotten, that when our dear Lord was crucified and the question was, whether his body was to be flung to the dogs or to be buried, it was not the apostles or the people, or any of those who had rushed after him, but a capitalist of Jerusalem and a student from the university who had courage and love to take the body of our Lord and bury it with honor, against the day of his resurrection. Now, as then, we need the brain of the student and the gifts of the capitalist to make the work of the church more secure and permanent.

“TO INAUGURATE POWER—TO SECURE PROGRESS”

To develop successful plans to meet the present needs of this work does not admit of easy thinking and of indifferent action. Definite things must be done to inaugurate power to secure progress. At the Winona conference in August, 1903, among the many topics discussed were the following: “Is It Desirable to Provide an Advanced Course of Lessons?” “Uniform Nomenclature.” “Shall the International Sunday-School Association become Incorporated?” “Shall We Create a Publicity Department?” “How to Increase Annual Contributions to Fifty Thousand Dollars.” Your committee expects that the ripened fruit from the Winona conference will be harvested in this convention.

Your Committee therefore recommends:

1. Incorporation. For your information I record the following action of your Executive Committee in Toronto, yesterday, Friday, June 23. *Voted:* That this International Executive Committee recommend to the Eleventh International Convention that the name of this body be changed from "Convention" to "Association" and that proper steps be taken for incorporation.

2. That this Convention shall attempt to raise in pledges and contributions not less than fifty thousand dollars per year for three years for the purpose of meeting the increased demand for trained men and women in the work of this Association.

3. That this Convention approve the plan of appointing a commission of not less than five men, who shall, at their own expense, visit different states in the international field for the purpose of conferences with Christian business men, that they may become informed concerning the work of this association and, therefore, contribute to its support. This commission may not necessarily include in its number only members of the Executive Committee, but it shall be appointed by the Committee.

4. The Committee approves the plan presented by the Chairman for the distribution of one hundred thousand copies of the book, "The Development of the Sunday-School, 1780-1905," — the Official Report of the International Sunday-School Convention." This book will contain nearly six hundred pages, more than three hundred illustrations, cloth bound, price fifty cents, postage paid. The ordinary price of the book would be two dollars. It will contain the addresses, reports and statistics of the Eleventh International Sunday-School Convention with portraits of the speakers and officers. It will also contain the history of the International Lesson System and portraits of the Lesson Committee from 1872 to 1908; a classified list of the International Lessons, 1872-1906, giving date, topic and text of each



lesson; the story of departmental work, the beginners, the primary, the junior and the advance, the teacher-training, home department, supplementary lessons, men's classes, adult classes, etc.; the story of the National and the International and World's Conventions, 1832, to Jerusalem, 1904, with portraits of the presidents and officers; organized interdenominational work, township, state, international and world-wide; the development of the Sunday-school from Robert Raikes to the end of the Toronto convention.

5. That the booklet entitled "A Temple unto the Lord," — the International Sunday-school Building, — headquarters for North America, be presented to the Convention by the Chairman "as merely an expression of a suggestion which may, in God's own time, together with the loving coöperation and generous gifts of the vast constituency and unmeasured wealth of the international forces, become not only 'a Temple unto the Lord' and the Sunday-school headquarters of North America, but also may serve to yield an income to the permanent support of its work, annually, of sixty to eighty thousand dollars." Your Committee seeks no action in this Convention concerning this suggestion. It is possible at the Convention in 1908 your Committee will have a further report to make regarding this plan.

"ACCOMPLISHED IN GOD'S OWN TIME AND WAY"

It is the desire and hope of your Committee that by the development of these plans, and others which may recommend themselves to its approval in the future, that we may accomplish in God's own time and way the purpose for which this organization was brought into existence, and has been kept until this moment. Our prayers and sympathies go out for our associates in the states and provinces and territories where there is at present a great need that is not yet met.

## Report of the General Secretary

MARION LAWRENCE

### THE FIELD



MARION LAWRENCE

At the time of the Denver Convention your general secretary was your only paid representative, aside from a clerk in the office.

Mrs. J. W. Barnes was appointed our Primary and Junior Secretary in the fall of 1902.

In November of the same year our two colored workers, Prof. G. G. Marcus and Dr. James E. Shepard, were engaged.

Early in 1903 the force was increased by adding Mr. W. C. Pearce, now our Teacher-Training

Secretary, and Mrs. Mary Foster Bryner.

We now have two stenographers in the General Secretary's office, and one in the office of the Primary and Junior Secretary at Newark, N. J.

Speaking for all of these, except myself, I am sure we could not find more faithful, consecrated and efficient workers anywhere. They are all especially adapted to the work they have undertaken. The present forward condition of our work is due very largely to their labors. This is not easy work we are doing, and yet it is full of joy. Each of these workers will make a detailed report. It is for me only to speak in a general way.

The field has been covered as frequently and as thoroughly as it was possible with this force of workers. Every state, province and territory, except a few of the unorganized provinces of the Dominion of Canada, have been visited during the triennium from one to three times by one or more of these workers. Their work has not been confined wholly to conventions, but mostly so,

because the demand is so great and the force so small. Nevertheless, there have been made a number of inspirational tours into different parts of the country, holding meetings in various cities besides the ones where the conventions were held. Statistics give but a very faint idea of the work done, and yet we believe that those who maintain the work have a right to the figures. Their inability, however, to report the real work done, is shown by the fact that a conference is put down as a conference. Sometimes it is thirty minutes long, sometimes several hours, and sometimes a whole day. The aggregate distance traveled by these six workers during the past three years reaches the enormous sum of 304,030 miles. The aggregate number of addresses, conferences, etc., is 5,132.

In addition to our regular force, however, we have been obliged from time to time, to call in special help in order to send a representative to conventions which we could not otherwise reach. We recognize in this capacity the splendid work done by Mrs. M. G. Kennedy, Dr. H. M. Hamill, Rev. W. C. Merritt, Charles D. Meigs, J. H. Engle, Hugh Cork, Mrs. Alonzo Pettit, Charles R. Fisher, Joseph Clark, Alfred Day, Rev. E. M. Fergusson, Rev. George O. Bachman, W. H. Irwin and others.

Special mention should be made of Rev. W. C. Merritt, and the state of Washington. That state voluntarily offered Mr. Merritt's services to the International Committee one month a year for the three years of the triennium, and we have had the benefit of his splendid work. He has just come from the convention in Idaho, where he has been representing us through the courtesy and at the expense of the state of Washington. He has rendered excellent help also in Montana, Oregon, Nevada and British Columbia. Our treasurer, feeling that it was right that Washington should have the credit for his services, has entered up the amount of his salary on their account, although they specifically requested that it should not apply on their pledge made at Denver, and it was not applied. This contribution of the state of

Washington is all the more noteworthy when we remember that in amount of contributions made and paid to the International Association during the last three years, they stand ninth in the list of states, although they stand twenty-ninth in their Sunday-school enrollment. Washington is certainly entitled to the thanks of this Convention.

It may be stated likewise in this connection that the state of Washington is now divided into two associations, the Eastern and the Western, separated by the mountains. Connected with the Eastern Association is the "Panhandle" of Idaho. This division seems necessary because of physical conditions, and is entirely in accord with the views of the brethren in both states, and was authorized by a vote of the International Convention at Atlanta.

The only other change in our field is that the Nova Scotia Association has invited the Bermuda Islands to join them, as they are closely associated together in other branches of religious work.

No record of what has been accomplished in the great field would be complete without reference to the many tours that have been made by our Chairman, Mr. Harts-horn. Into many of our states and cities in the central west and south, and many parts of the east, and in the Dominion of Canada, has he gone with his words of cheer and counsel. He is giving practically his whole time to us, and it will be very difficult for us to express in any way our full appreciation of this fact.

The vast amount of field work we have been enabled to do because of our increased force, however, has shown us plainly the great need for more. We are not giving the states and provinces all we should give them when we simply send a worker for three days to attend their convention. It may not be my province to make recommendations to this convention, and I will not, but it may fairly be within proper bounds to tell something of the needs. Our field force is certainly not half as large

as it should be, and we are hoping that this convention will make it possible to materially increase it.

We should not be satisfied unless, before adjournment, we arrange for at least three more white men, one or two more negroes, and a general secretary for Mexico.

#### OUR GENERAL SECRETARIES

It would be difficult to find a more faithful, self-sacrificing company of workers than those who are occupying the offices of general secretary in the various states and provinces. All of the states and provinces have general secretaries except ten. The states and provinces of Arkansas, North and South California, Colorado, Connecticut, Indiana, Maine, Missouri, Nebraska, New Brunswick, New Hampshire, New York, North Carolina, Oklahoma, Prince Edward Island, Quebec, South Dakota, Texas and Vermont have put in new secretaries since the Denver Convention, though most of them had state and provincial secretaries before. We have now 148 men and women in the employ of our state and provincial associations under pay, and 89 of them are giving their whole time to it.

#### A VAST ARMY OF WORKERS

It is quite difficult to realize how many choice men and women there are devoting their time to this work. Fifty-eight states and provinces are organized. Over 2,000 counties are organized. From a careful estimate, we judge that fully 10,000 townships, districts, etc., are organized. Ohio and Illinois alone furnish one fourth of that number. Certainly the committees having in charge the work in these various organizations will average ten people each, many of whom devote large portions of their valuable time to committee meetings, conventions, visitation and the like. In other words, there are 120,000 people in our field who are giving solid blocks of time to this work without any remuneration whatever. No wonder the blessing of God has been upon it.

## CONVENTIONS

The Associations are not conducted for the benefit of the conventions, but the conventions are conducted for the benefit of the Associations. Conventions are good thermometers as to the condition of the work in a given locality. A convention which is representative and well attended by the active workers, is a sign of good organization and a healthy condition. The conventions during the past three years have, as a rule, continually grown in size and interest. A marked change, however, is going on in the convention programs. Happily we are having less pyrotechnics and more real work. The number of institutes is growing, and we are coming to learn that conventions and institutes which really do things worth while are the best and are best supported. Many of our conventions have come to be very large. For example, those in Massachusetts and Ohio. The latter, held the first week of this month, had over 3,000 workers present, and many of the sessions were attended by over five thousand people in one audience. Some of these convention programs have packed into them through conferences and addresses an incredibly large amount of solid work and teaching.

We must not forget the weaker organizations, however. It was my privilege a few weeks ago to attend the State Convention of Nevada with less than 25 delegates in it, representing the forty-two schools of that great state, which is nearly as large geographically as three Ohios, and yet Nevada is represented on our International Committee by the president of their state university, Dr. Stubbs, who is not only greatly interested in our work, but has crossed the continent to be with us to-day. I am sure we are glad to be the "big brother" to such states as Nevada.

Conventions have been held in all of the states and provinces during the last three years, and in nearly every case, they have been held annually.

We are pleased to report that Newfoundland recently held the best convention in their history. They enrolled 1,150 delegates, and are very much encouraged. Newfoundland is fully represented in this convention.

The total number of conventions of all kinds, state, county, township, etc., reported during the past year in our field, is 13,811, though we believe these figures are far too small. This means that there have been during the triennium probably about 40,000 conventions. Estimating the average attendance at these conventions at 200, and that is very small, we reach more than 2,500,000 people annually.

#### SUMMER SCHOOLS AND DISTRICT CONFERENCES

There are probably nearly fifty summer schools held annually in the United States and Canada which measure up to the standard set by our Association, and many others which do considerable work, but fall somewhat short in their measurement. Two summer training schools are now held under the auspices of the Fourth and Seventh International districts. One at Winona Lake is in its second year. Last year it covered three full weeks, and enrolled 406 students from thirty different states. International certificates were issued for full work to 50 students, and for section work to 210 students. This year it will continue for two weeks instead of three.

The Seventh District School is to be at Searcy, Ark., and covers a week in July. Both of these schools are under the direction of Professor Hamill, chairman of our Committee on Education.

Some of these schools of methods have been in operation for a good while under various auspices, and are getting stronger year by year; as, for example, the one which holds its twelfth annual session at Asbury Park, N. J., this season.

District conferences have been held in the First, Second, Third, Fourth and Fifth Districts. It is my privilege to attend all of these.

## THE WORK AMONG THE NEGROES

No department of our work is deserving of more creditable mention than that among the colored people of the South. When we last assembled in Denver, our sorrow at the loss of the sainted Maxwell was still fresh in our hearts. One of the most enthusiastic movements of that great convention was when money was pledged to carry on this great work.

In the fall of 1902, the committee having this matter in charge, selected two choice men to serve us, Prof. G. G. Marcus, of Memphis, Tenn., and Dr. James E. Shepard, of Durham, N. C. These men soon showed their special fitness for the work and were everywhere received with great favor. It was difficult to take up the work where Mr. Maxwell laid it down, for he had tried to cover the whole field and it was too much for him or any other man. Marcus and Shepard have done most valiant work. We are grieved, however, to be obliged to record that in October, 1904, Professor Marcus closed his work on earth and went to his reward. Dr. Shepard has been doing double duty since that time. I am glad that Dr. Shepard is present, and will appear before this convention to make a detailed report. He is a man of unusual ability, deep consecration and tremendous earnestness. Moreover, as a speaker, he can hold his own with great credit to himself before any audience anywhere. His work has been carried on mostly in the states of North and South Carolina, though he has done considerable work in Alabama, Georgia and Tennessee. The details of his work will be reported by himself. While we may well congratulate ourselves upon the great work that has been done, it is really only a beginning, and a small one at that. The fact that there are in the United States over three million colored children between the ages of five and fourteen gives us a little hint of the tremendous task and opportunity which lies before us. We ought to have at least five wide-awake, efficient negro secretaries in five of the most promising Southern states, and these



under the general direction of a secretary who shall be recognized everywhere as a prince of men among the negroes. Of course, the whole work should be entirely under the control of our Executive Committee and especially the sub-committee having this special feature in charge. But there is an opportunity for large faith and contributions. I do not know where money can be placed to better advantage for the Kingdom of God. Our opportunity is our responsibility. Shall we rise to it?

#### THEOLOGICAL SEMINARIES AND CHRISTIAN SCHOOLS

The place of the theological seminary in Sunday-school work is more and more coming to be recognized and felt. No word of mine can begin to express it so well as it has been done by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, in what he is pleased to call his "Sunday-school Creed," which is as follows:

1. The supreme need in our country to-day is that the forces which make for character shall control the forces which make for intelligence.

2. Our greatest force which makes for character is the Sunday-school.

3. The factor of the Sunday-school most potent in the development of character is the teacher.

4. The supreme lack in the present-day Sunday-school is the lack of a sufficient number of thoroughly equipped teachers.

5. The chief teacher of the teachers and trainer of the trainers of the Sunday-school is the pastor.

6. The chief trainer of the pastor is the theological seminary.

7. In view of the absence in the past of any adequate coördination and guidance of the departments of the teacher, the pastor and the seminary, there is an opportunity for the new Educational Committee of the International Sunday-school Association to do a great work for the Kingdom.

Our pastors are our leaders. While they will not ordinarily occupy the place of the executive head of the school, viz., the superintendent, they should, nevertheless, be just as truly pastors of the Sunday-school as of the church. The demand for more religious pedagogy, more of the English Bible, more of child study and Sunday-school management in the regular seminary courses, comes from the pastors themselves. That the seminaries are gladly yielding to this condition, is a most hopeful sign. We presume there is not a seminary in the land that has not done more than ever before. Many of them are giving to their students splendid courses of lectures upon the subject and conducting pastor's institutes. Some have even gone further than this, and put in specific courses of study, looking toward Sunday-school work in its various departments. I have personally addressed the students in the following seminaries and in most of them have given a regular course of lectures. All of our International workers and very many others have done much of this same work.

Presbyterian Seminary, Louisville, Ky.

Southern Baptist Seminary, Louisville, Ky.

Cumberland Presbyterian Seminary, Lebanon, Tenn.

Christian Seminary, Lexington, Ky.

United Presbyterian, Xenia, Ohio.

Heidelberg Seminary, Tiffin, Ohio.

Chicago Theological Seminary, Chicago.

Lane Seminary, Cincinnati, Ohio.

Oberlin Seminary, Oberlin, Ohio.

Crozer Seminary, Chester, Pa.

United Brethren Seminary, Dayton, Ohio.

Queen's College, Kingston, Ontario.

Auburn Seminary, Auburn, N. Y.

Pacific Seminary, Berkeley, Cal.

San Anselmo Seminary, San Anselmo, Cal.

Moody Bible Institute, Chicago.

Pastor's Institute, Louisville, Ky.

Pastor's Institute, Toronto, Ontario.

The latter institute included the Methodist, Presbyterian, Baptist, and Episcopal Seminaries of Toronto.

#### THE COMMITTEE ON EDUCATION

No sub-committee connected with our work has had so many meetings nor made such a tangible showing in results as has the Committee on Education. The teacher-training forces of the country have for many years been doing much good work, but it remained for this Committee to crystallize them into a systematic whole. Without creating any new text-books, or imposing any conditions which are out of reach of the ordinary association, they have erected uniform standards, prepared two diplomas, one elementary and one advanced, and have recognized also the Sunday-school work done in summer schools, schools of methods, Chautauquas, etc., when it comes up to the required standard, furnishing International certificates for the same. Under the wise leadership of Dr. Hamill, the Chairman, and W. C. Pearce, our International Teacher-Training Secretary, the advance has been simply marvelous. I am to give here but this general statement, and the interesting details will be presented by the brethren above referred to.

#### INTERNATIONAL BIBLE READING ASSOCIATION

This Association was started in London over twenty years ago by Mr. Charles Waters, who is still their secretary. It has had meager growth in our country, though its total membership in the world is 850,000. Under the instruction of the Executive Committee, however, it was taken up specifically as a department of our work January 1, 1905. The time was inopportune, because those upon whom we were obliged to depend for its success, have been absorbed in gathering their reports and making other arrangements for this Convention. We believe there is great good to be accomplished through the International Bible Reading Association and that the next three years will show large increase.

Twenty-one of the states and provinces have formally adopted it, and we have returns from twelve of these states, besides small returns from other states which have not adopted it. The provinces of the Dominion have, for the most part (and by agreement), continued to procure their supplies from London because we were making a slight change in the membership fee. The following states have adopted it and made definite returns. They are placed in the order of their membership:

New Hampshire, Delaware, South Dakota, Vermont, Kansas, Missouri, West Virginia, Nebraska, New Jersey, California (North), Utah, Iowa.

The other states which have adopted it, but as yet made no report, are:

Arkansas, Illinois, Indiana, Kentucky, Maine, Massachusetts, Michigan, Wyoming, Prince Edward Island.

We have received memberships from the states of Florida, Ohio, Pennsylvania, Rhode Island and Texas, though they have not adopted it as a department.

We enroll at present 3,337 members.

A very slight effort on the part of the various Associations would not only result in greatly encouraging systematic reading of the Bible, but the membership fees would soon be sufficient to keep an extra worker in the field, besides paying all the expenses of the department.

We trust that every state and province will lay vigorous emphasis upon the International Bible Reading Association during the next triennium.

#### MEXICO

Mexico is an open door. There is probably no more inviting field for Christian work to be found in the world. The missionaries of all denominations who are now working in Mexico agree to this. They say the people are breaking away from the priest-craft, and that the field is ripe. The whitest portion of the field is among the children.

The first specific endeavor of our Association to help the people of Mexico took form in July, 1903, when in answer to their call for help, we sent Mrs. Bryner to their National Convention, held in Mexico City. This convention was most remarkable in many ways. Seven hundred and twenty-five delegates were present, representing twenty-four of twenty-seven states of the great republic. Some of these delegates walked sixty miles to attend the convention. In the following winter of 1904 Mrs. Bryner was sent there again, and made a tour covering two months, visiting many of their cities under the direction of their local workers. This tour which was made possible largely by gifts solicited by the *Sunday School Times* for this specific purpose, was greatly blessed. It became evident to the missionaries there, as well as to Mrs. Bryner, that there ought to be a general secretary placed in charge of the work.

The International Committee, in the summer of 1904, set apart \$250 to be expended in Spanish-speaking literature for gratuitous use in Mexico and Central America. Mrs. Bryner was asked to prepare this literature because of her familiarity with the field, and two months in the winter of 1905 were set apart for that purpose. Eight leaflets have been written by her for this purpose. They have been reviewed and revised by a large number of missionaries in Mexico. It is thought these leaflets are sufficient for the present.

It was thought best not to have all of these printed at once, because their annual convention is to be held within three weeks from this time in the city of Guadalajara, when new officers will be elected, and their names and the location of their office should appear upon the leaflets. Mrs. Bryner is to be in attendance, and will spend the two months following in convention work in different parts of the republic. One thousand each of the leaflets Nos. 1, 2 and 8, have been prepared for use in their convention.

One thousand dollars of our money is equal to some thing over two thousand dollars of their money, and will sustain their work for a year, supporting a general secretary. Some specific effort has been made to help them secure a secretary, and the results of that effort will be made known at a later hour in this convention. Here is a magnificent opportunity for investment in the Lord's work. Our brethren in Mexico are profuse in their expressions of gratitude because of our helpfulness.

#### THE WEST INDIES

Correspondence has been opened up with the West Indies, reaching from Cuba to Trinidad, and even including Demerara. We had hoped ere this to make a cruise of this inviting portion of our field, but as yet have not been able. It is our hope that during the next winter a cruise may be made covering six or eight weeks, for the purpose of holding conventions and inspirational meetings in as many as possible of the strategic points of these islands. The traveling expenses of each person sent on such a tour can, it is estimated, be covered by \$250, or possibly less. The party ought to consist of ten people (though four would do), fairly representing the different departments of the work, so that several meetings can be held at one time. The committee will be glad if any of our recognized practical Sunday-school workers will volunteer for this delightful cruise. It ought to start about the first of January, and return the latter part of February or the first of March. Our correspondents in all parts of this great field are looking forward with keen anticipation to the consummation of such a plan. Two missionaries from Trinidad were with us on the Jerusalem trip and were very anxious that this cruise should be made last winter. If it is to be carried out this winter, we ought to know it now. There are, no doubt, those in this convention who would be willing to contribute the \$2,000 or \$3,000 necessary to make such a trip possible. If so we shall be very glad to cultivate their acquaintance.

## PERSONAL

During the past three years my office work has been heavier than usual because part of my duties have been to arrange for the conventions and make appointments for all of our workers. I have also been called upon to meet with the Executive Committee and other committees frequently. Consequently I have not been able to be in the field as much as I otherwise would. However, I have traveled during the last three years 76,327 miles (not including the trip to Jerusalem), and have made 743 addresses. I have been permitted also, by the courtesy of the International Committee and the World's Executive Committee, to attend the Centennial of the Sunday School Union of London, and the World's Convention at Jerusalem. These two trips together consumed over four months of time.

The large amount of mail received and forwarded, and the other work necessary in my office, has been attended to up to within nine months by Mr. Starr and such occasional help as I could secure. Since then another stenographer has been added, and yet the work is crippled for the lack of sufficient office force. We have prepared and used over a million pieces of printed matter, all bearing upon the work. Of this, 500,000 were Round Table Leaflets, furnished for convention use in the various states and provinces. Have sold International Reports amounting to \$917.79. I have not done all I planned to do, because of the lack of time and help.

Before closing this personal note, I wish to express my heartfelt gratitude to the whole Committee, and its chairman, Mr. Hartshorn, and its treasurer, Dr. Bailey, for their patience and kindness shown in many ways. Also to my associates in the International field, the general secretaries, and the workers of the various associations throughout all of North America. They have all been kind to me far beyond what I have deserved, and I am very thankful to every one of them, and most of all to the Heavenly Father.

## **Sunday-school Statistics of North America**

Gathered for the Eleventh International Sunday-school Convention  
Toronto, Canada, June 23-27, 1905

By far the most difficult feature of our work is that gathering the statistics. It is likewise the most unsatisfactory. Even with the best organization it is always attended with a large amount of detail work and requires much perseverance and patience. Without thorough organization, statistics are little more than estimates. Good organization, on the other hand, brings good statistics. Indeed, this is the severest test of organization. No matter how thoroughly a state may be organized in other directions, the inability to gather satisfactory statistics indicates that the organization is defective. Complete statistics cannot be gathered through exclusive denominational channels, because many of the smaller denominations do not issue year books, and many of the schools are identified with no denomination. The process of gathering statistics is exceedingly valuable and helpful to the secretary, for the reason that it puts him into possession of the facts he otherwise would not know, and makes him more familiar with the field than he could otherwise become. Indeed, the gathering of statistics puts the secretary in possession of information that is vitally important to his work, indeed, far more so than the figures themselves.

It ought to be an encouragement to us to secure accurate statistics as possible because of the fact that Hon. William T. Harris, Commissioner of Education of the United States, has promised to embody our statistics in his official report. (See Statistical Tables in Appendix.)

### **STATISTICS FROM COLORED SUNDAY-SCHOOLS**

In our present condition of organization, it is quite impossible to secure accurate statistics of the colored Sunday-schools. They are included in the statistics of



the white schools in the preceding tables. Since, however, we have now fairly good organization in North and South Carolina, likewise in Georgia and Alabama, and a partial organization in Virginia, all under the general direction of our negro field workers, it ought to be less difficult to secure statistics from this department of our work. We trust that by the next International Convention we shall be able to report just how many colored schools there are, together with the enrollment.

#### WHAT OUR STATISTICS SHOW

1. A very slight gain in the number of Sunday-schools and in the total enrollment.
2. Much inaccuracy in the reports, as shown by the fact that no less than twelve states report a gain or loss of about 40,000 each as compared with the last statistics presented, while one state shows a gain of 117,000 and another shows a loss of 237,000. These figures simply mean great inaccuracy somewhere, either with present or former reports.
3. An increase in the number of states organized.
4. That we have held about 14,000 Sunday-school conventions during the past year, or probably 40,000 conventions during the triennium.
5. A considerable falling off in the number of Primary Unions.
6. Nearly 12,000 Primary Departments reporting separate rooms.
7. A gain of 25 per cent in the Home Department.
8. A gain of about 100 per cent in the membership of the teacher-training classes.
9. A gain of 120 per cent in the number of teacher-training graduates.
10. Ninety-seven hundred and ninety-three Cradle Rolls reporting, with 198,223 members.
11. Thirty-five hundred and sixty-four schools observing Decision Day.

12. Nineteen states and provinces reporting Temperance Departments. The Dominion of Canada leads in this department.

13. Eighteen states report 3,337 International Bible Reading Association members.

14. Eighty-nine workers are employed by our Associations on full time, and fifty-nine on part time.

15. There is a gain of 30 per cent in the number of teachers' meetings.

16. The additions to the churches from the Sunday-schools show up better than before with many states not reporting.

We are "holding our own" and something more. Our chief concern just now should be to ascertain "who is holding the rest" and what our responsibility is in regard to them.

Respectfully submitted,

MARION LAWRENCE,  
*General Secretary*

## Report of the Treasurer

Dr. GEORGE W. BAILEY, Philadelphia, Pa.



Dr. G. W. BAILEY

At the Denver Convention we received 59 state, provincial, territorial, and district pledges. Of these 59 pledges, 48 have been paid in full, and upon 8 there has been partial payment. Of the 275 personal, church and school pledges, 206 have been paid in full and of the remaining 69, 40 are partially paid.

Your secretaries and field workers have been most painstaking in the statement of their accounts and the expenditure of your money. An impartial comparison will clearly demonstrate that they have traveled more miles, visited various sections of our country more frequently, held more conventions, institutes and conferences, and, so far as human

intelligence can determine, accomplished far greater results in proportion to the money expended than during any previous triennium in the history of our International Convention.

I desire to express my sincere gratitude to scores of our contributors who, in addition to prompt payment of their pledges, have greatly encouraged your Treasurer by expressions of appreciation and of warm interest in the work which lies so near our hearts.

To illustrate: The Treasurer of one of our organizations wrote under date of June 12 last as follows: "I enclose herewith draft for \$90 to pay balance due on Oklahoma's pledge to the International Association. If it makes you as happy to receive this check as I am in sending it, there are two happy treasurers." Further he says: "I write this upon my return from a seventy-mile journey by cars and teams, and an investment of one and a half days' time and \$6, to help a delinquent county to meet its \$50 pledge. Received \$11.25 in cash as a visible result, and a promise of the balance. Yet it is glorious work and I am a thousand fold repaid in the joy the Lord gives me in His service."

A member of the Executive Committee writes: "Herewith find my check for \$42 to pay balance due on account of our primary pledge, and an additional check to pay all unpaid personal pledges of persons residing in Iowa." A state secretary writes: "Please send me a memorandum of all unpaid pledges of persons residing in Illinois, and I will send a check to pay them."

PER CONTRA: A Sunday-school in one of our West states pledged \$5 per annum, or \$15 for the three years. The first year's pledge was paid. Numerous requests for the payment of the balance brought the following from the superintendent, who is the manager of an investment company. He wrote: "Since making that pledge our Sunday-school and church have spent \$21,000 in building a fine place for holding our Sunday-school. The result is our Sunday-school is in very close quarters financially, although their rooms for holding school, with the exception of three or four buildings, are the finest in the state of ——. For this reason we will have to ask you to excuse us from the pledge this time." They were excused.

The total amount reported as pledged at Denver, including \$2,518 reported as pledged at a meeting of the Primary Department, was forty-three thousand four hundred and nineteen dollars (\$43,419). By reason of duplicate pledges and misunderstandings, this amount was reduced to forty thousand four hundred and nine dollars (\$40,409), of which sum thirty-eight thousand six hundred and seventy-seven dollars (\$38,677) have been collected, leaving a balance uncollected of one thousand seven hundred and thirty-two dollars (\$1,732). We have, therefore, received nearly 96% of the total amount pledged.

In three instances pledges were made by the states far in excess of their ability. These were adjusted by correspondence with the executive committees of these states which, being allowed, will show that our collections are nearly 98% of the total amount pledged.

# RECEIPTS

<b>ALABAMA</b> .....	\$315 00	
Primary Department .....	45 00	
Bibb County (colored) .....	1 30	
Mobile County (colored) .....	3 00	
Mrs. G. E. McGehn .....	1 00	
Teachers Association, Louchapoka .....	2 00	
" " Lafayette .....	1 00	
Auburn Primary Union .....	2 00	
Expenses, G. G. Marcus and J. E. Shepard .....	37 04	
" M. Lawrance .....	35 00	
<b>ALASKA:</b> .....		\$442 34
Samuel Green .....	\$20 00	
W. D. Wood .....	30 00	
Sheldon Jackson .....	5 00	
<b>ALBERTA</b> .....	\$40 00	55 00
E. K. Warren .....	30 00	
<b>ARIZONA</b> .....	\$30 00	70 00
M. B. Hazeltine .....	95 00	
<b>ASSINIBOIA:</b> .....		125 00
Allan L. MacLean .....	\$15 00	
E. K. Warren .....	30 00	
		45 00

<b>ARKANSAS</b> .....	\$150 00	
Mrs. K. T. Hagler .....	5 00	
Expenses, Mrs. Barnes .....	20 00	
" W. C. Pearce .....	34 00	
" " Van Buren .....	5 00	
<b>BRITISH COLUMBIA</b> .....		\$214 00
		50 00
<b>CALIFORNIA (North)</b> .....	\$200 00	
Primary Department .....	10 00	
C. M. Campbell .....	25 00	
Expenses, W. C. Pearce .....	50 00	
" Mrs. Barnes .....	50 00	
" M. Lawrance .....	60 00	
		395 00
<b>CALIFORNIA (South)</b> .....	\$150 00	
Primary Department .....	60 00	
Mrs. L. N. Richards .....	15 00	
Expenses, W. C. Pearce .....	45 00	
" Mrs. Barnes .....	45 00	
" M. Lawrance .....	50 00	
		365 00
<b>COLORADO</b> .....	\$175 00	
Primary Department .....	162 50	
Cumberland Presb. Sunday-school, Sterling .....	5 00	
J. K. Miller .....	30 00	
Twenty-third Ave. Missionary Society, Denver .....	6 00	
R. W. W. Kingston .....	15 00	
W. S. DuPel .....	2 00	
First Congregational Sunday-school, Telluride .....	10 00	
Dr. A. H. Stockham .....	30 00	
Mrs. B. B. Tyler .....	15 00	
Fifth St. M. E. Sunday-school, Grand Junction .....	5 00	
T. H. Acherson .....	1 50	
R. M. Pollock .....	20 00	
Colorado Springs .....	10 00	
Expenses, Mrs. Bryner .....	25 00	
		512 00
<b>CONNECTICUT</b> .....	\$300 00	
W. H. Allen .....	15 00	
Mrs. F. S. Walkley .....	5 00	
Center Church Sunday-school .....	12 59	
E. P. St. John .....	15 00	
Expenses, M. Lawrance .....	50 00	
" Mrs. Barnes .....	15 00	
" W. C. Pearce .....	25 00	
" Mrs. Bryner .....	20 00	
		457 59
<b>CUBA:</b>		
Rev. J. A. Worden, Pennsylvania .....		75 00
<b>CENTRAL AMERICA:</b>		
Edwin Hollock, Connecticut .....		30 00
<b>DELAWARE</b> .....	\$300 00	
W. K. Crosby .....	300 00	
Mrs. Crosby .....	30 00	
Herbert N. Fell .....	10 00	
Expenses, W. C. Pearce .....	45 00	
		685 00
<b>DISTRICT OF COLUMBIA</b> .....	\$375 00	
Primary Department .....	15 00	
A. L. Dietrich .....	2 50	
Mrs. W. F. Crafts .....	15 00	
Expenses, Mrs. Barnes .....	14 00	
" M. Lawrance .....	40 00	
" W. C. Pearce .....	32 00	
		493 50

<b>FLORIDA</b> .....	\$20 00	
H. C. Grover .....	30 00	
Expenses, M. Lawrance .....	25 00	\$75 00
<b>GEORGIA</b> .....	\$352 10	
Friendship Baptist Church, Atlanta .....	77 60	
W. S. Witham .....	10 00	
Second Presbyterian Sunday-school, Augusta .....	10 00	
Sunday-school Superintendents' Union .....	30 00	
Coweta County (colored) .....	2 66	
Mass Meeting, Hamilton (colored) .....	1 26	
Church, Americus (colored) .....	■ 26	
Dougherty County (colored) .....	4 06	
Brunswick City (colored) .....	■ 20	
Dublin (colored) .....	4 01	
Eastman (colored) .....	1 00	
Macon (colored) .....	2 50	
Congregational Sunday-school, Thomasville .....	1 15	
A. M. E. Sunday-school, Thomasville .....	5 05	
First Baptist Sunday-school, Thomasville .....	3 05	
Augusta .....	2 55	
Expenses, M. Lawrance .....	109 11	
" Mrs. Bryner .....	30 00	
" W. C. Pearce (Colored Association) ..	10 00	
" W. C. Pearce, Savannah and Atlanta ..	18 79	
" W. C. Pearce .....	125 00	
" Mrs. Barnes .....	36 36	
		839 71
<b>HAWAII:</b> .....		
Rev. W. D. Maze .....	\$10 00	
Mrs. E. R. Carter .....	5 00	
		15 00
<b>IDAHO:</b> .....		
Methodist Sunday-school, Boise .....	\$30 00	
H. E. Neal .....	30 00	
Primary Union, Boise .....	2 25	
Expenses, W. C. Pearce .....	12 50	
" W. C. Merritt .....	20 00	
" Mrs. Barnes .....	12 50	
		107 25
<b>ILLINOIS</b> .....	\$3 000 00	
Primary Department .....	225 00	
E. O. Excell .....	1 000 00	
Oakland M. E. Sunday-school, Chicago .....	30 00	
E. C. Gedelman .....	15 00	
F. A. Wells .....	375 00	
Mrs. Wells .....	75 00	
Edith and Harris Wells .....	78 00	
Rev. M. S. Johnson .....	15 00	
C. H. Brand .....	30 00	
J. A. Burnham .....	30 00	
E. H. Nichols .....	90 00	
W. C. Pearce .....	45 00	
E. L. Griffiths .....	10 00	
Burr Mission .....	15 00	
A. J. McDermid .....	6 00	
S. C. Warne .....	20 00	
C. L. Weaver .....	15 00	
G. W. Miller .....	45 00	
W. B. Rundle .....	45 00	
L. B. Vose .....	45 00	
W. S. Rearick .....	30 00	
Mrs. William Reynolds .....	33 00	
A. T. Arnold .....	3 00	
A. H. Mills .....	75 00	
Mrs. Mills .....	15 00	
First Presbyterian Sunday-school, Decatur .....	15 00	
Presbyterian Sunday-school, Toledo .....	5 00	
Englewood First M. E. Sunday-school, Chicago ..	10 00	

**ILLINOIS (Continued):**

M. E. Sunday-school, Shawneetown.....	\$15 00
Amy C. Crouch .....	3 00
Mrs. D. C. Cook .....	150 00
A. W. Snyder .....	3 00
Omah Woods .....	15 00
Mrs. C. E. Clark .....	3 00
Rev. Hugh C. Gibson .....	3 00
C. W. Rose .....	15 00
Bertha A. Beer .....	9 00
Minnie Bolan .....	3 00
Mrs. M. F. Bryner .....	100 00
R. G. Ardrey .....	3 00
Mrs. M. F. Hurst .....	15 00
A. W. Rosecrans .....	15 00
C. J. Kiefer .....	3 00
Brown County .....	4 00
R. C. Willis .....	300 00
Mr. and Mrs. Bickerdike .....	3 00
I. B. Trout .....	3 00
George Maguire .....	3 00
Limestone River Sunday-school .....	15 00
P. P. Laughlin .....	15 00
Mrs. E. R. White .....	12 00
M. L. Norris .....	3 00
E. M. Breckenbridge .....	30 00
D. C. Cook .....	300 00
McDonough County .....	10 20
State Association for Japan .....	1 00
Francis Neeland.....	2 00
Primary Department, Auburn Park M. E. Sunday-school .....	12 25
Old Salem, Chautauqua .....	75 00
Fulton County .....	20 00
Expenses, Mrs. Bryner .....	117 95
"        "        Edgar County .....	20 00
"        "        Cook County .....	25 00
"        "        Chautauqua .....	19 50
"        "        Fulton County .....	1 00
"        M. Lawrance .....	20 00
"        "        Moody Bible Institute .....	20 00
"        "        Chicago Association .....	5 00
"        W. C. Pearce Superintendent Union Elgin, .....	5 00

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\$6 791 90**INDIAN TERRITORY**

Expenses, W. C. Pearce .....	\$75 00
"        Mrs. Bryner .....	7 80
	12 50

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95 30**INDIANA**

Primary Department .....	\$600 00
Emil Kroessman .....	45 00
Mrs. A. C. Baggs .....	3 00
Mrs. Ida Porterfield .....	2 00
Mr. and Mrs. J. F. Habler .....	9 00
E. D. Kirby .....	30 00
L. C. Miller .....	15 00
First Christian Sunday-school, Angola .....	2 00
C. B. Butcher .....	3 00
Mrs. John Gortner .....	1 00
Mrs. Lettie Getz .....	3 00
F. W. Kelsey .....	9 00
Mrs. F. C. Leffingwell .....	6 00
Clara E. Getz .....	3 00
Walter Carr .....	6 50
Anna R. Black .....	15 00
R. S. Ogle .....	15 00
E. J. Scott .....	10 00
Amelia Klute .....	2 00
A. P. Ritz .....	3 00
	5 00

**INDIANA (Continued):**

Anna M. Schulz	\$5 00	
Dorothea Schulz	5 00	
Katie Klute	5 00	
Adam S. Ogg	6 00	
Lutherans of Richmond	30 00	
Josiah Morris	30 00	
W. H. Elvin	30 00	
Mrs. D. W. Thomas	3 00	
William C. Hall	30 00	
Expenses, M. Lawrance	32 50	
" Mrs. Barnes	40 00	
" W. C. Pearce	4 00	
" Mrs. Bryner	35 00	

\$1 043 00

**IOWA**

Primary Department	\$450 00	
William Tackaberry	78 00	
B. F. Mitchell	30 00	
H. R. Millhiser	3 00	
J. F. Hardin	3 00	
W. A. Sears	30 00	
A. W. Murphy	3 00	
Mrs. H. B. Burke	15 00	
Edith G. Whiting	6 00	
Expenses, Mrs. Barnes	6 00	
" M. Lawrance	50 00	
" W. C. Pearce	60 00	
	6 06	

740 06

**JAPAN:**

J. D. Springston	\$5 00
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5 00

**KANSAS**

Primary Department	\$400 00
J. H. Engle	45 00
Mrs. L. L. Uhls	15 00
Ida E. Staffer	1 00
S. P. Kane	6 00
Don Kinney	7 50
C. C. Kesinger	75 00
Mr. and Mrs. Kesinger	30 00
C. H. Isely	300 00
J. A. Werner	6 00
A. E. Magaffin	6 00
Expenses, M. Lawrance	6 00
" Mrs. Bryner	47 02
" W. C. Pearce	10 00
" Mrs. Barnes	35 00
	30 00

1 019 52

**KENTUCKY**

Primary Department	\$450 00
Miss Sue B. Scott	15 00
E. A. Fox	335 00
Miss Lucy Mahan	6 00
Mrs. Foster Hehn	15 00
E. N. Woodruff	75 00
C. A. Casperke	25 00
Miss M. F. Burton	3 00
Expenses, M. Lawrance	15 09
" Pastors' Institute	97 40
" Mrs. Bryner	25 00
" W. C. Pearce	6 75
" Bible College	80 00
" Mrs. Barnes, Owenboro	25 00
" Louisville	5 50
	10 00

1 188 65

**LOUISIANA**

J. N. Pharr	\$50 00
New Orleans Primary Union	100 00
	4 00



**LOUISIANA (Continued):**

Expenses, Mrs. Bryner .....	\$25 00
" W. C. Pearce .....	50 00
" Mrs. Barnes .....	50 00

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 \$279 00
**MANITOBA**

Primary Department .....	\$275 00
Expenses, M. Lawrance .....	5 00
	40 00

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 320 00
**MAINE**

Primary Department .....	\$300 00
Nellie B. Jordan .....	30 00
E. S. Everett .....	2 00
Expenses, Mrs. Barnes .....	10 00
" M. Lawrance .....	30 00
" W. C. Pearce .....	7 82
	30 00

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 409 82
**MARYLAND**

Baltimore Primary Union .....	\$150 00
Expenses, W. C. Pearce .....	24 00
" Mrs. Barnes .....	25 00
" M. Lawrance, Baltimore .....	15 00
	30 00

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 244 00
**MASSACHUSETTS**

J. W. Field .....	\$1 500 00
W. C. King .....	60 00
Mrs. F. L. Cleveland .....	30 00
Rev. C. H. Daniels .....	30 00
Edwin R. Partridge .....	20 00
Mrs. Lucy Stock .....	15 00
W. N. Hartshorn .....	5 00
E. P. St. John .....	3 000 00
Chester W. Kingsley .....	20 00
Expenses, M. Lawrance .....	500 00
" Mrs. Bryner .....	85 00
" Barnes .....	25 00
	42 06

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 5 332 06
**MICHIGAN**

Presbyterian Sunday-school, Ann Arbor .....	\$600 00
In memoriam, Mrs. B. M. Richmond .....	10 00
Misses Davidson and Warren .....	15 00
William Milhan and Alice Reniff .....	15 00
J. G. Johnston .....	15 00
First Presbyterian Sunday-school, Battle Creek .....	30 00
Mrs. G. C. Higbee .....	15 00
North Side Sunday-school .....	15 00
L. Lawrence .....	5 00
Primary Union, Grand Rapids .....	10 00
E. K. Warren .....	2 00
Expenses, M. Lawrance .....	100 00
" Wayne County .....	62 00
" Mrs. Bryner .....	4 00
" W. C. Pearce .....	75 20
" Hillsdale College .....	25 00
" District Meeting .....	8 40
	5 00

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 1 011 60
**MINNESOTA**

Primary Department, St. Paul Union .....	\$150 00
St. Paul Union .....	5 00
" M. Lawrance .....	3 34
" W. C. Pearce .....	45 00
	30 00

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 233 34
**MEXICO:**

D. C. Cook, Illinois .....	\$150 00
Expenses, Mrs. Bryner .....	6 00

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 156 00

<b>MISSISSIPPI</b> .....	\$150 00	
L. A. Duncan .....	15 00	
Expenses, M. Lawrance .....	80 00	
"    W. C. Pearce .....	50 00	
		\$295 00
<b>MISSOURI</b> .....	\$79 70	
Primary Department .....	77 50	
Presbyterian Sunday-school, Parkville .....	15 00	
A. L. Galoway and family .....	10 00	
Mrs. R. W. Waggener .....	15 00	
Independence Avenue M. E. Sunday-school, Kan- sas City .....	30 00	
Mrs. Sarah F. Marston .....	1 00	
Expenses, Mrs. Bryner .....	68 47	
"    "    Springfield City .....	10 00	
"    "    Primary Union .....	17 50	
"    W. C. Pearce .....	55 00	
"    "    East St. Louis S. S. Union, .....	3 90	
		\$83 07
<b>MONTANA:</b>		
First Presbyterian Sunday-school, Butte .....		30 00
<b>NEWFOUNDLAND:</b>		
Frank Woodbury .....	\$30 00	
		30 00
<b>NEVADA</b> .....	\$20 00	
Expenses, M. Lawrance .....	15 00	
		35 00
<b>NEW BRUNSWICK</b> .....	\$300 00	
Primary Department .....	18 75	
Expenses, M. Lawrance .....	35 00	
"    W. C. Pearce .....	85 00	
"    Mrs. Barnes .....	1 25	
"    Mrs. Bryner .....	30 00	
		470 00
<b>NOVA SCOTIA</b> .....	\$225 25	
Expenses, M. Lawrance .....	106 00	
"    W. C. Pearce .....	50 00	
"    Mrs. Barnes .....	50 00	
"    Mrs. Bryner .....	50 00	
		481 25
<b>NEBRASKA</b> .....	\$300 00	
Primary Union .....	11 00	
D. B. Gilbert .....	15 00	
W. D. Myers .....	5 00	
R. D. Gould .....	45 00	
J. D. Stewart .....	15 00	
Carl E. Oberg .....	5 00	
T. A. Moss .....	3 00	
Rev. F. W. Dean .....	3 00	
Roy M. Jackson .....	2 00	
W. R. Jackson .....	3 00	
Mrs. Mary C. Arnold .....	3 00	
Mark L. Hodge .....	5 00	
L. W. Zook .....	3 00	
K. L. of C. E. Society, Dawson .....	10 00	
Knox County .....	1 00	
Expenses, Mrs. Barnes .....	3 25	
"    M. Lawrance .....	45 00	
"    W. C. Pearce .....	15 00	
		492 25
<b>NEW JERSEY</b> .....	\$1 505 93	
Primary Department .....	180 00	
Mrs. E. M. Ferguson .....	30 00	
E. W. Barnes .....	75 00	
George W. Bailey .....	300 00	
Miss E. D. Paxson .....	60 00	
A friend .....	15 00	
"    .....	15 00	

**NEW JERSEY (Continued):**

W. H. Kerge	\$6 70
F. A. Ferris	50 00
Expenses, M. Lawrance	40 00
" Mrs. Bryner	25 00
" Mrs. Barnes	75 12
" " by Mrs. Barnes	59 10

\$2 436 85

**NEW HAMPSHIRE**

Expenses, Mrs. Barnes	\$150 00
" W. C. Pearce	25 00
" Mrs. Bryner	25 00

225 00

**NEW MEXICO**

Expenses, Mrs. Barnes	\$50 00
" Mrs. Bryner	19 33
	25 00

94 33

**NEW YORK**

Primary Department	\$1 800 00
DeWitt C. Hurd	225 00
Thomas Hooker	15 00
W. W. Hall	30 00
Wallace Weston, Jr.	30 00
Mrs. H. A. Clark	30 00
P. B. Bromfield	45 00
F. Billings	25 00
F. A. Ferris	25 00
Louis Klopsch	50 00
New York City Mission	25 00
Expenses, M. Lawrance, Kings County	20 00
" " Auburn, Sunday-school	25 00
" " "	20 00
" Mrs. Barnes	35 00
	2 00

2 402 00

**NORTH CAROLINA**

Tabernacle Sunday-school, Raleigh	\$170 00
G. W. Watts	20 00
Riedell County (colored)	70 00
Berquiman County (colored)	1 21
Colored Sunday-school Association	5 07
Pasquotank County (colored)	10 00
Tarboro County (colored)	5 50
Greenville County (colored)	1 00
Washington County (colored)	4 20
Hertford County (colored)	3 00
Chowan County (colored)	11 36
Columbia County (colored)	1 50
Newberry County (colored)	1 75
Weber County (colored)	1 10
Person County (colored)	1 10
J. E. Shepard	2 50
P. H. Williams	10 00
First Baptist Church, Chapel Hill	1 00
Alamance Colored Association	2 00
Mt. Olive Baptist Sunday-school, Elizabeth City	2 00
Beaufort County	11 00
Charlotte County	1 00
Expenses, W. C. Pearce, Colored Association	55 00
" " Raleigh Meeting	5 50
" C. D. Meigs	60 00
" Mrs. Bryner	40 00
" Salisbury	10 00
" W. C. Pearce, Salisbury	4 50
	4 50

526 79

**NORTH DAKOTA**

By R. B. Griffith	\$180 00
Primary Department	300 00
R. B. Griffith	10 00
	30 00

**NORTH DAKOTA (Continued):**

Grand Forks Primary Workers .....	\$5 00
Expenses, Mrs. Bryner .....	45 00
" M. Lawrance .....	40 00

\$610 00

**OHIO**

Primary Department .....	\$1 500 00
M. Lawrance .....	100 00
Ashland County Sunday-school Association .....	150 00
M. B. Templin .....	15 06
South Congregational Sunday-school, Columbus, .....	15 00
M. E. Sunday-school, Centreburg .....	5 00
W. C. Wayte .....	10 00
J. H. Lamb .....	15 00
L. C. Lawrence .....	15 00
Charles E. Archer .....	30 00
J. A. Boughtor .....	10 00
Logando U. B. Sunday-school, Springfield .....	15 00
Monroe County .....	15 00
Washington County .....	75 00
Montgomery County .....	36 00
Nellie H. Copeland .....	3 00
A. C. Crist .....	15 00
Christian Workers' Home .....	5 00
U. B. Sunday-school, Potsdam .....	5 00
Mrs. R. J. Smith .....	3 00
T. H. Ellenberger .....	100 00
Hood Bros. & Co. ....	48 00
City Primary Union .....	1 00
Findlay Primary Teachers .....	1 20
H. H. Finch .....	50 00
Cleveland Primary Union .....	5 00
C. E. Grant .....	5 00
George Brainard .....	5 00
Expenses, W. C. Pearce .....	57 50
" " Cleveland .....	25 00
" " Toledo Institute .....	25 00
" Mrs. Bryner .....	35 00
" " Hamilton County .....	10 00
" " Cuyahoga County .....	15 00
" M. Lawrance, Cleveland .....	10 00
" " United Presb. Seminary, .....	10 00
" " Heidelberg Theological .....	
" " Seminary .....	27 00
" " Lane Seminary .....	15 00
" " Oberlin Seminary .....	5 00
" " U. B. Seminary .....	10 00
" Mrs. Barnes, Toledo Institute .....	50 00

2 561 76

**ONTARIO**

T. B. Escott .....	\$600 00
Expenses, M. Lawrance .....	50 00
" " Queen Union .....	57 50
" Mrs. Bryner .....	35 00
Services, Mrs. Bryner .....	37 50
	50 00

830 00

**OKLAHOMA**

Oklahoma City .....	\$175 00
Expenses, M. Lawrance .....	10 00
" Mrs. Bryner .....	22 45
" W. C. Pearce .....	22 00
	66 06

295 51

**OREGON**

Primary Department .....	\$50 00
R. J. Ginn .....	60 00
Expenses, W. C. Pearce .....	25 00
" Mrs. Barnes .....	25 00
" M. Lawrance .....	50 00

270 00

<b>PENNSYLVANIA</b>		
By S. E. Gill	\$3,000 00	
Primary Department	100 00	
Unknown	300 00	
I. P. Black	2 00	
Mr. and Mrs. Hugh Cork	25 00	
Buena Vista Street M. E. Sunday-school, Allegheny,	15 00	
H. J. Heinz	15 00	
Mrs. I. P. Black	600 00	
S. E. Gill	10 00	
Mrs. H. C. Ayres	60 00	
Rev. J. R. Miller, D.D.	15 00	
Summer School, Mill Rift	300 00	
Mrs. A. Fergus	1 00	
Wilkesbarre Primary Union	9 25	
Mrs. L. M. Hagerty	2 00	
Expenses, Mrs. Barnes	2 00	
" Philadelphia Primary Union,	100 60	
" M. Lawrance	5 00	
"	35 00	
		\$4 596 85
<b>PHILIPPINE ISLANDS:</b>		
First Presbyterian Sunday-school, Portland, Ore.	\$15 00	
Plymouth Congregational Sunday-school, Colum-		
bus, Ohio	15 00	
Englewood First M. E. Sunday-school, Chicago	10 00	
C. C. Kesinger, Kansas	15 00	
Wyoming Association	15 00	
L. W. Gunby, Maryland	30 00	
		100 00
<b>PORTO RICO:</b>		
L. W. Gunby, Maryland	\$30 00	
		30 00
<b>PRINCE EDWARD ISLAND</b>		
Expenses, M. Lawrance	\$90 00	
" W. C. Pearce	20 00	
" Mrs. Bryner	10 00	
"	10 00	
		130 00
<b>QUEBEC</b>		
Primary Department	\$300 00	
Expenses, Mrs. Barnes	35 00	
" W. C. Pearce	26 00	
"	35 00	
Montreal, for Primary Work	5 00	
		401 00
<b>RHODE ISLAND</b>		
Primary Department	\$300 00	
Providence Lithograph Company	30 00	
Expenses, Mrs. Barnes	300 00	
" Mrs. Bryner	53 96	
" W. C. Pearce	30 00	
" M. Lawrance	25 00	
"	35 00	
		773 96
<b>SOUTH CAROLINA</b>		
Spartanking County (colored)	\$300 00	
Darlington County (colored)	1 60	
Marion County (colored)	1 70	
Florence County (colored)	4 35	
Manning County (colored)	3 58	
Beaufort County (colored)	1 00	
Barnnall County (colored)	5 00	
Chester County (colored)	2 25	
Hunter County (colored)	5 50	
Collections	5 00	
Colored Convention	75	
Rockhill Sunday-school	33 00	
Expenses, Mrs. Bryner	5 00	
" Mrs. Barnes	45 00	
" W. C. Pearce	10 00	
"	25 63	
		449 36

<b>SOUTH DAKOTA</b> .....	\$75 00	
Mr. and Mrs. H. S. Smythe .....	15 00	
Expenses, Mrs. Bryner .....	69 18	
" Mr. W. C. Pearce .....	15 00	
		\$174 18
<b>TENNESSEE</b> .....	\$300 00	
By J. R. Pepper .....	300 00	
Primary Department .....	70 50	
A. W. Whitaker .....	10 00	
R. B. Eleazer .....	6 00	
J. R. Pepper .....	75 00	
Joseph Townsend .....	5 00	
Mrs. H. M. Hamill .....	10 00	
Permanent S. S. Com., Cumberland Presb. Ch. . .	100 00	
Tipton County (colored) .....	4 05	
Dyer County (colored) .....	2 00	
Haywood County (colored) .....	1 80	
Gibson County (colored) .....	2 25	
Hardeman County (colored) .....	2 25	
Decatur County (colored) .....	1 25	
Lauderdale County (colored) .....	3 85	
Henderson and McNairy Counties (colored) . . .	2 01	
Hardin County (colored) .....	5 39	
Clifton, Wayne County (colored) .....	2 54	
Oakland, Fayette County (colored) .....	1 45	
Jasper County (colored) .....	3 00	
Expenses, M. Lawrance .....	79 95	
" Mrs. Bryner .....	39 05	
" C. D. Meigs .....	25 00	
" W. C. Pearce .....	68 57	
" " Memphis .....	25 00	
" Mrs. Barnes, Knoxville .....	5 70	
" " Chattanooga .....	18 00	
" " Columbia .....	4 00	
" " Nashville .....	20 00	
" " Memphis .....	20 00	
" " Jackson .....	3 00	
" G. G. Marcus, Weakley County (colored) ..	1 00	
		1 217 61
<b>TEXAS</b> .....	\$100 00	
Evan Morgan .....	4 00	
E. H. Mosely .....	2 00	
Tyler Primary Union .....	1 00	
Expenses, Mrs. Bryner .....	42 00	
		149 00
<b>UTAH:</b>		
Primary Department .....	\$10 00	
		10 00
<b>VERMONT</b> .....	\$225 00	
By E. K. Warren .....	150 00	
Mrs. L. E. Martin .....	75 00	
S. J. Watson .....	15 00	
Expenses, M. Lawrance .....	25 00	
" Mrs. Barnes .....	16 00	
		506 00
<b>VIRGINIA</b> .....	\$100 00	
J. R. Jopling .....	30 00	
Sunday-school Union, Richmond .....	10 00	
Expenses M. Lawrance .....	40 00	
" Mrs. Bryner .....	25 00	
" W. C. Pearce .....	40 00	
" Mrs. Barnes .....	25 00	
" Mrs. Barnes, Dr. A. L. Phillips .....	25 00	
		295 00
<b>WASHINGTON</b> .....	\$605 00	
Primary Department .....	60 00	
D. S. Johnson .....	150 00	
Mrs. H. N. Hinsdale .....	10 00	
		825 00

<b>WEST VIRGINIA</b> .....	\$300 00	
F. M. Marshall .....	15 00	
Expenses, M. Lawrance .....	20 00	
" Mrs. Bryner .....	47 00	
" E. M. Ferguson .....	20 00	
" W. C. Pearce .....	45 00	
		\$447 00
<b>WISCONSIN</b> .....	\$150 00	
Primary Department .....	45 00	
Expense, Mrs. Bryner .....	25 00	
" M. Lawrance .....	25 00	
" W. C. Pearce .....	37 78	
		282 78
<b>WYOMING</b> .....	\$85 00	
Primary Department .....	15 00	
Expenses, W. C. Pearce .....	16 20	
" Mrs. Barnes .....	28 00	
" Mrs. Bryner .....	25 00	
		169 20
<b>MISCELLANEOUS:</b>		
Cash .....	\$2 48	
Expenses, Mrs. Barnes, Chautauqua Institute. . .	60 00	
" W. C. Pearce, National Congregational		
Sunday-school Association .....	10 00	
" Mrs. Barnes, a friend .....	15 00	
G. H. Archibald, London .....	10 00	
Expenses, W. C. Pearce, Lake Orion Bible Confer-		
ence .....	85 00	
" W. C. Pearce, Winona Lake Training		
School .....	64 40	
" M. Lawrance, Pastors' Institute, Toronto,	25 00	
" Philadelphia Superintend-		
ents' Association .....	15 00	
" " Tabernacle Presbyterian		
Church, Philadelphia .....	30 00	
Collection on Steamship "Grosser Kurfürst" . . .	287 14	
Winona Assembly, services Mr. Lawrance .....	100 00	
Winona Summer School, services Mr. Lawrance . .	25 00	
		729 02

## SUMMARY

On account State and Provincial pledges .....	26 301 23
On account personal pledges .....	12 376 30
Expenses, gratuities, and special contributions .....	8 838 43
	\$47 516 02

## BALANCE SHEET

## RECEIPTS

From states and provinces, account pledges .....	\$26 301 23
" individuals, account pledges .....	12 376 30
" on account of expenses of workers and mis-	
cellaneous sources .....	8 838 43
" contributions to Japan Fund .....	100 00
" contributor's account, expenses Lesson Com-	
mittee .....	2 256 57
" interest on bank balance .....	89 97
" sales of diplomas, Committee on Education . . .	111 30
" sale of reports of Denver Convention .....	1 026 04
" contributors' account, expenses Dr. Potts and	
Mr. Lawrance attending London Convention,	320 00
" International Bible Readers' Association,	
memberships sold .....	89 44
" sale of printed matter .....	294 71
Balance on hand June 25, 1902 .....	3 337 60
	\$55 141 74

## EXPENDITURES

T. C. Ikehara .....	\$300 00
H. M. Hamill, expenses .....	20 00
Mrs. M. F. Bryner, salary and expenses .....	4 222 43
James E. Shepard, " " .....	3 891 07
G. G. Marcus, " " .....	2 817 36
W. C. Pearce, " " .....	7 283 23
M. Lawrance, salary and traveling expenses .....	11 170 51
M. Lawrance, office rent, stenographer and clerk hire and office supplies .....	4 967 16
M. Lawrance, printing, postage and telegrams .....	2 725 45
J. C. Carman, expenses .....	50 00
C. D. Meigs, " .....	87 35
Mrs. Barnes, salary and traveling expenses .....	5 292 90
Mrs. Barnes, office rent, clerk hire, and supplies .....	1 857 91
Mrs. Barnes, printing, postage, and telegrams .....	973 32
E. M. Ferguson, expenses .....	20 00
Joseph Clark, " .....	58 75
J. A. Halliday, " .....	23 35
W. C. Merritt, " .....	331 00
A. D. Moore, " .....	12 50
Expenses, Lesson Committee .....	2 219 66
Printing, postage, telegrams, treasurer's office .....	143 58
Interest .....	44 59
Committee on Education, printing, etc. ....	107 13
International Primary Council .....	878 16
Expenses Denver Convention .....	407 13
Printing and postage, reports Denver Convention ..	1 834 14
Expenses Executive Committee, Philadelphia, Winona and Buffalo .....	187 10
Expenses Dr. Potts and Mr. Lawrance attending London Convention .....	625 24
Expenses International Bible Readers' Association (printing) .....	169 79
International Field Workers' Department .....	56 86
Account of expenses, Toronto Convention .....	541 95
Incidentals .....	401 15
Balance on hand June 26, 1905 .....	1 330 37
	<hr/> \$55 141 74

## LESSON COMMITTEE ACCOUNT

## RECEIPTS

Publishing House of M. E. Church South .....	\$144 33
D. C. Cook Publishing Company .....	194 07
United Presbyterian Board of Publication .....	20 36
W. A. Wilde Company .....	94 54
Congregational Sunday-school and Publication Society .....	99 54
American Baptist Publication Society .....	194 08
Publishing House of Evangelical Association .....	44 78
United Brethren Publishing House .....	114 46
Free Methodists' Publishing House .....	54 72
Methodist Book Concern .....	278 71
F. H. Revell Company .....	54 72
Presbyterian Church in Canada .....	64 70
American Sunday-school Union .....	64 12
Presbyterian Committee of Publication .....	59 73
Sunday-school Board of Reformed Church .....	44 78
Methodist Book and Publishing House .....	84 59
Cumberland Presbyterian Publishing House .....	44 78
Lutheran Publication Society .....	94 54
Sunday-school Board, Southern Baptist Convention, ..	24 88
Presbyterian Board of Publication .....	144 33
Church Record, Sunday-school Publication .....	12 73
Sunday School Times .....	138 65
Brethren Publishing Company .....	21 01



International Sunday-school Evangel .....	\$54 63	
Standard Publishing Company .....	37 81	
Methodist Protestant Board of Publication .....	37 82	
A. M. E. Sunday-school Union .....	12 15	
Advent Christian Publication Society .....	21 01	
Balance due General Fund June 26, 1905 .....	48 72	
		\$2 305 29

## EXPENDITURES

Expenses, meeting at New York, May, 1902 .....	\$0.1 20	
" " " Denver, June, 1902 .....	823 54	
" " " New York, January, 1903 .....	141 80	
" " " Washington, April, 1903 .....	640 23	
" " " Buffalo, June 1904 .....	382 10	
Printing .....	142 79	
Expenses, meeting at Chicago, November, 1903 .....	26 00	
Balance due General Fund June 25, 1902 .....	85 63	
		\$2 305 29

## WILLIAM REYNOLDS' MEMORIAL FUND

## RECEIPTS

Interest on water bonds .....	\$150 00	
" " school board bonds .....	37 50	
" " Quebec subscriptions .....	36 00	
Balance June 25, 1902 — Note .....	\$200 00	
Uninvested .....	8 95	
	208 95	
		\$732 45

## EXPENDITURES

Payments to Mrs. Reynolds:		
July 17, 1902 .....	\$75 00	
November 11, 1902 .....	6 25	
January 15, 1903 .....	12 00	
February 2, 1903 .....	75 00	
May 8, 1903 .....	6 25	
August 3, 1903 .....	75 00	
November 2, 1903 .....	6 25	
December 28, 1903 .....	75 00	
March 9, 1904 .....	12 00	
May 6, 1904 .....	6 25	
August 2, 1904 .....	75 00	
November 2, 1904 .....	6 25	
January 24, 1905 .....	87 00	
May 9, 1905 .....	6 25	
Balance on hand — Note .....	\$200 00	
Uninvested .....	8 95	
	208 95	
		\$732 45

## ASSETS

Five per cent bonds of Wenonah, N. J., Water Com- pany .....	\$3 000 00	
Five per cent bonds of Wenonah, N. J., School Dis- trict .....	250 00	
Quebec Association's subscription .....	200 00	
W. J. Semelroth's note .....	100 00	
Uninvested cash .....	8 95	
		\$3 558 95

## MEXICAN FIELDS, WORKERS' FUND

Collected by the Sunday School Times Company

G. H. Stevens .....	\$1 00
B. Munson .....	2 00
Catharine J. Laws .....	1 00
A. J. McDermid .....	1 00

M. A. Hudson .....	\$1 00
Prof. G. F. Nicolassen .....	5 00
Mrs. I. W. Gillies .....	25 00
Trinity Reform Church, Allentown, Pa. ....	10 00
F. W. Fisher .....	5 00
Bessie McKnight .....	1 00
Mrs. F. M. Burt and Flora M. Burt .....	1 50
Mrs. R. W. Williams .....	1 00
R. R. Goudling .....	5 00
W. E. Rhodes .....	1 00
Dover Court Presbyterian Sunday-school, Toronto ..	2 00
Congregational Sunday-school, Freedom, Ohio .....	1 00
Walter Furner .....	50
William Sanders .....	1 00
Neilie Sanders .....	1 00
Mrs. William Walker .....	20 00
Methodist Protestant Sunday-school, Roseville, Ohio ..	2 12
First United Brethren Sunday-school, Dayton, Ohio ..	10 00
Mrs. H. C. Stebbins .....	2 00
Mrs. Anna S. Butler .....	10 00
Harriette Carter .....	1 00
Mrs. E. M. Rhodes .....	5 00
Miss Ora Gates .....	2 00
W. Foss .....	40
Miss Adele Brewer .....	1 00
W. H. Ingersoll .....	5 00
W. L. Duckles .....	5 00
Second Bohemian Baptist Sunday-school, Chicago ..	1 00
Trumbull County Sunday-school Association, Ohio ..	10 00
Walnut Street Presbyterian Sunday-school, Phila- delphia .....	15 00
Mrs. Henry Fisher .....	1 00
Junior Christian Endeavor Society, Hoxe, Kan. ....	2 00
L. B. Merritt and T. C. S. Berry .....	5 00
Mrs. M. F. Bryner .....	5 00
Alexander Duguid .....	5 00
C. P. Hunt .....	5 00
A. H. Eames .....	5 00
Bethel Sunday-school, Hamilton Beach, Ont. ....	23 44
H. P. S. Smith .....	2 00
M. J. Calhoun .....	2 50
Berry Chapel Sunday-school, Ravenswood, Chicago ..	1 50
Charles Lawrence .....	5 00
L. U. M. O. Class, Baptist Sunday-school .....	1 00
Miss T. Beebles .....	1 00
Mrs. J. F. Bingham .....	1 00
First Congregational Sunday-school, Peoria, Ill. ....	10 00
W. B. Cooper .....	2 00
J. S. Weeder .....	1 00
Miss Emma F. Kelly .....	1 00
Hatfield Sunday-school, Massachusetts .....	5 00
D. J. Conklin .....	2 50
Mr. and Mrs. F. H. Barber .....	2 00
Willow Grove Sunday-school, Fanwood, N. J. ....	18 00
Charles H. Newell .....	2 00
C. E. Gunn .....	1 00
W. C. Meeker .....	1 00
H. C. Dunn .....	1 00
H. A. Green .....	5 00
William Thompson .....	1 00
Friends' Bible School, Washington, D. C. ....	3 37
Dr. Bertha Campbell .....	5 00
Jonathan Sharp .....	1 00
Miss Emma Theaker .....	5 00
N. Spencer .....	1 00
Mrs. N. Bradway .....	1 00
Hannah F. Deur .....	5 00
Salem Sunday-school, Flesherton, Ont. ....	2 23
S. A. Danforth .....	2 00

S. H. Hay .....	\$1 00
C. E. Hepburn .....	1 00
Ladies' Aid Society, Congregational Church, Tryon, N. C. ....	5 00
C. W. Masland .....	10 00
J. F. Perry .....	1 00
W. W. Woods .....	2 00
J. R. Sangree .....	4 00
Anna E. Howard .....	2 00
John J. Jackson .....	2 00
Sunday-school of Kensington Congregational Church, Philadelphia .....	5 00
Home Department Congregational Ch., Madrid, N. Y. ....	3 00
Missionary Society, First Presbyterian Church .....	5 00
From "Mount Dora," Florida .....	5 00
Primary Children, Woodlawn Presbyterian Church, Peoria, Ill. ....	5 00
Mrs. Gurnon .....	1 00
Scholars and teachers of the Primary Department, Tenth United Presbyterian Sunday-school, Alle- gheny, Pa. ....	10 00
Myrtle Wingfield .....	50
C. L. France .....	1 00
Mrs. J. E. Merriman .....	5 00
Fairplay Union Sunday-school, Fairplay, Md. ....	2 35
Margie D. Ward .....	2 00
Miss H. Bailey .....	2 00
Ball Prairie Sunday-school, Allenville, Wis. ....	5 00
F. T. Philbrook .....	1 00
Second Presbyterian Sunday-school, Germantown .....	10 00
J. W. Darrow .....	10 00
E. O. Jones .....	2 00
Miss M. Armstrong .....	10 00
L. L. Wadhams .....	5 00
Mrs. H. T. Bullard .....	1 00
Florence N. Worley .....	1 00
G. E. Hartman .....	10 00
Emma Phelps .....	1 00
E. L. Bonny .....	5 00
Friendly Class, Allston Congregational Sunday-school, Massachusetts .....	10 00
Mr. and Mrs. W. C. Lewis .....	2 00
R. Morrison .....	5 00
Christ Church Sunday-school, Wardsville, Ont. ....	1 60
Indiana State Sunday-school Association .....	10 00
E. Brubaker .....	5 00
Wayland F. Reynolds .....	4 00
Junior Christian Endeavor Society, Trinity Reformed Church, Norristown .....	5 00
Francis J. Cushing .....	1 00
Corsley & Hunter .....	5 00
H. E. Waterhouse .....	1 00
M. E. Sunday-school, Sandle River, Allendale, N. J. ....	1 00
T. R. White, Jr. ....	10 00
B. Munson .....	5 00
Mrs. D. R. McClure .....	1 00
Tabernacle Presbyterian Primary School, Philadel- phia .....	5 00
M. E. Sunday-school, Fallbrook, Cal. ....	1 50
Church of Christ Sunday-school, Williamstown, Mass. ....	1 00
First Congregational Sunday-school, Meriden, Conn. ....	5 00
Reformed Church Sunday-school, Deltmar, N. Y. ....	2 00
Cohoctoh M. E. Sunday-school, N. J. ....	1 00
First Presbyterian Sunday-school, Niagara, N. Y. ....	2 00
St. Matthew's Lutheran Sunday-school, Brooklyn, N. Y. ....	5 00
Robert MacQueen .....	1 00
Infant School, Mt. Airy Presbyterian Church, Phila- delphia .....	25 00

St. John's Lutheran Sunday-school, Charleston, S. C.	\$10 00
R. G. Chisholm	10 00
William Sissoms	1 00
M. R. B.	5 00
Miss E. B. Clark	1 00
Princeville Presbyterian Sunday-school, Illinois	30 00
Princeville Presbyterian Sunday-school, Junior Christian Endeavor Society, Illinois	2 00
Sunday-school class of young ladies, Rochester, N. Y.	5 00
International Bible Readers' Association	5 00
Clexicus	6 00
Samuel Jones	1 00
Mrs. S. D. Carr	50
G. F. Billings	1 00
Mr. and Mrs. I. D. Woodford	2 00
Junior Christian Endeavor Society, Second Presbyterian Church, Birmingham, Ala.	3 00
E. Jayne	5 00
Mrs. John Stahl	2 00
Dorchester Temple Bible School, Boston	5 00
H. Fockiner	2 00
J. E. Cook	5 00
M. L. Knapp	5 00
Abbey M. Lowell	1 00
Mrs. H. J. Ireton	1 00
S. B. Strong	10 00
Primary class, Presbyterian Church, Grand Forks, N. D.	10 00
B. A. Jacks	1 00
Georgia Brown	10 00
E. L. Morley	3 00
Mrs. R. E. Story	1 00
Congregational Sunday-school, Dowagiac, Mich.	10 00
Junior C. E. Society, Montreat Church, New Orleans	1 00
Mildred Snyder	1 00
Margaret C. Lewis	1 00
Miss Annie Burt	1 00
Everitt A. Cole	2 50
Oak Grove Sunday-school, Green Bay, Wis.	4 31
Mrs. Josiah Brown	1 00
Mrs. W. E. Hutchinson's Mission School, Weaverville, N. C.	75
First Presbyterian Sunday-school, Santa Anne, Cal.	5 00
S. Teankle	1 00
Zion Episcopal Sunday-school, Kingsville, N. C.	1 00
W. H. G. Wight	5 00
Mrs. M. A. Ives	3 20
H. A. Sutherland	5 00
Mrs. Anna M. Smith	2 00
L. E. Prall	4 00
Primary Department, Hopedale Union Sunday-school, Massachusetts	5 00
Young People's Society Christian Endeavor, First Congregational Church, Rockaway Beach, L. I.	3 00
G. M. Daniels, Mexico	2 50
Rev. G. H. Brewer	1 50
H. F. Rugan	5 00
Miss Carrie A. Tuttle's Sunday-school class, Middletown, Conn.	1 00
"Perfect Number" Mission's Circle, North Haven, Conn.	1 00
Sunday-school of Baptist German Brethren, State District of Middle Pennsylvania	5 00
Intermediate Department, Woodlawn Park Presbyterian Sunday-school, Chicago	5 00
Friends' names not mentioned	112 35

## Collection at Indiana Convention

Loose cash items	\$11 73	Mrs. O. H. Spring	\$1 00
Arthur Black	10 00	L. T. Pennington	1 00
S. E. Jones	5 00	Miss E. R. Meyer	1 00
Alice E. Winder	2 00	C. M. Hamilton	1 00
George F. Modes	1 00	Fannie Elliott	1 00
J. M. Glyns	1 00	Mrs. F. French	1 00
Mrs. Myra Moore	1 00	A. M. Jenkins	1 00
A. L. Smith	1 00	W. H. Milligan	1 00
C. Huber	1 00	J. M. Bonebrake	1 00
F. D. Watner	1 00	Dr. J. A. Walls	1 00
Mrs. Jacob Getz	1 00	John Bilsland	1 00
M. Jay	1 00	E. H. Hassemeier	1 00
I. Elleman	1 00	E. L. Garboden	1 00
Mrs. R. Keplinger	1 00	Contributions less than \$1	13 29
C. M. Jenkins	1 00		

## Sundry Contributions

Lillian Diefmeyer	\$1 00	C. D. Meigs	\$5 00
T. Nicholson	3 00	Rev. L. Snyder	1 00
C. H. Griswold	50	E. W. Halpenny	5 00
P. A. Reed	1 00	M. F. Bryner	25 00
E. K. Warren	100 00	C. W. Hodgkin	1 00
Georgietta Cleveland	2 00	W. H. Elvin	25 00
Lake Orion Bible Conference,	8 56	Richmond, Indiana	1 00
Indiana	5 00		
L. Lawrence	5 00		\$190 06
Indiana	1 00		
Total contributions			\$1,139 70
Expenses, Mrs. Bryner			296 90
Balance on hand			\$842 90

NOTE. — Mrs. Bryner's expenses in conducting the work in Mexico are very small because of free transportation secured by the *Sunday School Times* Company.

## Report of the Primary and Junior Secretary

Mrs. J. WOODBRIDGE BARNES



Mrs. J. W. BARNES

ORGANIZED work for primary teachers has been regularly presented to this body, but always from the office and correspondence point of view only. In 1902 the International Association assumed new responsibilities in relation to our primary work, so that the work upon the field might be more closely connected with that of the office, and to that end secured a secretary. As secretary of this department for two and a half years I have visited forty-eight states and provinces. This personal contact with the work upon the field, in addition to that of the office, enables me to report as follows:

### STATE AND PROVINCIAL ORGANIZATION

Of the sixty-three possible places for organizations we have an organization or superintendent or secretary in all but three. This is an advance of seventeen over the Denver report, yet the work is only in its infancy in most of the states and provinces.

Only six states employ a primary worker on full time, a few have help for special convention trips and the rest are without money for traveling expenses or postage; progress is necessarily slow. In the past the International Primary Department has tried to plan its work in harmony with the general association, but lacking contact with the field it was impossible to help the associations to adapt suggested plans to their special needs.

State and provincial associations were eager for a common plan of organization, and because of their

importunity the International Executive Committee at its meeting last August recommended the plan as presented by the primary committee, and which has since been presented to the Executive Committee of each state and province. It is as follows:

"*Whereas*, the International Executive Committee is very desirous of promoting a certain degree of uniformity in organization and plans of work, and has made a comparison of the plans of the various state and provincial associations for conducting their work for the elementary grades,

"*Resolved*: That we earnestly recommend direct supervision of such departments by a sub-committee of the state or provincial Executive Committee to which shall be added as advisory members of such sub-committee at least three experienced workers nominated by the teachers of the elementary grades brought into meeting for the purpose of making such nominations."

Old organizations are being remodeled and the new ones formed on the new plans. This in time will bring permanency of organization.

The work done on the field in convention and institutes for the elementary grades varies from 98% and 100% in such states and provinces as Colorado, New Jersey, Manitoba, Southern California, Massachusetts, Minnesota, New York, North Dakota, to 80% in Ohio, 50% in Kansas and Indiana, down to 25% in the more unorganized places. This brings the average down to 50% of all conventions with work for elementary grades on the program.

All but ten of the states and provinces have their county superintendent list quite complete, and in the better organized fields these in turn are securing district or township helpers. There has been a great advance in this direction.

#### THE UNIONS AND THEIR WORK

The quality of the work done by the unions during this triennium has been of a high order, and the ability

of the union leaders to adapt their work to changing conditions has been demonstrated. With the change in administration and the passing of the *Bulletin* a new system for checking and reporting unions was inaugurated, with the result that a number of the unions that formerly were in a weak condition, but continued to report and receive the *Bulletin* were put on a new list, and the active working unions kept by themselves. As a result the list is not so large, though in reality I think the list of active ones is larger than formerly.

There has been a loss in several states and provinces due to the state or province being without a primary superintendent, as Pennsylvania was for two years, or the lack of field work due to illness of superintendent or lack of funds, as in several states. The organization of teacher-training classes has also lessened the number of unions in small places, the primary and junior teachers uniting in the union training class, hence permanency of organization is lost.

Of those reporting the following facts will be of interest concerning their work:

Average membership of each union, 30. Average number of members teaching in the union, each quarter, 10. Sixty per cent studying a training course. Sixty-two per cent have printed programs. Forty-eight per cent have a library. Thirty-two and a half per cent supported by dues. Sixty-seven and a half per cent supported by voluntary contribution. Thirty per cent using the Beginners' Course, weekly. Fifty per cent using the Beginners' Course, several lessons taught at once. Sixty-seven and a half per cent assisted the county and state associations in conventions. Forty-three per cent held an annual institute.

The division of the unions into sections for Beginners, Primary and Junior is growing in favor in the larger unions, but no attempt was made to ascertain the number so doing. This type of work is still in its experimental stage, but the quickness of the leaders to adapt



themselves to the growing needs of the teachers is to be commended. The change in plan of organization of the unions, electing grade vice-presidents instead of 1, 2 and 3 vice-presidents regardless of grade has transformed the work in many unions.

#### THE TEACHER-TRAINING COURSE

For over thirty-five years, the teachers have been trying to equip themselves for their own work and through the Leaflets published in the early days by the National Primary Union and later by means of the *Bulletin* as issued by the International Primary Department, various temporary courses of study were suggested. In the meantime state and provincial courses were started, but these were usually confined to one book containing a condensed outline of Bible study with a few suggestions on general Sunday-school organization and methods.

It soon became evident that a more definite course of study for teachers of children was needed. Accordingly, at Atlanta, in 1899, the International Primary Department appointed a committee to confer with B. F. Jacobs and the Executive Committee, and they were given power to act. The next winter a course in five sections was outlined as follows:

1. Bible section; 2. Child study; 3. Laws of Teaching; 4. Methods of Teaching; 5. Methods of Work. The course was based on the state or provincial courses then largely used, which as before mentioned embraced mainly Biblical work, and in order to induce the teachers of children to take their own state or provincial courses, it was planned that credit should be given for the Biblical section to all such graduates.

State and provincial associations at once took new interest in teacher training, several states adopting the International Primary Course entirely, others bringing the state course up to a higher plane, by using the International Primary Course in an adapted form.

Thousands upon thousands of teachers have studied the entire course, and some of the unions have gone through the course for the third time. While this is true, yet a comparatively small number have taken the examination on each of the five sections and been awarded a diploma. Teachers everywhere seem more eager to get the benefit of the study than to receive recognition.

Since the introduction of this course there has been great advance in teacher-training work all over the field. Within the last two years two International diplomas have been prepared by the Committee on Education as recognition for two courses, one called an elementary diploma — though it is not for elementary grades, but the preliminary course, corresponding to our section 1 — and for an advance course of study. Both of these are general, not specific, courses for any particular grade of teachers. At Denver the primary teachers considered plans for the improvement of the course, but for reasons they were postponed.

Since that time two attempts have been made to get a consensus of opinion as to improvement. A list of questions was sent to all graduates of the course or students of any section, as well as to the state and provincial superintendents, and the result was presented to the International Primary Department in session in connection with this Convention. They have through a committee carefully considered the changes necessary, and in conjunction with the Committee on Education they have agreed to the following changes:

1. It is agreed that the present course of study known as the Training course for Teachers of the Elementary Grades consisting of five sections be revised.

2. That this course shall consist of four sections upon each of which there shall be prepared a list of questions or statements covering the matter which the teachers should know. These questions or statements shall be printed and be public property and shall serve as a guide for students' research. To aid the students in the

acquisition of this knowledge, for each section a book or books of reference shall be suggested. Upon the completion of any one section the student may apply for the questions upon that section, which, if satisfactorily answered, will entitle her to a certificate. Upon the completion of the four sections a diploma will be given in recognition of the work done.

3. That as this course will rank with the present course known as the Advanced Course, it will be easier to promote the work if the names of the sections be the same. That is, 1. Bible study; 2. Church history; 3. Child study and pedagogy; 4. Sunday-school history, organization and management. This course will, however, be marked as for teachers of the elementary grades.

4. That while the names of the sections will be the same, it is understood that the work outlined for each section need not be of equal strength with those of the Advanced Course for teachers of the upper grades; that is, more might be required, sometimes less, in a corresponding section. It is also understood that the same book or books need not necessarily be used for each section as those suggested in the Advanced Course.

#### REPORT ON SCHOOLS OF METHODS

During the last ten years the "School of Methods" has been a great factor in developing the teaching force. At first the schools were planned only to meet the needs of the elementary grades. With the enlargement of the work for these teachers, the International Executive Committee intrusted its stimulation to the Primary Committee. Accordingly this committee acted as a Committee on Summer Schools. Desiring that new schools might profit by the experience of those formerly established, a standard of excellence was created as follows:

1. *Registration.* The names and grades of all students must be registered.

2. *Attendance.* A daily record of attendance at each session and section must be kept for each student.

3. *Time.* Sessions must be held for not less than five days and not more than ten consecutive days, not counting Sundays.

4. *Character of School.* The regular work shall consist wholly of instruction, conferences, illustrations of methods and devotions, without transaction of business. The illustrations of methods should be for definite grades.

5. *Course of Study.* One or more courses of study of not less than five periods each shall be offered for each of the recognized elementary grades, and for such of the upper grades as the school work may be intended to cover.

According to the reports received from the State and Provincial Primary and Junior Superintendents forty-four schools have been held during the last triennium, in fourteen states and provinces, as follows: Colorado, 6; Illinois, 2; Indiana, 1; Kentucky, 5; Louisiana, 1; Massachusetts, 1; Quebec, 1; New Jersey, 3; Nova Scotia, 4; Pennsylvania, 13; Rhode Island, 3; Tennessee, 2; West Virginia, 1; Wisconsin, 1. The number of students reported from these schools is 7,250. Twenty-six of these schools have reported to this committee from nine states and provinces as follows: Pennsylvania, 9; New Jersey, 3; Rhode Island, 3; New Brunswick, 1; New York, 1; Illinois, 1; Colorado, 6; Massachusetts, 1; Nova Scotia, 1. Students enrolled, 6,931.

#### SUPPLEMENTAL LESSON OUTLINES

Experimentation concerning supplemental lessons for pupils under thirteen has been going on within these departments for years, culminating in the outline presented at Denver, which represented the consensus of opinion of the workers of the country, and was adopted for future experimentation. The printing of the outline in leaflet form has done much for graded work, 86,000 leaflets have been sent from the office directly and over 110,000 with "state editions."

It is impossible to tell how many schools are using these outlines, owing to the meager statistics, but it is of interest to know that the Presbyterian Board North adopted them entire as their official course and that the

outlines known as the "Nova Scotia plan," which is outlined for the entire school, adopted these as outlined for the Beginners and Primary, but did not take the Junior, as we differ as to the age and length of time for a Junior department.

The Committee appointed at Toronto to consider the Outline of Supplemental Lessons which has been in use during the past three years, and to suggest ways in which it might be improved, reported as follows:

"That both from our own experience as teachers and from the testimony of other teachers, which has been gathered in the prosecution of state and county work: 1. The outline is entirely satisfactory in matter, order of presentation and amount given. 2. It would be a blow to the cause of grading and to all educational work in our schools to have any change made in the course at present. Josephine L. Baldwin, New Jersey. Clara Louise Ewalt, Ohio. Mamie Haines, Nebraska. Alice B. Hamlin, Pennsylvania. Nannie Lee Frayser, Kentucky."

#### THE GRADING OF THE SCHOOL

The grading of the Sunday-school has been the subject of a large share of the more than thirty thousand letters received and of the more than thirty-five thousand letters sent out from our departmental office in Newark, N. J. It has been interesting to note the development of this idea, and the awakening of interest in the child as the center from which to start, both in considering the methods to be employed and the subject matter to be taught. Because of this better understanding of the need of the child from the old-time primary department which included all the children up to eleven, twelve and sometimes thirteen years of age, there has naturally evolved the three departments with which we are now familiar: the beginners, from three to five years; the primary, six to eight years, and the junior, nine to twelve years, and as each has its own corps of teachers we may confidently expect more intelligent specialization.

The Beginners' Course of Lessons has attracted much attention during the triennium, the new two-year course coming from the Lesson Committee promptly after the Denver Convention. I have tried to ascertain to what extent it is used and what results are being obtained from its use, the full report of which investigation has been made to the Lesson Committee. From the publishers I find that the printed helps on the course go regularly into forty-three states and into Canada beside. The distribution does not seem to be sectional. California, Minnesota and Massachusetts using about an equal number of helps. The Central West—Illinois, Kansas, Indiana and Iowa—use about the same number. They are used from California to Washington, from Maine to Texas, in Canada and in Mexico.

But interest in the gradation of the material is not confined to the beginners. Already the pupils from this grade where they have had foundation truths taught are now to be found in the primary classes, and the desirability of having material which will enable the primary teacher to build definitely and practically upon this foundation, already laid, is so manifest that the matter has culminated in a resolution to the Lesson Committee requesting "a separate series of lesson suitable for children of the primary grades."

Great progress has been made in the formation of junior departments with special work suited to pupils from nine to twelve. A special study on "The Age of Spiritual Awakening," made by Prof. A. B. Van Ormer, of Norwood, Pa., which will be reported at the afternoon session, has been of great value to the cause, and shows the trend of the work for these grades.

#### STATISTICS

Reports from the state or provincial secretaries for this department have been received and are tabulated in the report of the general secretary. There will be found the growth of the cradle rolls, and schools having

separate rooms for the younger children, while other items from their reports have helped me to furnish the tabulations used elsewhere in this report.

It is a matter for regret that there has been no concerted action for the gathering of special questions on the educational side of our work as it relates to the grading of the school, the lessons used, etc. A number of the states and provinces have done so through their primary secretaries, but while the results as reported are excellent as a basis for local work they are not sufficient to tabulate and draw inferences from for the larger field. I am hoping that our larger denominations will unite on a series of questions of this character, for with denominational authority reports from the schools could be gotten on these questions which would furnish the basis for study and experimentation.

It is a matter of great moment that the figures as gathered show that with better grading and more suitable material the number of those who come naturally into the kingdom is greatly increased.

#### DEPARTMENT RELATIONS

The value of the work of any one department of our association cannot be justly estimated simply by its achievements in its own realm. Especially is this true of the Elementary Department, because it stands in a fundamental relation to all others. Hence all that we do organically to upbuild the State or Provincial and International Elementary work is laying a foundation for the rest of the organization to build upon; and this fact not only fully justifies all the time, money and effort expended in pushing the elementary work in the past, but makes apparent the necessity for greater effort in this direction in the future.

That the Primary and Junior teachers are interested in this department is shown by the following facts which is only a partial summary of the work done by your Secretary in the last two and one-half years:

More than 30,000 sealed letters have been received and answered. There have been sent out from the office more than 60,000 Cradle Roll Leaflets; 86,000 Grade Outlines; 48,000 Teacher Training; 90,000 Round Table, and 30,000 other leaflets, and more than 55,000 blanks on which have been gathered various statistics and important information.

I have attended nearly 800 Conventions, Conferences Institutes, Primary Union Sessions, Committee Meetings and Summer Schools, and made nearly 1,200 public addresses and traveled nearly 60,000 miles, not including the Jerusalem Convention.

Mrs. Alonzo Pettitt, of Elizabeth, N. J., has, during the triennium, attended 245 Conventions, Institutes and Conferences in various states, under the auspices of the International Association. Her work was planned from the Primary Office in consultation with the General Secretaries and at no expense to the Association. She traveled over 5,000 miles.

Mrs. M. G. Kennedy also made a tour for the Association under similar conditions, visiting California, Kansas, Oklahoma and Texas, and traveling about 3,500 miles.



**Report of Teacher-Training Secretary****Mr. W. C. PEARCE****W. C. PEARCE**

It gives me pleasure to make this my first report. While I have served as International Field Secretary, since April, 1903, my appointment as Teacher-Training Secretary was not made until the following August. My work in the field will be reported by the chairman of the Executive Committee and our General Secretary. This report deals exclusively with the teacher-training work.

The effort to secure trained and efficient Sunday-school workers is not confined to the last few years. We have a record of teacher-training classes having been taught as early as 1862, and the work of teacher-training was urged in conventions as early as 1847. The past fifteen or twenty years have been marked by special activity on the part of the Sunday-school workers and Sunday-school associations in their effort to promote teacher-training work. Some associations now have an alumni, numbering up into the thousands. During the past triennium, however, the work has made unusually rapid progress. Evidently, we are just beginning to reap the harvest from the seed so faithfully sown by the workers who have preceded us. The appointment by the International Executive Committee of the Committee on Education in August, 1903, marked an epoch in the development of this department of our work. Too high praise cannot be spoken of the unselfish devotion of the men who compose the membership of this committee. As a result of their careful and wise plans, the work has made and is making rapid progress.

The first work of your Teacher-Training Secretariat was to collect data as to the status of the work in the different parts of the field. The facts thus collected were submitted to the Committee on Education at the first meeting, who decided that practically all the work which was then being done was substantially of an elementary character. Taking these facts as a basis, a standard for an elementary course of study was established, the rules formulated for the issuing of the International Diploma. The standard for an elementary course of study required that it should consist of four sections: (1) An outline-study of the New Testament. (2) An outline study of the Old Testament. (3) A general study of Sunday-school organization and management. (4) A study of the essential principles and methods of teaching.

The rules formulated for the issuance of a diploma are as follows:

1. The association must have a teacher-training department and exercise supervision over all classes and students, said supervision to be evidenced by enrolment and examination.

2. A course of courses of study must be selected by the association, and approved by the Committee on Education.

3. The examination must be conducted on questions sent out or approved by the association supervising the work.

4. The examination must be in writing, without help and under the supervision of the association conducting the examination.

5. Those taking the examination shall make a grade of not less than seventy per cent.

According to this standard and these rules, it was found at the time they were established, viz., December, 1903, that twenty-eight associations were maintaining teacher-training departments entitled to be placed upon the approved list. Since that time, fifteen others

associations have established teacher-training departments according to the requirements of the committee, and are now upon the approved list. Three of these departments have over one hundred students each enrolled, and five others have over fifty each, showing that a splendid beginning has been made. Thus we are able to report at the present time that forty-three associations are maintaining approved teacher-training departments as follows: Alabama, Arkansas, Northern California, Southern California, Colorado, Connecticut, North Carolina, North Dakota, Delaware, Georgia, Illinois, Indiana, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Maine, Manitoba, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New York, Nova Scotia, Ohio, Oklahoma, Ontario, Oregon, Pennsylvania, Prince Edward Island, Quebec, Rhode Island, South Dakota, Texas, Vermont, Virginia, Washington, Wisconsin and Wyoming.

An International Elementary Diploma was prepared to be issued by the International Association, through the various auxiliary state, provincial and territorial associations, which diploma had been adopted by forty-one of the states, territories and provinces. During the past year, eight hundred and seventy-six of these diplomas have been issued by twenty-three different associations.

At the second meeting of the Committee on Education, a standard for an advanced course of study was established. This standard requires a study of the following four general subjects:

1. The Bible: Introduction to the Old and New Testaments; Biblical Geography; Biblical History; Biblical Doctrine or Fundamental Biblical Truths.
2. General Church History. (Denominational Church History referred to the various Denominations.)
3. Pedagogy and Child Study.
4. The Sunday-school, its history, organization, and management. According to this standard, Nova Scotia,

New Brunswick, and Illinois have already established advanced courses of study, and others are definitely planning for the same. It is not required that a class or a student should take an elementary course before they are entitled to take an advanced course. Letters of inquiry received from many parts of the field seem to indicate a demand for the introduction of teacher-training work into our colleges, as well as our theological seminaries. More and more, college men and women are coming to be leaders in every walk of life, and we believe no more promising field for teacher-training work can be found than that offered by these educational institutions. The advanced course promises to help us successfully to enter this field. An advanced diploma has been prepared by the committee which will be issued under the same rule which obtained the elementary diploma.

Fresh reports of teacher-training work have been received from forty-six associations, as follows: Alabama, Arkansas, Southern California, Colorado, Connecticut, Delaware, District of Columbia, North Dakota, South Dakota, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Manitoba, Maine, Maryland, Massachusetts, Mexico, Michigan, Minnesota, Montana, New Brunswick, Nevada, Nova Scotia, New Hampshire, New Jersey, New Mexico, New York, Ohio, Oklahoma, Ontario, Oregon, Pennsylvania, Quebec, Rhode Island, Texas, Vermont, Virginia, West Virginia, Wisconsin, Kansas, Kentucky, Washington and Nebraska.

Four of these associations report no teacher-training work. In several of the others the records for the first two years of the triennium are incomplete, but from the forty-two associations which report some work having been done, we are able to give the following facts. During the triennium 2,431 classes have been enrolled with a membership of 32,377. Including the 1,851 enrolled as individual students this makes a grand total of teacher-training membership of 34,228. Thirty

associations report 4,157 full course graduates. Twenty-seven associations report 6,556 students who have finished partial courses. Thirty-one associations report 1,370 classes enrolled at the present time with a membership of 21,888, and 952 individual students making a grand total teacher-training membership at the present time of 22,840.

Seven associations report over one hundred full course graduates during the triennium as follows: Southern California, 118; New York, 200; Nova Scotia, 295; Illinois, 344; Ohio, 422; Massachusetts, 433; Pennsylvania, 1,700. Seven associations report over 200 students who have finished partial courses during the triennium as follows: Ohio, 200; New York, 300; Iowa, 400; Indiana, 450; Nova Scotia, 545; Illinois, 1,664; Pennsylvania, 2,650. Nine associations have enrolled at the present time over 500 students each, as follows: New Jersey, 500; Colorado, 551; Ontario, 703; Indiana, 722; Nova Scotia, 1,000; Ohio, 1,618; Illinois, 2,457; New York, 2,500; Pennsylvania, 2,890.

The action of the Committee on Education in erecting standards for courses of study has been received with general favor. Several of the denominations have already planned courses of study and others are planning to do so. Without doubt nothing would aid us more in pushing the teacher-training work of the continent than for each denomination to carefully prepare courses of study of its own, measuring up to the standards erected by our International Committee.

From letters received from Mexico, we learn that several teacher-training classes have already been organized and are now being taught. One well known course of study is being translated into the Spanish tongue and published in a paper called *El Testigo*. One of the workers writes, "If funds for the publication of this work in booklet form could be secured it would be a great stimulus to the formation of other classes for the training of teachers." We are hoping that soon

Mexico will have a well organized teacher-training department and that by the end of the next triennium a splendid teacher-training work for the republic may be reported.

In December, 1904, the International Committee issued teacher-training leaflet number one entitled "The What and How of Teacher Training." Already 26,800 of these leaflets have been sent out to every part of the international field. Every notice in our various Sunday-school journals and magazines, concerning this work, brings many inquiries in regard to the plans for organizing and conducting teacher-training classes. These inquiries come from every kind of people and from every part of the field, all of which indicate the keenest interest in this department of work. It gives us pleasure here to record our thanks to the various Sunday-school publishers, for the space which they have given to teacher-training plans and work. We do not mention any names because we cannot mention them all. It is a great help to the work and we are grateful.

From this brief survey of the present condition of the teacher-training work, we receive great encouragement. We are at least able to see that a splendid beginning has been made. All are united in the deep conviction that the greatest need in our Sunday-school work is trained and efficient workmen. All recognize that the teacher is the chief factor in successful Sunday-school work. The disciples of our Lord have been commissioned to "Go teach." How can we fulfil this commission unless we have teachers? How can we secure teachers unless our teachers are trained? How shall our teachers be trained unless some one shall train them? The work may seem great but our Master is greater. The difficulties may be numerous, but His promises are more. Many who should help us may be indifferent but this should only be fuel for our zeal. The childhood of the world is eagerly asking and confident

expecting us to teach them the way of righteousness and to lead them in the paths of wisdom. With the Master's voice bidding us to go forward in the prosecution of this most righteous and much needed work, let us push steadily and confidently on until we shall have secured a million and a half trained teachers for the Sunday-schools of North America.

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### **My Creed as to the Sunday-school**

**Rev. E. Y. MULLINS**

*President Southern Baptist Theological Seminary, Louisville, Kentucky*

(From an address at Pastors' Conference, Louisville, Ky., 1903)

1. The supreme need in our country to-day is that the forces which make for character shall control the forces which make for intelligence.
2. One of the greatest forces which make for character is the Sunday-school.
3. The factor of the Sunday-school most potent in the development of character is the teacher.
4. The supreme lack in the present-day Sunday-school is the lack of a sufficient number of thoroughly equipped teachers.
5. The chief teacher of the teachers and trainer of the trainers of the Sunday-school is the pastor.
6. The chief trainer of the pastor is the theological seminary.
7. In view of the absence in the past of any adequate co-ordination and guidance of the departments of the teacher, the pastor and the seminary, there is an opportunity for the new Educational Committee of the International Sunday-school Association to do a great work for the Kingdom.

## The Home Department

W. A. DUNCAN, Ph.D., Chairman

(Limitations of space forbid the use of the whole of Dr. Duncan's full and admirable report.)

### THE UNITED STATES



W. A. DUNCAN, Ph.D.

ALABAMA. -- In the heart of the "piney woods" of Lee County, eighteen miles from the railroad, is a little church, "Wa-toola." The people are honest and thrifty, but have had few advantages of education. They are sparsely scattered over a wide territory. Several years ago they learned of the Home Department. One was promptly organized and vigorously carried on. At the last report this department covered an area of twenty square miles. "The territory has been gone over with a fine-toothed comb." The school had increased from a membership of forty-five to two hundred and thirty-one (including Home Department and Cradle Roll). The Cradle Roll was carried on with the Home Department, the same visitors serving for both. They have established a separate Primary Department; the school is equipped with good maps and singing books. They are on the alert for new ideas, and present a remarkable instance of an "up-to-date" Sunday-school in the heart of the country.

SOUTHERN CALIFORNIA. — This state has increased its membership by two thirds in the year. The superintendent writes: "One year will do much toward a better and more complete report. It is a grand work, and my heart is in it for the upbuilding of the home in Bible study."



COLORADO. — The state superintendent writes: "The Home Department work made advances the past year and the prospects are favorable for better work the coming year."

CONNECTICUT. — At Ore Hill there are about one hundred and thirty children. A specialty is made of caring for those without the privileges of the Sunday-school. Home Department classes are formed for them when practicable. Next, an endeavor is made to obtain a promise from the parents or other friends to instruct the children. Thus every member in the home, from the baby to the grandmother, is included and provided for.

GEORGIA. — Georgia has many Home Departments, but no responsible person to prepare the reports. One of the most important departments in Atlanta, where Mrs. Cronk, wife of the pastor of the English Lutheran Church of the Redeemer, has organized a police Home Department, including the chief, two or three captains, nearly all the sergeants and many of the rank and file, beside the matron and messenger boy. She says it is a very imposing looking class, and she can hardly explain how she dared appear before them. After her conference with them, thirty came forward and shook hands with her, and accepted the cards, writing their names and addresses, thus promising to become members of the Home Department class. This was repeated in a few moments with the second watch, and later with the third, or night, watch, and before morning she had enrolled sixty members in this one Home class. Since then it has been largely increased. One member of the force told her he had never seen men so interested in any movement of a religious character. Plans are laid for a firemen's Home Department, and one for street railway men, permission having been given from the chief and superintendent. In the former there are 100 men and the latter has 800.

DELAWARE. — The work has made very slow growth in this state, but we look for larger gains. One eighth of the schools of the state have Home Departments.

ILLINOIS. — Ninety-three out of the 102 counties in the state have Home Departments. The Dixon Home Department is next to the largest Home Department having about 900.

MASSACHUSETTS. — Seven hundred and sixty-five schools report a Home Department, with a total membership of 29,801. This is a gain of 83 department and 2,842 members, and represents the results of the efficient service of Mrs. Flora V. Stebbins, who closed her term of official connection with the State Association at the time this report was rendered, January 1, 1905.

MICHIGAN. — One school, the Grand River Avenue Baptist of Detroit, has 700 Home Department members enrolled, in addition to the 600 in the home school. So intense is the interest that they have employed a paid Home Department superintendent.

MISSOURI. — "The figures do not indicate the strength of the Department in the state, but are the best we could do now. We have taken a new lease on life."

NEW MEXICO. — "Our work is in its infancy. We are few and widely scattered, and our schools lack many of the 'modern improvements' which those farther east enjoy."

NEW YORK. — There are 52 county Home Department secretaries. This state contains the largest city Home Department in the world, having 1,200 members. New York is still the banner state, as it always has been in Home Department work.

NORTH CAROLINA. — The Home Department work is comparatively new, and the superintendent was unable to approximate the number of departments but thinks that all now existing, probably fifty, have been organized during the past three years. Taking the Home Departments of his own county as a basis he thinks 30 members is a fair average for each.

OHIO. — The report from Ohio reads: "I am glad to tell you that Ohio is making great advance this year, and new Departments are reported every day. We have been pushing it hard through our county and township secretaries. They have been responding splendidly and are giving great impetus to the work."

PENNSYLVANIA. — The largest Home Department in the state, and in the entire Methodist Episcopal denomination, is that of the First Methodist Episcopal Church of Wilkesbarre, numbering 534 members. The average membership of the Departments in the state is over 40. The secretary writes: "The future is full of promise."

VERMONT. — This state is doing an aggressive work along interdenominational lines under the name of the "Vermont Idea." It is quite identical with the early interdenominational work in the state of New York, and is one of the most valuable and interesting developments of the work during the past ten years. State international secretaries are advised to write to Rev. E. M. Fuller, Burlington, Vt., and obtain from him the leaflets and plans in connection with it. It is called the "Town Home Department Idea." The relation of the members to the individual school is as though they were solicited by it; that is, a person preferring the Congregational school will be enrolled a Home Department member of the Congregational Sunday-school, and so considered by that school. Persons who express no choice are assigned to the respective schools in order.

Under this plan the Vermont Home Department membership has increased during the past year 2,000 members.

#### CANADA

ASSINIBOIA. — "The English-speaking people are widely scattered among the ranches and foreigners. The superintendent of the Department has difficulty in obtaining visitors on this account, but has the coöperation of five denominational missionaries when visiting

and in conducting reviews at the commencement of services in the different localities. Lessons are learned at home and reviewed at the public service. Nearly all the English-speaking Protestants are willing to adopt the plan, and the parents readily agree to teach their children. The provincial superintendent tries to visit them annually. He says this plan is proving a great boon to isolated families and individuals. One orphan family of six children, from seven to fifteen years, live with grandparents, and are taught by an invalid aunt. Without this department they would receive little if any religious instruction.

"The Church is well able to carry this scheme to every family and individual in the land as quickly as a government takes a census."

NEW BRUNSWICK. — With the new year the Home Department seemed to have sprung into new life. One church reports a Department of 128 members; 26 had joined during the year. One county made a gain of four Departments during the year and 225 new members.

GREAT BRITAIN. — "According to returns made to December 31, 1904, 88 schools have adopted the Home Department, with a membership of 4,835. This is an increase during the year of 1,119 in membership. During the present year considerable interest has been shown and the 'Department' has been adopted in many schools. The future is very promising, and we are looking forward to a considerable increase when the returns for the present year are received."

BOHEMIA. — The following is the report for 1905, from Bohemia, where a few years ago the chairman of the I. B. R. A. advanced the money for the publication of "Pamucka," the Sunday-school paper, through Rev. J. S. Porter, missionary of the American Board in Prague. Mr. Porter writes:

"I want to tell you how we are trying to build up Home Sunday-schools. In many a home you find beside the Bible a small book in paper covers;

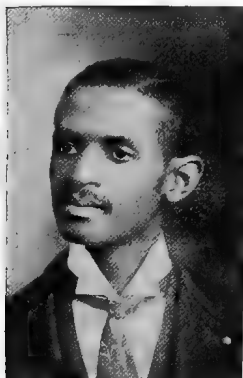
*Pamucka* ' is the title. It means ' help ' and deserves the name. It is the only help to the understanding of the Bible that many have; it contains the daily readings with perhaps fifty words of explanation on the text for each day. On an average two pages are devoted to the exposition of each Sunday's lesson. We published this year 3,600 of these books, and they find their way into almost as many homes. They go across the borders; the Slovaks in Hungary have them. Several hundred follow the Bohemians and Slovaks to America. Some fifty copies find their way into Russia. This, the only Sunday-school help published in the Bohemian language, is a great blessing. Every night or morning, or perhaps both night and morning, the Bible and *Pamucka* ' are brought out, the passage read, the little portion ' and then the prayer. Only eternity will tell how souls in this way have been brought to the light and fed out of the Word of God.

" But this is not all, nor the best. Beside aiding the pastors and teachers in their preparation of the lessons, '*Pamucka* ' serves many families who live where there is no church. They gather on Sunday with some invited guests, perchance, and study the lesson and read '*Pamucka*.' From time to time come letters of thanks from those lonely families. Not long ago a servant shut off from religious privileges wrote of the blessing this book brings her. From another place comes testimony from a tailor, who gathers neighbors around him on Sunday to hear the Word of God. He says, ' In the "*Pamucka*," I have text and sermon too.' In not a few places the '*Pamucka* ' furnishes the sermon for little congregations who cannot have a preacher. Not long ago a lady came to me and asked me for some copies. She said: ' Our Romanist neighbors, who will not come to our meetings, enjoy reading at home the "*Pamucka*." ' ' "

## Work among the Negroes

Dr. J. E. SHEPARD

*Field Superintendent of Work for Negroes*



J. E. SHEPARD

I TRANSMIT a brief summary of my stewardship and the future needs of the fields.

Much has been accomplished, but a far greater work remains to be done in evangelizing and systematizing. It will require patience and self-sacrifice, with the expenditure of money, to reach tangible results.

In the Southern states, by the United States census of 1900, are 3,077,412 children between the ages of five and fourteen.

These figures show that over one third of the negro population is in childhood. The work of the International Sunday-school Association, so far as the negro is concerned, must be largely among these, to take these children and make Christian citizens of them.

Since January, 1903, I have attended six state conventions for the colored people, two in Alabama, two in North Carolina, one in South Carolina, one in Georgia.

In South Carolina 27 counties out of 42 are organized or in process of organization; in North Carolina out of 97 counties 39, and 2 city organizations. In Alabama 18 counties are organized; in Georgia 14; in Tennessee, 10, and in Virginia, 4. Two Baraca classes have been started. In Durham, N. C., a Baraca class room has been added to the church at a cost of near \$1,400. I have organized 84 counties, the greater portion of which are doing good work. I have attended 109 county conventions, held 32 institutes, attended 107 mass meetings, held 79 meetings for pastors and superintendents,

attended 86 other religious meetings, addressed 154 Sunday-schools, 140 day schools, 24 colleges, 6 theological seminaries, delivered 154 Sunday addresses; total number addresses delivered 659, travelled 36,778 miles.

I find many Sunday-schools seeking to improve in method, equipment and spiritual power. They eagerly welcome new ideas. The superintendents are realizing that the boys and girls, and especially the young men, must be reached and saved, if the race is to advance. Hence they are turning to the Sunday-school. Better teachers are demanded, and there is a growing disposition on the part of the pastors and superintendents to supply these demands. We have only enrolled in the Sunday-schools of the South about 798,000; where are 2,279,412 that the Sunday-school has not reached?

This work must be one largely of charity. The colored people have done well considering the smallness of their wages, large families and other charitable organizations dependent upon them for support.

I desire to make some general suggestions.

First: The field workers must be increased and a specified territory given them. With large territories it is impossible to keep the work alive in every portion.

Second: If a colored general secretary could be appointed to keep in touch with the workers on the field and the county organizations, better results could be obtained. This general secretary would at all times be available for state conventions, special meetings and institute work. He should direct the movements of field force from his office.

Third: If it is not practicable to appoint other workers, I would suggest the employment of one, with the title, "Secretary for the Colored People," with an office secretary to keep up correspondence. When the men are not available, a letter is the next best substitute. I would prefer, however, the appointment of four men on the field. It may be that men could be found who could

give a portion of their time to the work, especially during the summer months. The state conventions could supplement any offer made them by the Executive Committee: for instance, the Alabama Colored State Convention asked that the Executive Committee appoint a man for the state of Alabama, pledging to raise part of his salary.

Fourth: If funds are available I would ask that a man be appointed to do work in the large towns and cities.

Fifth: I would suggest a booklet containing the objects of this Association, instructions how to organize and maintain county organizations, suggestions on supplementary and normal work, the cradle roll and home department. The more simple it is the better it would be. I find that everywhere the people want something to guide them.

I close this report thanking you for support and encouragement. I assure you that my people are grateful for the great work you are attempting to do for them.

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At the meeting of the Central Committee at Clifton, Massachusetts August 22-25, 1905, it was

*Voted:* That we stand ready to give \$350 per annum salary and \$100 on expenses to the colored worker in the southern states, to any state that will raise a like sum for the support of colored state workers, the executive committee of each state to present one or more names to the Committee on Negro Work, who, with the Field Secretary for the Negro, shall select a worker.

The following-named workers have since been selected, in harmony with this vote:

South Carolina — Rev. J. W. MOULTRIE, Marion.

North Carolina — Prof. W. G. PEARSON, Durham.



## Our Neighbor — Mexico

MARY FOSTER BRYNER

*Field Worker of International Sunday-school Association*

MARY F. BRYNER

"LOVE thy neighbor as thyself" was easy of fulfilment between Canada and the United States, possessing, as they do, much of common heritage, customs, interests and language; so a generation ago these two nations joined hearts and hands, forming the International Sunday-school Association, to work together for the promotion of Sunday-school interests in North America.

Just south of the States was another neighbor, whose heritage, customs, interests and language were so entirely different, that we were scarcely acquainted with them. Only those who have crossed the border into Mexico can appreciate the difference. So marked is it that missionary boards regard Mexico as a foreign field, and missionaries sent there are considered foreign missionaries.

When Canada and the United States joined hands in 1872 there was not even a railroad to Mexico City from the States. There were few schools of any kind, and not one Sunday-school in all Mexico. For four hundred years it had been under the control of one church, and the Bible had been a sealed book. However, a liberal element was growing, and about thirty years ago came an awakening. Leaders in Mexico came to realize that their country lacked things which other nations possess, and began to inquire into the causes. The entrance of Protestant missionaries was allowed, and Dr. John W. Butler, who still resides in Mexico City, was one of the pioneers.

Is Mexico worth saving, with its population of fourteen millions, and its wonderful resources, which have never been developed?

Present investments of eight hundred and forty million dollars by British and American capitalists in railroads, mines, plantations and various industries prove their faith in the commercial prospects of the country. On May 1 of this year a definite money standard was adopted, making the Mexican silver dollar equal to about fifty cents of our money. Business interests have brought over seven thousand English-speaking residents to Mexico City, and in every city may be found an American colony.

Diaz and his associates, as well as the missionaries, believed that there was a brighter future for Mexico, and the three decades since Diaz was first chosen president show a remarkable awakening in political, commercial, educational and religious affairs.

The desire to learn English is rapidly spreading among the Mexicans. Every mission has its school for children and youth, where English is taught as one branch. No child is permitted to attend the English class who does not attend the Bible class; so the Bible class is tolerated for the sake of the English, and the seed is sown which often brings forth fruit. Mission schools have stimulated the organization of government schools, and in some sections a compulsory educational law has been established, though not generally enforced.

The religious awakening, begun under the influence of the missionaries, must be continued with their hearty coöperation, though native officers and teachers are being trained as rapidly as possible. Under these influences the Sunday-school has grown in some thirty years to about four hundred.

Something over two years ago there came to our general secretary a Macedonian call, "Come over to Mexico and help us." A previous engagement prevented his going. Distance and expense also seemed

hindrances too great to be overcome. The generosity of the *Sunday School Times* made it possible for another of the workers to carry the greetings of the International, and to assure Mexico of our interest and desire to help. In July, 1903, a trip of five days and nights was necessary to reach Mexico City. Numerous surprises were in store. The great temple for the Convention, in the heart of Mexico City, was the former property of the Catholic church, which, for violation of the law some thirty years before, had been confiscated by the government and resold to the Protestant mission. The patio, roofed over, formed the audience room. The arches of the cloisters in front had been filled and plastered, and contained the creed, the Lord's Prayer, Ten Commandments, etc., in Spanish. The side cloisters enclosed a printing office, from which are sent out lesson leaves and the church paper in Spanish, to all parts of the country. There was a delegation of seven hundred and twenty-five, representing twenty-three of the twenty-seven states. A choir of young people from the mission schools had been trained to sing such dignified selections as "The Heavens are Telling" and the "Hallelujah Chorus," etc. There were neat badges, careful registration, and a well-prepared program of practical topics. Early sunrise prayer meetings were attended by from two to five hundred. Temperance teaching was emphasized, for Mexico suffers from the curse of the native drink. Audiences numbering above a thousand were composed of missionary leaders, Mexican pastors and teachers, with groups of converted Indians. Probably three fourths in attendance were Mexicans.

New methods were explained through interpreters, and gladly received. The first interpreter was Servando Erquivel, a Christian young Mexican professor, of Palmore College, who regularly subscribed to twenty-eight magazines and periodicals in English, that he might keep in touch with the world's work and progress.

During the Convention numerous invitations to visit the workers in their local districts could not be accepted for lack of time, but a tour of eighteen cities was planned for January and February, 1904, which carried the workers nearer to the individual schools, and produced practical results. During the Mexico Convention it was recommended that the country be divided into twelve districts and each encouraged to hold a district convention the following year. Programs received show that this plan was partially carried out. Letters of appreciation, suggestions and new methods, letters of inquiry about many phases of the work, prove that the visits were not without influence.

There are signs of progress, though the difficulties of introducing new features can scarcely be appreciated by us who can so easily procure explanatory literature and needed help. There have been no leaflets or books concerning Sunday-school methods in Spanish. The teacher who organized the first cradle roll found the mothers greatly interested, and easily secured the babies' names, but no cradle roll, birthday card, or certificates were published in Spanish. A superintendent in Guanajuato decided to grade his school and introduce supplementary lessons but could find only English outlines, so had some printed in Spanish.

A training class of ten young teachers was organized but there were no formal outlines in Spanish, and before any could be translated and printed, permission must be secured from the English author.

A young Mexican primary teacher decided to plan special Children's Day exercises, with promotion from her department. Of course, no certificates could be secured except those made by hand.

The pressing needs of Mexico are plain — first, an open Bible throughout the country. Mexican children are lovable and teachable and easily interested. Bible stories are new to many and easily understood, because the country and customs are so like Palestine — the

low, square houses, with the center patio or courtyard, the scarcity of fuel and water in some sections, the plain food of the common people, the slow methods of preparing the meal, plowing, etc., the great number of weary and heavy laden, the unfortunate beggar by the wayside, the lack of appreciation of the value of time, etc.

Mexico needs that native workers, many of whom never attended Sunday-school during childhood, shall be furnished instruction about the Bible; also methods of teaching and plans for the work in general. For this there must be provided literature in Spanish. Through the International Association, eight leaflets are in process of preparation at the present time, as follows:

Organized Sunday-school Work; Sunday-school Management; The Sunday-school Officers; The Sunday-school Session; The Sunday-school Teacher; Lesson Preparation; The Home Department; Round Table of Forty Questions on General Sunday-school Topics.

Another need is at least one field worker, an educated Mexican, familiar with English and Spanish, who would be acceptable to all denominations, who would give instructions at conventions, translate a few books, or selected chapters, into Spanish, as leaflets, translate or write articles on Sunday-school work to be published in the few denominational papers already in circulation, present Sunday-school progressive methods before the annual denominational gatherings, and give a series of lectures to the students now gathered in the mission schools, as these young people will be the future Sunday-school teachers.

They are a hungry multitude. Hungry for the Bread of Life; like the multitude of old they have nothing. Shall we say, "They are so many, send them away, that they may buy bread for themselves"? Or do we hear the Master saying, "Give ye them to eat"?

## **Committee on Education**

**Final Report of Triennium of 1902-1905**

THE sub-committee appointed in August, 1903, known as the "Committee on Education," makes in brief this its final report for the triennium ending at Toronto, June, 1905.

As all matters except such as were enacted by this Committee at its session in December, 1904, at Columbus, Ohio, have already been submitted to and disposed of by the Executive Committee, I beg leave to very briefly summarize former action and append such additional action as was taken at the Columbus session.

### **SUMMARY**

The first session of the Committee was held in December, 1905, at Louisville, Ky. At this session the Committee established the standards for an elementary teacher-training course, approved all teacher-training courses in operation throughout the International field which measured up to the standards set, and also "approved" by name all association teacher-training departments in which such recognized courses were being efficiently operated.

A committee was appointed to frame an elementary International diploma, and also a committee to fix the standards and frame the diploma for an "advanced" course.

The matter of the nomenclature of the grades of the Sunday-school, which the Executive Committee had referred to us, was entered upon by appointing a member of our Committee to confer with representative workers and ascertain their views as to a possible uniformity.

The Committee at this session further prepared overtures to the denominations, asking their coöperation, and to the Sunday-school Editorial Association, urging

the erection of teacher-training departments in their several teaching helps.

At the second session of the Committee, held at Winona Lake in August, 1904, the standards for the advanced course were adopted and the diploma ordered prepared and printed, together with the requirements agreed upon by the Committee as to both elementary and advanced courses. A committee was given charge, *ad interim*, of the further approval of all bodies asking for recognition under the rules of the Committee.

At this session the terms of the nomenclature of Sunday-school grades was fixed and report made to the Executive Committee for action thereon.

The Committee, having been appealed to widely to define a system of supplementary studies for the Sunday-school, and also to fix upon some form of recognition proper for summer training schools, decided at this session to refer the matter for fuller instruction to the Executive Committee, which was done at Buffalo, with the result that the Committee on Education was instructed to prepare a suitable certificate of recognition for training schools, together with conditions under which such certificates could be used, and to consider and report at Toronto upon the matter of graded supplemental studies.

At the third session of the Committee held at Columbus, Ohio, in December, 1904, the Committee partly entered upon the approval of such textbooks as might meet the standards of the adopted advance course.

It also adopted the leaflet on teacher training, prepared at its request by Mr. Pearce.

A general standard was agreed upon as to supplemental course of study, and the International Executive Committee was asked to urge the denominations to provide and use such supplemental studies as would come under the standards which the International Convention may approve and declare.

The Committee further asked that Chairman Harts-horn might make provision at the Toronto Convention for an informal conference by all interested workers upon the report of supplemental studies. The matter was ordered to be further considered by a special committee from the Committee on Education, and its final report and recommendations to be made at Toronto in time to be put before your body.

Standards were also fixed under which recognition and certificates might be referred to summer training schools as follows:

1. The course of the school to include at least the Bible, Sunday-school teaching and the management and methods of the Sunday-school.

2. At least fifteen hours' work thereon as a student of the school.

3. The requirement of notebooks and other tests of work done by students.

4. Instruction in at least two of the Sunday-school grades, with report of attendance by grades to Committee on Education. The Chairman, Dr. Merrill and Mrs. Barnes were appointed as a committee to pass upon all schools asking approval as summer schools.

Mrs. Barnes was instructed to prepare and present at Toronto to this Committee the plan of a primary training course and diploma.

Mr. Pearce was instructed to enter into further correspondence with the denominations as to their coöperation with the Department of Education of the International Convention and use of its diplomas.

This concludes the summary of work done by the Committee on Education. At its final meeting to be held Friday, June 23, at Toronto, other matters will be concluded and will be presented to your body in time for your action.

Respectfully submitted,

H. M. HAMILL,  
*Chairman.*



## Committee on Theological Seminaries

### Final Report for Triennium of 1902-1905

As chairman of the Committee on Theological Seminaries, I have fully carried out instructions of the Executive Committee, and have already made two reports—the first report in full detail at the Winona Lake session and the second at the Buffalo session. In the former of these reports I detailed the correspondence I had with nearly all Protestant seminaries of North America and gave summaries of their replies to questions I had asked as to the status of Sunday-school training of candidates for the ministry.

At the Buffalo session I made further brief report, asking for further instructions. Since then I have asked each member of the Committee to advise me, as chairman, if it was deemed best to again enter into a correspondence of inquiry and investigation during the present triennium, and all replied that it did not so appear.

In general, as summing up the relation and status of our seminaries in the matter of Sunday-school equipment and training, there has been and is a most notable growth of opinion and action in the direction of requiring all candidates for the ministry to study, both by text and lecture course, the subjects needed for a thorough and modern Sunday-school pastor.

The Committee at Buffalo authorized me to make use of the *Sunday School Times'* symposium with hearty consent of its editor, in such printed form as I might deem best. So far I have not done this for the reason that anything less than the full symposium would have been a mutilation, and an edition of the full matter would have been somewhat expensive.

Respectfully submitted,

H. M. HAMILL,  
*Chairman.*

## **The West Indies Commission**

**Dr. FRANK WOODBURY**

THE West Indies Commission was created at Denver in 1902.

The idea grew out of the fact that about three million citizens of North and South America are detached from the mainland, and have not been in easy touch with the great international organized Sunday-school movement.

The purpose of the Commission is: To acquaint the mainland of North America with the men and women who are building up in those islands Christian sentiment and following, and to bring both into a position of mutual helpfulness. To plan a visitation to the West Indies in the interests of systematic Bible study and Christian education; to continue the tour to Trinidad and to British Guiana (South America), and plant the International Sunday-school flag for the first time on that dark and needy continent, and to interest the churches as never before in that most neglected mission field.

### **CONDITIONS**

1. There is a well distributed and organized Protestant cause, largely under English, Scotch and Canadian control. They feel keenly the great odds against which they are fighting, and need the prayers and cheer of their comrades on the mainland.

2. There is a very large and aggressive Roman Catholic church and a heavy heathen population in Trinidad and Demerara.

3. Throughout the islands there is much culture, refinement and fine Christian spirit, orderly, well governed communities, and, as elsewhere, a seething mass of ignorance and sin.

The strategic points to touch, naming them as they would be visited, are: Bermuda, St. Kitts, Antigua, San

Lucia, Barbados, Trinidad, Demerara (South America), Porto Rico, Jamaica, Cuba, Nassau (Bahamas).

#### WHAT GOOD?

1. It will encourage several thousands of ministers, missionaries and Sunday-school workers, *who need help*.

2. It will lead to the development of the organized Sunday-school movement with all that that may mean, and will add *colonial Sunday-school associations* to the great family.

3. It will open an "Effectual Door" to that needy continent so long neglected by the churches.

4. It will open the way for an international field secretary for the West Indies, who can use part of his time in studying conditions in South America.

It has been suggested that a large number of enthusiastic Sunday-school men and women should accompany the Commission on a chartered ship.

It would show the development of the Sunday-school missionary spirit. It would give the organized work added importance in the eyes of the Christian world. It would draw world-wide attention to the great needs of South America. It would awaken the evangelistic spirit, and kindle revivals all along the route. It would provide a most delightful sea trip in semi-tropical waters, in the middle of our northern winter, amidst scenery and surroundings entirely unique.

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A COMMISSION consisting of Dr. Frank Woodbury, chairman, and Mrs. Woodbury, Halifax, N. S.; Mr. Frank L. Brown and Mrs. Brown, Brooklyn, N. Y.; and Rev. Edgar T. Capel, General Secretary of the Quebec Provincial Association, Montreal, Que., will sail, January 25, 1906, for a systematic visitation to the West Indies.

## Report of Committee on Obituaries, 1902-1905

**Prof. G. G. MARCUS, Memphis, Tenn., International Field Worker for the Negroes**



Prof. G. G. MARCUS

AFTER seventeen years of service in the public schools of Memphis, Tenn., Professor Marcus entered the employ of the International Executive Committee in November, 1902, having been chosen to the work the August previous. His work was chiefly in Alabama and Tennessee, where he met with good success. He attended and addressed the meeting of the Executive Committee at Winona Lake in 1903, where many of us met him. He was ill at the time

of the meeting at Buffalo, 1904, and died in September of that year, greatly lamented by all who knew him. His funeral in Memphis was very largely attended by both the blacks and whites and was a tribute to his high character. We extend our deep sympathy to his bereaved family.

### **Deceased Members of the Executive Committee**

W. H. COWHICK, of Cheyenne, Wyo., was elected to this Committee at the Denver Convention. In 1903, while on his way to the meeting at Winona Lake, he was stricken with paralysis from which he did not recover.

CAPT. J. N. PHARR, of Berwick, La., was elected to this Committee in 1903, and was present at the meeting at Winona Lake, participating in its councils. His deep interest in the work of the far West was evidenced by a subscription of \$100 to the work in that field. He

was stricken with sickness not long after his return home and died in the autumn of 1903.

C. M. MESSINGER, of Prescott, Ariz., was elected to the committee at Atlanta, Ga. So far as we can ascertain he was never to attend its meetings, though deeply interested in its work. He died in 1904.

E. C. STRETCH, who had just been elected to this Committee from the Indian Territory and who had attended some of the sessions of this convention, was stricken with paralysis on Sunday, June 25, and died Tuesday P.M., June 27, 1905.

Respectfully submitted,

W. C. MERRITT.

A. B. McCRILLIS.



RACHEL'S TOMB—1904

On the way to Bethlehem

“And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.”  
—Gen. 35:19.

(From *Glimpses of Bible Lands*)

### Report of the International Lesson Committee

THE Sixth International Sunday-school Lesson Committee was appointed at the International Triennial Convention at Denver, Colo., in June, 1902, and consists of the following members:

REV. JOHN POTTS, D.D.	J. R. PEPPER.
REV. A. F. SCHAUFFLER, D.D.	BISHOP H. W. WARREN, D.D.
E. L. SHUEY.	PRINCIPAL E. I. REXFORD, D.D.
REV. B. B. TYLER, D.D.	PROF. IRA M. PRICE, D.D.
REV. J. S. STAHR, D.D.	REV. O. P. GIFFORD, D.D.
PROF. J. R. SAMPEY, D.D.	PRINCIPAL WM. PATRICK, D.D.
REV. MOSHEIM RHODES, D.D.	PROF. C. R. HEMPHILL, D.D.
PROF. S. I. CURTISS, D.D.	

Working in conjunction with this committee is the British Committee, which, as constituted at the present time, consists of the following individuals:

REV. S. G. GREEN, D.D.	REV. S. S. HERSHAW.
REV. C. H. KELLY.	REV. S. ALFRED ROWLAND, LL.B.
REV. R. CULLEY.	F. F. BELSEY.
REV. DR. TOWNSEND.	CHARLES WATERS.
REV. D. C. MACGREGOR, M.A.	FRED TAYLOR.
REV. FRANK JOHNSON.	EDWARD TOWERS.
WILLIAM H. GROSER.	

The Committee had its first meeting before the adjournment of the Denver Convention, at which meeting the Rev. John Potts, D.D., was reelected as Chairman, and Rev. A. F. Schauffler, D.D., as Secretary. Since the Denver Convention your Committee has held three meetings, one in Washington, D. C., the second in Buffalo, N. Y., and the third in Toronto, at each of which the usual work has occupied the attention of the Committee.

*The Beginners' Course.* — Before the convening of the Denver Convention your Committee had prepared and issued a course of lessons covering one year for "Beginners," *i.e.*, scholars under six years of age. This scheme of lessons had not proved thoroughly satisfactory,

although it did good work in preparing for a more perfect course. In response to unanimous appeals from Sunday-school workers in primary departments, your Committee was instructed to prepare and issue a two-years' course for beginners. This work was delegated to a sub-committee, consisting of Principal Rexford, Drs. Sampey, Hemphill and Schauffler. The sub-committee gave unstinted labor to this important matter by conferring either personally or by letter with nearly all of the leading workers among the primary scholars. As a result the Lesson Committee put forth a two-years' course for beginners, topically arranged. This course has met with much commendation. In a letter very recently received from Mrs. J. Woodbridge Barnes, Primary and Junior Secretary of the International Sunday-school Association, she says that the course is used throughout the United States and Canada. State secretaries report, with regard to the Beginners' Course, that its use is "steadily increasing,"—"we have doubled this year." Mrs. Barnes adds: "On the whole it would seem that of the schools that might be expected to adopt such a course, about 25 per cent have already done so." This is encouraging when we remember the vastness of the area covered, and the newness of the scheme. Mrs. Barnes reports: "From every direction words of approval come, and a feeling of gratitude is expressed frequently for the Course." Mrs. Barnes is personally delighted with the progress which this cause has made.

As our British brethren did not feel as though such a course could be wisely used by them, they asked that we should place at the head of our official list of Beginners' Course Lessons the words, "Issued under the authority of the American Section of the International Lesson Committee. Optional." This our Committee has done.

*The Uniform Lesson Course.*—Many suggestions have come to our Committee from many lands and

workers, with regard to changes in the general outline of the Lessons, 1906-1911 inclusive. One of the most urgent of these begged for greater continuity in the selection of the lessons, and deprecated any change from the Old Testament to the New in the middle of the year. The Committee was also urged to give large preference to the lessons of the Gospels. Our British friends begged furthermore for the apportionment of some part of a Gospel during *each* of the six years of the Course. Other requests also have been preferred, such as the insertion of two distinctively missionary lessons once a year; the insertion of a prisoners' reform lesson once a year; the preparation of lessons on patriotic themes, and the like.

As a result of long deliberation, prayerful as well as thoughtful, your Committee put forth the following as the outline for the lessons, 1906-11 inclusive:

#### INTERNATIONAL LESSON COMMITTEE DOCUMENT

1906. Jan. — Dec.	Synoptic Gospels.	Words and Works of Jesus.
	Harmony.	One whole year.
1907. Jan.— Dec.	Patriarchs to Samuel as Judge.	Stories of the Patriarchs and Judges.
1908. Jan.— June.	Gospel according to St. John.	The Witness of John to Jesus.
1908. July — Dec.	Saul to Solomon.	The United Kingdom.
	Six months.	(Saul, David and Solomon.)
1909. Jan. — Dec.	Acts and Epistles.	Expansion of the early Church.
	One year.	
1910. Jan.— Dec.	Division of Kingdom.	Kings and Prophets of Judah and Israel.
	Captivity and return.	(Kings to Malachi.)
		<i>or</i>
		Glory, Decline and Restoration of Israel.
1911. Jan. — Dec.	Gospel according to St. Matthew.	The Gospel of the Kingdom.
	One year.	

It will be noticed that in the outline two and a half years have been given to the Old Testament and three and a half to the New Testament. The biographical scheme has been held to with great tenacity, since it proved so attractive a feature in the course of lessons from 1900 to 1905 inclusive. Your Committee has made



its lessons continuous for each of the years covered excepting for the year 1908. when six months are given to the Gospel of St. John, and six months to the story of the United Kingdom. The break in this year was necessary if the scheme of three and a half years in the New Testament and two and a half in the Old was to be consistently carried out.

By this arrangement, the story of the Gospels is presented during the whole of the year 1906, during half of the year 1908, certainly during a portion of the year 1909, where we are engaged on the Acts and the Epistles, and during the whole of the year 1911. There are then only two years out of the six during which no definite teaching concerning the life and the work of Christ is to be found.

*An Advanced Course.* — At the Convention at Denver the Lesson Committee then reporting presented to the Convention an Advanced Course covering two years, and recommended its adoption for the sake of those schools that desired it for any of their senior classes. This Advanced Course was not adopted by the Convention. Since that time there has been widespread agitation on this subject, and requests from far and from near have been made for the preparation and adoption in some form of an Advanced Course for adult classes. In order to shed some light on this matter the Secretary of your Committee sent out a questionnaire to six hundred ministers of all evangelical denominations the country over. These ministers were all pastors of churches of over two hundred membership. The questionnaire is as follows:

#### QUESTIONNAIRE

1. In your judgment is there a need and a demand for an optional course of lessons for advanced classes, in connection with the International lesson course?
2. If needed, should it be a permanent course?
3. Or should it be a continuous course? (See note at the close of Report.)

4. Should such a course be as far as possible parallel to the regular International course?
5. Should such a course cover both Old and New Testaments?
6. How many classes in your school use any advanced lessons?
7. Would you prefer an historical or a topical course?

Over three hundred replies have been received. We shall not burden this convention with the weariness of listening to a detailed tabulation of all these replies. For our purpose it is sufficient to say that out of the number of replies received, 294 emphatically desired an Advanced Course, and 23 did not. In view of such testimony as this, it would really seem as though the International Convention ought to take some action in the matter. If we might be allowed to make a recommendation, it would be to the effect that the Lesson Committee be authorized to prepare and issue as "optional" such an Advanced Course as in their most mature judgment would meet the needs of schools desiring such lessons for their senior departments. Should this be done, the International Convention will then stand for a course of three grades: first, a Beginners' Course for those under six years of age. (Here we might state as the result of some thought, that the Beginners' Course now adopted would serve well for scholars up to eight years of age.) Second, the Regular Uniform Course for all scholars above Beginners and below the Senior Department, and third, an Advanced or Senior Course. The adoption of these three courses, it must be remembered, does not make it obligatory that any school abandon an absolute uniform lesson for all classes. It leaves it optional. Those desiring a uniform lesson will then take the regular course issued by the Committee, while those who favor gradation in lesson material will take the threefold course.

At the Denver Convention President Hopkins, of Williams College, Mass., was elected to represent

Congregationalists on the Committee. He declined to serve and his place was taken by Prof. Samuel Ives Curtiss, D.D., of Chicago. Owing to his frequent absence in Palestine, Dr. Curtiss never met with the Lesson Committee. In September, 1904, he passed to his rest and his reward, thus leaving a vacancy on the Committee.

It only remains for the Committee to say that the work committed to their charge has been done as thoroughly as it was possible for them to do it, and though at times the burden, especially on some of the sub-committees, has been heavy, it has been gladly borne, and the Committee desires to testify to its gratitude to Almighty God for his watchful care over them, and for his loving kindnesses, which have been new every morning and fresh every evening.

In behalf of the Committee,

JOHN POTTS,

*Chairman.*

A. F. SCHAUFFLER,

*Secretary.*

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NOTE. — As an example of what is meant by a "continuous" course, the following may illustrate my meaning: When studying the Acts in the International Course, have an advanced course on the Epistles. When studying the Divided Kingdom, have a course on the Prophets. When studying the Exile, have one on the Prophets and later psalms.

## DENOMINATIONAL RELATIONS AND CONSTITUENCY

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### The Relation of the International Sunday-school Association to Denominational Work

JOHN R. PEPPER



J. R. PEPPER

WHAT the great Clearing House is to the vast and varied banking interests of the financial world, the Organized International Sunday-school work is to the many Christian denominations co-operating with it.

Banks existed and did much business in an isolated capacity long before the clearing house was established, but the world at large knew very little about the tremendous aggregate volume of business transacted, and its immense influence upon the commercial world.

So the many noble and useful denominations of Christian men and women had most honorable history touching Sunday-school activity as well as various other lines of church industry and benevolence many decades before the Organized International phases of Sunday-school work, as now prosecuted, were dreamed of.

But, as the bank doing business within special limits found its life pulse greatly quickened and its functions much enlarged by connection with the centers of financial power, through the medium of the clearing house, so also have the many denominations had larger ministry and wider horizons by fellowship in labor for the lifting of all to better levels of service, the result of which presents to the world to-day an army that can touch finger tips around the globe. Each division of this great army is clearly marked in its encampment line, yet every soul possessing the same splendid spirit of

loyalty to the great Captain and a heart beat in unison with each other.

*Some of the Benefits.* 1. A spirit of brotherly kindness and fraternity unknown among the same fellow Christians before.

2. A magnificently organized plan for the study of the Word of God, and the only plan thus far devised for all denominations to use the same portions at the same time.

3. The only common ground upon which all Christians meet for the betterment of the Sunday-school work, furnishing a permanent basis for world-wide conquest.

4. The creation of a body of literature by educated and trained experts, covering not only a vast field of Biblical research gathered around one common series of international lessons on the one hand, but also supplying increasingly large and helpful instruction concerning minute details of practical Sunday-school work in all departments. This would not be possible save as undertaken interdenominationally.

5. The aggregation of strength brought to pass by combining the interests of all in one for reaching and aiding the smallest and most obscure school, not only on the North American continent, but in the uttermost parts as well. Tens of thousands of conventions, institutes and kindred meetings for helpfulness are held over the wide world annually, which could not be done by any separate denomination, however strong and resourceful.

6. *An Inspirational and not a Competitive Service.* It is necessary that this point should be set in broad-face capital letters, because of the bleared and even blind vision of some. From the very birth morning of the International Lesson System and all that has gathered about it since, it was determined to make it purely an handmaiden of service to all who should choose to use it *and in no sense interfere or enter into competition with denominational interests.*

*For that very reason* the International Lesson Committee had its duty made clear cut and perfectly defined

right from the beginning, — thirty-three years ago, — being permitted to select only the title, the Scriptural text, Golden Text, Bible Readings, etc., without giving a single word of comment of any kind. All treatment of lessons as given by the Committee is committed entirely to the Denominational Lesson Writers, to be given from their particular view points.

This arrangement is evidently not understood by thousands of Sunday-school workers, in view of the fact that members of the Lesson Committee are having constant demands for commentaries and other printed matter supposed to be issued by the Committee. This erroneous and hurtful notion has militated in some quarters against the whole organized plan of International Sunday-school work. Such assumption of denominational rights was never contemplated on any part of the ground, and should it ever be undertaken, even remotely, it would mark the day of decadence of the Interdenominational Sunday-school work as a just reward for so short-sighted and unwise a policy.

So vital to the perpetuity of the work is the last point made, this writer feels that no more fitting close could be given to "*the relation of the International Sunday-school work to the denominational work*" than to embody here the clear and emphatic resolutions passed by the Central Committee of the International Sunday-school Association, at its meeting held at Clifton, Mass., August 22-25, 1905, as follows:

"Inasmuch as the International Sunday-school Association derives its constituency, its opportunity for service, and its income for prosecuting its self-imposed work from the membership of the churches of the various denominations, and as the publication and the sale of the different Denominational Lesson Helps and other Sunday-school literature is the unquestioned right of each denomination, therefore be it

"*Resolved*, That it is not the province and never has been the practice of the International Sunday-school

Association, or that of any of its related organizations, to enter into the publishing or the sale of lesson helps, or any business relations that would seem competitive with such publishing houses, and it has in the past studiously sought to avoid such relations.

“*Resolved*, That the permanency and the highest success of the International Sunday-school Association depends upon maintaining an impartial co-operative relation with said publishing houses, and that any other course will endanger the real usefulness of all interdenominational co-operative work.

“We, therefore, recommend that no State secretary or paid employee of state, provincial, or territorial organization engage in the sale of lesson helps or literature, but maintain a loyal relation to the publications of all denominational publishing houses.”

When it is remembered that this committee, acting in the interim of the triennial conventions of the Association, represents the entire Executive Committee, which is made up of one member from each state, province and territory of the United States and Canada, and that this Committee further represents all the denominations co-operating with the Association, in fact, that this Committee speaks for the entire constituency on this continent, the voice of the International Sunday-school Association is heard concerning the real relation of the Association to the many religious denominations that constitute its general body.

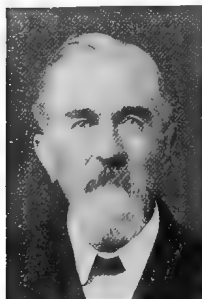
The whole and only purpose of this discussion is to set forth in perfectly unmistakable terms, if possible, the very close, intimate and even dependent relation between all the parties interested, and to brush away the fog that has beclouded the minds of some on the points here given. “We be brethren” of one family all, and one member cannot suffer without the entire household being touched. *Information, inspiration, co-operation and evangelization* should be, and is, the happy-voiced quartette of so large and so flourishing a family.

# THE CONSTITUENCY

## State, Provincial and Territorial Organizations

### ALABAMA

International Committeeman . . .	J. S. CARROLL, Troy.
International Vice-President . . . .	J. B. GREENE, Opelika.
President State Association . . . . .	E. J. RUSSELL, Athens.
Chairman Executive Committee . .	GEORGE G. MILES, Montgomery.
General Secretary . . . . .	JOSEPH CARTEL, Montgomery.
Primary Secretary . . . . .	Miss MINNIE S. KENNEDY, Opelika.
Superintendent Home Department .	Miss M. E. SMITH, Opelika.



E. J. RUSSELL

ALABAMA was organized in 1879. The state association was reorganized in 1890.

Alabama has 67 counties. Of these 55 are organized, 13 are banner counties. There were 657 delegates, representing 52 counties in attendance upon the last state convention. The contributions for the support of the work are slowly but steadily increasing.



G. G. MILES

In some counties the work is getting to be thorough. The report of the Dallas County Convention showed that all of the Sunday-schools in the county, *except two*, were represented in the county or one of the district conventions during the year. The organized districts hold from one to four conventions a year. Many of these report *every Sunday-school* represented in one or more of the conventions during the year. About sixty per cent of the districts in the state are organized.

In the last triennium our three large cities, several of the smaller ones, a number of towns and some country places have made a house to house canvass. The Sunday-schools that carefully followed up the work of the canvass secured fine results. Those that neglected to do this got but little benefit from it.

The Home Department is being worked successfully in city, town and country schools. There has been marked development of the primary work. The teachers' associations are important factors in improving the work in some of the towns and cities. The Sunday-school revival, where carefully planned and guarded, has been a helpful method for increasing the attendance of the schools adopting it. Emphasis should be laid upon the necessity for guarding against the dangers incident to this plan.

Official Visiting Day has been adopted by some of our district associations.



# ALASKA

## No Territorial Organization

International Committeeman, Rev. SHELDON JACKSON, D.D., LL.D.,  
Washington, D. C.

THE first church to commence work in Alaska was the Russian Orthodox Church, in August, 1794, at Kadiak. During the nineteenth century this church established congregations and built chapels in every Aleut settlement from Sitka to the western limit of the Aleutian Islands but did not have any Sunday-schools.

The first missionaries to enter Alaska after the transfer of the country to the United States, and establish both missions and Sunday-schools, were Rev. Sheldon Jackson and Mrs. Amanda R. McFarland, at Wrangell, August 10, 1877.

The success of Presbyterian Missions in Southeastern Alaska awakened an interest among other denominations, and in the order named missions and Sunday-schools were established by the Presbyterians (1877), Roman Catholics (1878), Moravian (1884), Episcopalians (1886), Baptists (1886), Methodists (1886), Swedish Evangelical Union (1887), Friends (1887), Congregationalists (1890), and Norwegian Evangelical Lutheran (1900).

Wherever the churches opened mission stations, they opened Sunday-schools as important adjuncts to their work. With the opening of Protestant Sunday-schools, similar schools were opened at the missions of the Roman Catholic Church, and also at the more prominent stations of the Russian Orthodox Church.

In 1885 the United States Bureau of Education commenced the establishment of public schools in Alaska. Wherever a public school existed in a village that had no mission, and the teacher of the school was a Christian (as many of them are), the teacher established and maintained an undenominational Sunday-school.

As a rule there is but one Sunday-school in a community, and some of these are one hundred miles from the nearest school, with a wilderness between. The isolation of the Sunday-schools in Alaska has so far prevented any organization but with the development of its resources and the incoming of a larger population, the time will come for the establishment of Sunday-school Associations.

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# ALBERTA

## No Provincial Organization

International Committeeman . . . . . Rev. Prin. A. O. McRAE, Calgary.  
International Vice-President . . . . . J. F. FOWLER, Wetaskiwin.

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# ARIZONA

International Committeeman . . . . . WALTER HILL, Prescott.  
International Vice-President . . . . . OSTORA GIBSON, Tombstone.  
President Territorial Association . . . . . WALTER HILL, Prescott.  
Chairman Executive Committee . . . . . WALTER HILL, Prescott.  
Secretary . . . . . FRANK C. REID, Flagstaff.

WILLIAM REYNOLDS, of Illinois, organized the Arizona Association March 31, 1890, at Phoenix. Rev. F. D. Rickerson was the first president and M. W. Messinger, secretary and treasurer.

In February, 1894, a two days' convention was held in Phoenix, with Mr. Reynolds present. No convention was held in 1895, but the following year a three days' convention was held at Flagstaff; and thereafter annual conventions were held until 1900, when a break was made until the following spring to permit the presence of the International Sunday-school party. Conventions were held in 1902 and 1903, since which time no convention of the territorial association has been held.

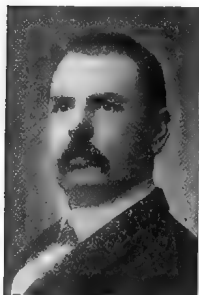
The records are incomplete, the unexpected and untimely death of Mr. Messinger, the faithful and beloved secretary from the time of organization until his decease, having left us without knowledge concerning some of the books and papers. Search has been made for them, but they have not been found.

Organized work in Arizona has thus far done but little, but we hope for better things. Phoenix and Maricopa county were for a long time our only organized town and county; but we now have two additional counties organized, Yavapai and Cochise.

#### ARKANSAS

International Committeeman  
International Vice-President  
President State Association  
Chairman Executive Committee  
General Secretary . . .  
Home Department Secretary  
Teacher-Training Secretary  
Primary Secretary  
Temperance Secretary  
Next State Convention

Gen. B. W. GREEN, Little Rock.  
J. R. GREGSON, Jonesboro.  
S. Q. SEVIER, Camden.  
Gen. B. W. GREEN, Little Rock.  
Rev. W. FRED LONG, Little Rock.  
Rev. J. D. HAMMONS, Little Rock.  
Mrs. L. L. WHITNEY, Little Rock.  
Miss MINNIE ALLEN, Pine Bluff.  
Mrs. LULA A. MARKWELL, Little Rock.  
Jonesboro, June, 1906.



S. Q. SEVIER

THE Arkansas Sunday-school Association was organized in 1878. At the first state convention in 1881 only three counties were represented.

There was no definite work undertaken until 1889 when William Reynolds of Illinois, made a visit to Arkansas in the interest of the International work, and succeeded in perfecting an organiza-



Rev. W. F. LONG

tion. Annual meetings have been held regularly since 1896. The convention of 1901 was visited by International workers in their trans-continental tour. The sum of \$600 was secured for the salary of a field

secretary for the following year, and Rev. G. A. Henderson was appointed to that work. Sixteen organized counties were represented at that convention.

One year later Rev. W. Fred Long was employed for a year, though the association had only a subscription of less than \$400 to offer him as a salary. He accepted the place with the understanding that if the salary could not be raised there should be no debt created. He has been elected every year since and is now the general field secretary of the association, giving his whole time to the work. There are forty-three counties organized with thirty-two yet to be organized before we can claim the state fully at work.

During the year 1905 there was organized in connection with the association the Seventh International Summer Teachers' Training School. The *Arkansas Sunday-school Herald*, owned by the association, is a prosperous journal, in its third year.

### BRITISH COLUMBIA

International Committeeman . .	NOAH SHAKESPEARE, Victoria.
International Vice-President . .	Capt. GEO. TELFORD, Vancouver.
President Provincial Association .	NOAH SHAKESPEARE, Victoria.

THE British Columbia Association was suggested on May 1, 1900, by Rev. W. C. Merritt, Superintendent of Sunday-school work for the State of Washington. May 19, a meeting of the Sunday-school superintendents of Victoria was held, at which it was decided to organize a branch of the International Sunday-school Association. On July 11, a meeting of Sunday-school workers was called, and with the presence and co-operation of the General Secretary of the International Association, it was decided to organize the Province of British Columbia. Following this, the Victoria district was organized, and the first Provincial Convention held in Victoria on November 27, 1900. On May 20, 1901, the second district, Vancouver, and the lower mainland, was organized. The second Provincial Convention was held in Victoria, September 19, 1901. The third convention was held at Nanaimo, December 5, 1902. The fourth convention was held in Vancouver, November 26, 1903. The fifth convention was held in Victoria, October 28, 1904. Mr. Noah Shakespeare is President of the Provincial Association and chairman of the conventions for five years, and to his energies and devotion is due, to a very large degree, the success of the work in the Canadian Northwest.

British Columbia covers many thousands of miles in extent, and it is impossible to do more than organize the chief centers of Victoria, Vancouver and Nanaimo. The work already done has brought good results in harmonizing the denominations, and in increased ability for intelligent Sunday-school work.

Our plans for the immediate future are to strengthen the districts, already organized, and as soon as possible to organize in the Kootenay and other districts.

**CALIFORNIA (NORTH)**

International Committeeman . . .	C. M. CAMPBELL, Sacramento.
International Vice-President . . .	SILAS W. MACK, Monterey.
President State Association . . .	C. M. HILL, D.D., Berkley.
Chairman Executive Committee . .	Rev. H. H. BELL, D.D., San Francisco.
General Secretary . . .	C. R. FISHER, San Francisco.
Primary Department . . . . .	Miss SADIE EASTWOOD, San Francisco.
Home Department . . . . .	Rev. S. C. PATTERSON, San Francisco.
Teacher-Training Department . . .	I. N. HALLIDAY, Oakland.
Temperance Department . . . .	Rev. GEO. MCCORMICK, Salinas.
Last Convention . . . . .	Stockton, April 12-14, 1905.

**C. M. HILL, D.D.**

OUT of 48 counties in our territory, 33 are organized, and have district associations. Some of the remaining counties are "unorganizable."

The association has a full set of officers, including Primary and Junior, Teacher-training, Home and Temperance Department Superintendents.

During the past year headquarters have

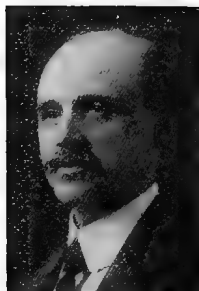
been established, and an assistant secretary placed in the office, who is capable of doing field work as well. Our work has been centralized and greatly strengthened.

For the first time in several years we can report that, practically speaking, we are out of debt. The expenses of our association amount to about \$5,000 per year. This amount is raised by pledges and free-will offerings from schools and individuals.

We have an official organ, *The California Sunday-school Register*, a sixteen page paper, edited by the general secretary.

**C. R. FISHER****CALIFORNIA (SOUTH)**

International Committeeman . . .	GAIL BORDEN, Los Angeles.
International Vice-President . . .	Rev. HUGH K. WALKER, D.D., Los Angeles.
President State Association . . .	W. C. WELD, Riverside.
Chairman Executive Committee . .	T. S. TOMPKINS, Pasadena.
General Secretary . . .	HUGH C. GIBSON, Los Angeles.
Primary Department Supt. . . .	Mrs. C. A. BASKERVILLE, Los Angeles.
Home Department Supt. . . . .	Mrs. A. J. BARTLETT, Los Angeles.
Teacher-Training Department Supt.	Mrs. STELLA B. IRVINE, Riverside.
Temperance Department Supt. . .	Mrs. GEO. W. DUGGER, Pasadena.



W. C. WELD



T. S. TOMPKINS



HUGH C. GIBSON

THE organization of a Sunday-school association to comprise the nine southern counties of California was made necessary by reason of the distance from San Francisco and was made highly expedient by reason of the homogeneous character of the people of this section. The organization was perfected in November, 1891, and the first annual convention of the association was held in March, 1892. From that time until October, 1904, the work was conducted by local workers. Hugh C. Gibson was called from Illinois in October, 1902, to undertake the work as general secretary. The work, therefore, of the Southern California State Sunday-school Association is really at the very beginning of its wider usefulness and general effectiveness. The Association now comprises 379 schools, 65,650 scholars, 5,405 teachers and 101 Home Departments. Eight counties are fairly well organized.

The plans include the organization of each county for local work through conventions and institutes in association with the great annual State Convention, and a tour to reach especially the weakest parts of the state by a company of the best Sunday-school workers to be secured. Our chief problem is to bring about the hearty coöperation and unanimity of all the denominations. No effort will be spared to bring the state work of Southern California to the point of its highest efficiency and worthy of the great sisterhood of the International Association.

# COLORADO

International Committeeman  
International Vice-President  
President State Association .  
Chairman Executive Committee  
General Secretary  
Home Department .  
Teacher-Training Department  
Primary Department  
Messenger Department  
Men's Department .  
Next State Convention

S. H. ATWATER, Canon City.  
J. W. JACKSON, Denver.  
S. H. ATWATER, Canon City.  
S. H. ATWATER, Canon City.  
Rev. JOHN C. CARMAN, Denver.  
J. D. WARNER, Denver.  
Mrs. JEAN F. WEBB, Denver.  
Mrs. J. A. WALKER, Denver.  
Rev. JOHN C. CARMAN, Denver.  
JAMES E. WORK, Fort Morgan.  
Denver, June 12-14, 1906.



Rev. J. C. CARMAN

THE Colorado State Sunday-School Association was organized in Golden twenty-five years ago. The first secretary was Joseph Clark, now general secretary of Ohio.

The faith and foresight of those early leaders have been nobly seconded by other leaders of skill and notable consecration.

At present 33 county associations minister to 87 per cent of the Sunday-schools of the state. The state organization reaches practically all the others.

Fourteen of these county associations have attained to the front line position, the highest standard of excellence in America. Fourteen are banner counties and five are star counties.

Many of the schools are introducing graded organization and are securing graded original written preparation of the International and of supplemental lessons.

State and county superintendents are pressing upon the attention of Sunday-school officers and teachers, by means of literature, letters, personal visiting, conventions, institutes, summer schools, the most approved principles and methods of organization, teaching, training, Cradle Roll and Primary Work, Home Department, Men's Department, Messenger Department, Decision Day and House-to-House Visitation Work.

Hopes for the immediate future are: Some new county organizations, more perfect city organizations, many more front-line Sunday-schools, and a second employed State Field Worker.

#### CUBA

##### No Organization

International Committeeman

Rev. P. RIOSECO, Havana.

SUNDAY-SCHOOL work in Cuba really began with the American occupation of the island in 1899. Prior to this, Protestantism had been scarcely tolerated in Cuba and only three of the larger denominations of Evangelical Christians had undertaken to establish their missions, — the Episcopalians, the Baptists and the Methodists. Their coming to Cuba was in the order named.

Mr. Rioseco says: "Since the occupation of the island by the Americans, the door has been wide open for missionary effort and it is really an inviting field. Each year sees a decided advance, and judging from reports, Cuba as a field for missionary enterprise is one of the most promising, especially when considered from the point of view of the Sunday-school. It was my privilege and honor to be appointed the first Sabbath-school missionary of the Presbyterian Church for Cuba, and I have been on the island for nearly seven years, organizing schools and working among the children and young people. My work has been confined principally to the city of Havana, but I have had the opportunity of visiting all the important towns in the western half of the island and have everywhere noted the easy access one has to the children. The parents, though reared in an atmosphere impregnated with the dogmas and superstitions of the Roman Church, are perfectly willing

to have their children attend the Sunday-schools, and it is not difficult to gather half a hundred children at any of our mission stations. The obstacle that most retards the growth and development of the Sunday-school in Cuba is the lack of capable teachers. No organized attempt has been made to impress upon the more intelligent converts the great privilege a Christian has in being able to instruct the children and inculcate the truths of the gospel in them. It would be an excellent thing for a committee of the International Sunday-school Association to visit Cuba this coming winter, and arouse the missionaries to the vital importance of having a better and a more thoroughly equipped Sunday-school. We are to hold a national conference of the Young People's Societies and Sunday-schools of Cuba in the city of Matanzas in February, 1906."

### CONNECTICUT

International Committeeman  
International Vice-President  
President State Association  
Chairman Executive Committee  
General Secretary . . .

S. H. WILLIAMS, Glastonbury.  
SEWARD V. COFFIN, Middletown.  
S. H. WILLIAMS, Glastonbury.  
S. H. WILLIAMS, Glastonbury.  
Rev. ELLIOTT F. TALMADGE,  
Waukegan.

Next State Convention

Hartford, Nov. 7-10, 1905.

THE Connecticut Sunday-School Union held its first annual meeting, May 5, 1825, in Hartford. The first "State Convention of Connecticut Sabbath-School Teachers assembled in Hartford in the Pearl Street Congregational Church, Tuesday, April 28, 1857." Since that date the State association has existed in about its present form. From 1857 until 1869 Henry Clay Trumbull was its most energetic, consecrated and efficient secretary. His work in discovering and revealing the needs in "outlying districts," in organizing and maintaining Sunday-schools, can hardly be overestimated. The successors of Dr. Trumbull have been as follows: W. I. Fletcher, John D. Wattles, Leonard W. Parrish, George H. Wattles, Clarence B. Willis, William H. Hall, George S. Deming, and, since 1903, Elliott F. Talmadge.

For many years much attention was given to missionary effort and to the planting of new schools; but since the entrance of so many other forces into the field of direct evangelistic effort the Association has thrown the emphasis upon the "fostering of Sunday-school efficiency and interest."

The management of the association is in the hands of a board of directors, composed of the officers (president, vice-president, secretary, treasurer and auditor) and three members from each of the eight counties of the state. Members of this board are elected at the State Convention which is held biennially. This board meets semi-annually, but appoints from its own number an executive committee of five, which meets monthly and has the immediate supervision of all work.



E. F. TALMADGE

## DELAWARE

International Committeeman .	C. H. CANTWELL, Wilmington.
International Vice-President	S. H. BANYARD, Wilmington.
President of State Association .	C. H. CANTWELL, Wilmington.
Chairman Executive Committee	WALTER O. HOFFECKER, Smyrna.
General Secretary . . .	Miss MAGGIE WILSON, Seaford.
Home Department Secretary	Rev. J. E. FRANKLIN, Wilmington.
Teacher-Training Secretary	Mrs. LOTTIE T. BROCKSON, Townsend.
Primary Secretary.	Miss FLORENCE BURKE, Magnolia.
Next State Convention .	Middletown, April, 1906.

We were unable, after strenuous effort, to obtain a picture of Mr. Hoffecker.—Ed.

W. O. HOFFECKER

THE Delaware State Sunday-School Association was organized April 11, 1888, and the State Convention has been held each successive year.

Every county is organized, and every hundred (township) save three, and the strength of this organization is shown in the fact that last year a statistical report was obtained



Miss M. WILSON

from every school in the state, — a splendid indication of work.

We have but three counties. One has reached the "Banner" mark, another will have reached it before 1905 closes, and the third is nearing it. Our conventions are well attended, and are fruit-bearing. Last year a gain of 100 per cent in the number of conventions was made. For the coming year we are planning to strengthen and render more effective our Hundred Association work and to push vigorously Teacher Training, Home Department, Primary and I. B. R. A. work.

For an increased interest in Sunday-school work, for the splendid increase in Sunday-school enrollment, for the large number of scholars won for Christ and the church in the year that is past, we render hearty praise and thanksgiving unto our Heavenly Father, and hopefully, trustfully, joyfully, take up the work before us.

## DISTRICT OF COLUMBIA

International Committeeman .	W. W. MILLAN, Washington.
International Vice-President	W. S. SHELLENBERGER, Washington.
President Association . . .	W. W. MILLAN, Washington.
Chairman Executive Committee	W. W. MILLAN, Washington.
Field Worker . . .	J. H. LICHLITER, Washington.
President Primary Union . . .	Mrs. AMY MAY GRAY, Washington.
President Home Department Union	Mrs. M. M. MITCHELL, Washington.
Next Convention . . . .	Oct. 30, Nov. 1, 1905.



A SUNDAY-SCHOOL UNION was organized in the District of Columbia at a meeting of superintendents and others interested in Sunday-school work, held October 11, 1880, in the chapel of the Young Men's Christian Association. Prior to this for a number of years, certainly as far back as 1875, there had existed a Superintendents' Union, which held meetings more or less regularly.

For a number of years the new Union held monthly meetings. In 1888 the organization was modified, and the management of affairs entrusted to a "Council" composed of the superintendents of all the schools in the Union. This council met monthly. In 1894 the first of the present series of annual conventions was held, and the organization changed to its present form, the management being intrusted to an Executive Committee composed of the five officers and fifteen others chosen by the convention. No changes have been made since 1894, except that the Executive Committee has been increased to twenty-five including the officers, and the name changed to "The Sunday-school Association of the District of Columbia."

A convention has been held each year since 1894. Under the old Superintendents' Union and the Sunday-school Union of the District of Columbia numerous notable institutes were held, and the district was visited by many prominent workers.

The work is well organized and in good condition. We look to the future with hope. Sunday-school enrollment is increasing; methods are improving; interest is strong.



W. S. SHELLENBERGER

## FLORIDA

International Committeeman  
International Vice-President  
President of State Association  
Chairman Executive Committee  
Primary Secretary

H. C. GROVES, Ocala.  
J. P. HILBURN, Ocala.  
W. J. CARPENTER, Tampa.  
H. C. GROVES, Ocala.  
Mrs. W. N. COATS, St. Petersburg.

We were unable, after strenuous effort, to obtain a picture of Mr. Carpenter.—ED.

W. J. CARPENTER

At the last session of the Florida Convention at Tallahassee, steps were taken looking to the securing of a state worker. Denominational district conventions held by Baptists and Methodists have considerably encouraged attendance upon the Sunday-schools. There seems to be a great opportunity and need in Florida for general and progressive work.

The latest statistics from Florida, 1898, gave a total enrollment of 107,449 in 2,400 Sunday-schools. There were 12,119 officers and teachers engaged in leadership and instruction. An appreciation of the importance of organized interdenominational work would be a great stimulus toward practical results.

## GEORGIA

International Committeeman  
 International Vice-President  
 President State Association  
 Chairman Executive Committee  
 Primary Department  
 Home Department  
 Teacher-Training Department

FRANK L. MALLARY, Macon.  
 MANT HOOD, Savannah.  
 GEORGE HAINS, Augusta.  
 GEORGE HAINS, Augusta.  
 Mrs. E. S. CHIPLEY, Edgewood.  
 J. H. MILLER, Madison.  
 Rev. C. O'NEAL MARTINDALE, Newnan.



GEORGE HAINS

DURING the years 1898-1901 interest in the work of the state organization was at a low ebb, but in 1902 matters began to mend and some beginnings were made of re-organization. The thirtieth annual convention at Madison in 1903 was marked by the securing of pledges to the amount of one thousand dollars, and for six months of the year following a field worker was employed who, in that time, organized thirty-five counties. The convention of 1904, at Macon, was an enthusiastic one and has given much impetus to the work through the state.

During the months of April and May, 1905, conventions were held in nine of the fifteen districts of the state and a considerable number of equally successful county conventions, and the work of organizing the counties has progressed finely. It is desired to greatly increase the number of district conventions, but the field is too large for one man, and an additional worker is needed to realize our plans.

## IDAHO

International Committeeman  
 International Vice-President  
 President State Association  
 Chairman Executive Committee  
 Superintendent Primary Department  
 Superintendent Normal Department

Rev. W. H. BOWLER, Shoshone.  
 Prof. FREEHAVER, Council.  
 Rev. W. H. BOWLER, Shoshone.  
 Rev. W. H. BOWLER, Shoshone.  
 Mrs. A. J. SIMMONS, Boise.  
 Rev. H. A. LEE, Weiser.

THE Idaho Association was organized in 1896 at Boise, with H. E. Neal as president and E. C. Cook, secretary. These officials served six years. For three years the association published a state paper. Lack of financial support caused the suspension of the paper as well as the practical cessation of vigorous work. The prospects seem bright for some good work in the near future.

Three delegates went from Idaho to the Toronto convention, and we hope Idaho will have considerable benefit from the efforts of the field worker in the northwest.

## IOWA

International Committeeman	J. F. HARDIN, Eldora.
International Vice-President .	WM. TACKABERRY, Sioux City.
President of State Association .	A. F. N. HAMBLETON, Oskaloosa.
Chairman Executive Committee.	C. J. KEPHART, D.D., Toledo.
General Secretary .	B. F. MITCHELL, Des Moines.
Home Department Secretary	Mrs. J. B. SHORT, Fairfield.
Teacher-Training Secretary .	Rev. WM. MURCHIE, Red Oak.
Primary Secretary .	Miss GRACE WOOD, Fraser.
Temperance Secretary	Miss LENA YEATON, Knoxville.
Next State Convention	. . . . Council Bluffs, June, 1906.



A. F. N. HAMBLETON



C. J. KEPHART, D.D.



B. F. MITCHELL

IN 1835 the first Sunday-school was organized at Burlington. In 1865 the first county conventions were held. A small company of workers assembled at Clinton, September 20, 1865, some driving over two hundred miles, and organized the State Association. Ten men were appointed to visit other State Associations and study their methods of work. Years of light and shadow followed, yet annual conventions were held.

At present all the ninety-nine counties are organized and over 60 per cent of the townships. There are twenty-four districts represented by a member on the State Executive Board; four salaried workers; association headquarters maintained; six departments of work with secretaries of each; standards for Banner counties and townships used; the apportionment plan is used for finances, and this year, the first in many, found all bills paid. Statistics are gathered by county and township officers; twenty-five forms of printed leaflets are furnished; four general canvasses of the state have been made and four annual Decision Days observed.

The purpose and plan of work are becoming better understood and the spirit of coöperation is deepening. God has greatly blessed the work to the increase of the efficiency and membership of our schools. For this year "*forward*" along all lines. Tours are planned for conventions and institutes and Teacher-Training School next summer.

## ILLINOIS

International Committeeman  
 International Vice-President  
 President State Association  
 Chairman Executive Committee .  
 General Secretary  
 Home Department Secretary  
 Teacher-Training Secretary  
 Temperance  
 Primary  
 Next Convention . . . . .

A. H. MILLS, Decatur.  
 W. B. RUNDLE, Clinton.  
 HENRY MOSER, Sheridan.  
 A. H. MILLS, Decatur.  
 W. B. JACOBS, Chicago.  
 C. E. SCHENCK, Paris.  
 Mrs. A. E. NORTHROP, Wheaton  
 Mrs. M. P. STEVENS, Peoria.  
 Mrs. H. L. HILL, Chicago.  
 Kankakee, May, 1906.



HENRY MOSER

THE Illinois Sunday-School Association was organized in Dixon in 1859, since which time it has regularly met each year in annual convention. Its founders were men whose names have since been associated with every advance movement for better Bible study and improved Sunday-school methods. The object of the association is two-fold. 1. Missionary, or "ingathering," and (2) Educational, or "upbuilding." The aim is to reach every person in every part of the state. The methods include, the organization of a Sunday-school within reach of every family in the state; house-to-house visitation and normal institutes. The work of the state association is under the direction of an executive committee of fifteen members who meet three times a year. The state is divided into twenty districts, each under the charge of a president who is *ex-officio* a vice-president of the state association. Every one of the 102 counties has a living organization, evidenced by the holding of an annual convention. Six field workers are employed. There are 1,579 townships and precincts in the state, most of which have township organizations, under whose auspices more than 1,670 conventions were held last year.

Special features of the work in Illinois are: Thoroughness of organization; the visitation of each school by the township president, and efficient normal work under the direction of a competent superintendent. The work and organization are of high standard. Illinois has nearly 7,900 Sunday-schools.

## INDIANA

International Committeeman .  
 International Vice-President  
 President State Association  
 Chairman Executive Committee  
 General Secretary .  
 Elementary Department  
 Home Department  
 Messenger Department  
 Teacher-Training Department.

W. C. HALL, Indianapolis.  
 E. J. HUMPE, Richmond.  
 W. C. HALL, Indianapolis.  
 W. C. HALL, Indianapolis.  
 Rev. E. W. HALPENNY, Indianapolis.  
 Mrs. E. W. HALPENNY, Indianapolis.  
 Mrs. D. W. THOMAS, Elkhart.  
 Rev. C. C. BONNELL, N. Vernon.  
 Rev. E. W. HALPENNY, Indianapolis.

THE first Sunday-school was organized in New Albany in 1818 by Rev. Isaac Read. The first county Sunday-school organization was in Daviess County at Washington, July 5, 1820. The first attempt to organize the state as an association was about 1832-33. This organization was maintained for a few years. A second organization was effected in October, 1857, when 223 Sunday-schools reported. The present organization was effected on June 1, 1865, at Indianapolis.

Wm. H. Levering, of LaFayette, from whom these facts were obtained, reported his school among the 223 at the Convention of 1857. He has been identified officially with a Sunday-school and Sunday-school work for over seventy years.

The condition of Indiana at present is full of hope and good prospect. During the past year, on a wave of conviction, rather than enthusiasm, it enrolled 1,000 in the Teacher-Training Department. The other departments are clamoring for attention, and the state is hastening to meet the demands.

All the aspects of the work are now classified into departments: (a) Finance, (b) Elementary Grades, (c) Extension, (d) Education and (e) Evangelism and Reform. Each department is in charge of a sub-committee from the State Board of Directors, with advisory members from the state. The organization of cities is one of the thoughts uppermost in the mind of the State Association. The interests of the Home and Teacher-Training Departments are being urged, and it is the plan to soon place a worker in the elementary grades in the field.



REV. E. W. HALPENNEY

#### INDIAN TERRITORY

International Committeeman  
International Vice-President  
President Territorial Association  
Chairman Executive Committee  
Secretary

D. M. MARRS, Vinita.  
Dr. W. T. JACOBS, Muscogee.  
S. B. DAWES, Muscogee.  
GEORGE J. MCCLURE, Coalgate.  
D. M. MARRS, Vinita.



S. B. DAWES

THE Sunday-School Association of the Indian Territory was organized three years ago. Rev. Thomas Lane, Dr. W. T. Jacobs and D. M. Marrs attended the Denver Convention as the first delegates from the Indian Territory to the International Sunday School Association. They returned so filled with its spirit



G. J. MCCLURE

that they set to work to effect an organization, which they did in November, 1902. Twelve hundred schools have been reported to the Association, and there are many not reported. The work lacks organization and local workers, and needs help from the international field workers. There being no organized counties, it is difficult to effect county and township conventions, etc.

Many of the denominations fail to support the international work on the ground that the denominational schools should have first attention, which often means that no other sort of work is attempted.

Indian Territory is a new country and everything is in a state of transition. Statehood is expected soon and many prefer to wait on settled government. Should Indian Territory and Oklahoma be admitted as one state, we expect to merge the two Sunday-school associations. The field is a marvelously rich one and is ripe for the harvest. There are vast numbers of children in the Indian Territory white, black and red, who never saw a Sunday-school, and know nothing of Jesus, the Saviour of men and women and little children.

#### KANSAS

International Committeeman .  
International Vice-President  
President State Association  
Chairman Executive Committee  
General Secretary . . .  
Superintendent Primary Work  
Next Convention

DON KINNEY, Newton.  
E. R. BURKHOLDER, McPherson.  
E. R. BURKHOLDER, McPherson.  
JAMES H. LITTLE, La Crosse.  
J. H. ENGLE, Abilene.  
Mrs. R. B. PREUSNER, Lawrence  
Lawrence, May 1-3, 1906.



E. R. BURKHOLDER



J. H. LITTLE



J. H. ENGLE

THE Kansas Sunday-School Association was organized at Atchison in 1866. In May, 1905, the fortieth annual convention was held at Hutchinson with more than twelve hundred delegates present, and an equal number of visitors, from 74 of the 105 counties of the state. All counties have been organized. The attendance at these state conventions has varied from a few hundred, representing fewer than a dozen counties, to 1,200 from ninety-four counties. For five years the policy has been to induce each county to choose a delegate-at-large whose duty it is to secure

the largest and most creditable delegation possible and to go, at county expense, at its head, to the state convention.

For more than twenty years paid secretaries have been employed. Rev. J. A. Bright, Mr. George Bourne, Rev. A. P. George, Mr. J. F. Drake and Mr. J. H. Engle have successively served in this position, the last named being the present general secretary. An office secretary has been employed since 1900.

An additional field worker will be added to the force as soon as a suitable person can be found. Primary and teacher-training superintendents are maintained. Home Department and temperance workers are about to be announced. Mr. James H. Little, of La Crosse, has served for three years as chairman of the state committee.

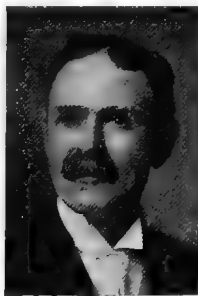
#### KENTUCKY

International Committeeman  
International Vice-President  
President State Association  
Chairman Executive Committee  
General Secretary  
Home Department Secretary  
Teacher-Training Secretary  
Primary Secretary  
Next State Convention

JOHN STITES, Louisville.  
W. J. THOMAS, Shelbyville.  
W. J. BROWN, Somerset.  
C. J. MEDDIS, Louisville.  
Prof. E. A. FOX, Louisville.  
Dr. H. G. OGDEN, Louisville.  
Prof. H. K. TAYLOR, Beechmont.  
Miss NANNIE LEE FRAYSER, Louisville.  
Ashland, 1906.



W. J. BROWN



C. J. MEDDIS



Prof. E. A. FOX

THE State Association was organized at Louisville forty years ago, and has made steady progress along all lines of its legitimate work. At present there are four persons regularly employed; a state paper is published with four thousand individual subscribers; one hundred counties are organized, and thirty-two are banner counties.

While due prominence is given to all the regular forms of work, several features are worthy of mention. *Banner counties*. — County officers are urged to make their counties banner counties because a county is not organized for effective work until it reaches the banner standard. *Pastors' Sunday-School Institute*. — This was organized in December, 1902, and holds

its fourth annual session January 29-31, 1906. Its purpose is to bring the pastors of the state together for conference on their relation and duty to the Sunday-school, and to indicate the best way of preparing for these duties. It is proving a great blessing to the work.

*House-to-house visitation.* — Much prominence is given to this, especially in the country districts. Every house in many counties is being visited annually. A plan has been adopted by which this can be done at an average cost of five dollars per county. It is one of the very best of our plans of work.

*Summer school.* — Kentucky belongs to the fourth district, which is doing a splendid work in an annual summer school at Winona Lake, Ind.

### LOUISIANA

International Committeeman  
International Vice-President  
President State Association  
Chairman State Committee

M. C. BRIDGES, Norwood.  
F. F. MORSE, Jennings.  
J. F. CHRISTMAN, Crowley.  
H. C. TINNEY, New Orleans.



J. F. CHRISTMAN

CHAIRMAN TINNEY writes that the outlook is brighter and the State Association is in better shape than for some time past. General Secretary Kent resigned several months ago, but on account of the "yellow fever scare," no one has been appointed to fill his place. The work has been carried on by the Executive Committee, and in the near



H. C. TINNEY

future a field secretary will be selected to carry on the work of agitation and organization. The report made at Denver in 1902 is still applicable in 1905. ' Louisiana is certainly going forward in the Sunday-school work, although vast fields lie untilled, waiting for the harvest."

### MANITOBA

International Committeeman .  
International Vice-President .  
President Provincial Association  
Chairman Executive Committee .  
General Secretary . . .  
Home Department Secretary .  
Teacher-Training Secretary .  
Primary Secretary .  
Temperance Secretary  
Next State Convention .

F. W. ADAMS, Winnipeg.  
B. G. GREALOCK, Burnside.  
M. E. BOUGHTON, Arden.  
M. E. BOUGHTON, Arden.  
W. H. IRWIN, Winnipeg.  
Rev. HENRY LEWIS, Melitar.  
W. H. THOMSON, Portage La Prairie.  
Miss HELEN PARK, Winnipeg.  
W. H. PARR, Winnipeg.  
Brandon, 1906.





M. E. BOUGHTON

THE Manitoba Sunday-School Association was organized October 17, 1877, at Winnipeg, with the late Rev. Jas. Robertson, D.D., as president and the late Rev. E. W. Morrow, M.A., as secretary-treasurer.

In 1900 southeastern Assiniboia, and in 1904 a portion of western Ontario were added to the Manitoba field. In 1892, Mr. W. H.



W. H. IRWIN

Irwin was engaged as general superintendent and secretary and has given his entire time to the work. Headquarters were opened in Winnipeg in 1902.

Every county with six or more schools is organized with the necessary officers, including secretaries of Teacher Training, Primary Home Department, Temperance and I. B. R. A. work. Very rapid progress has been made along departmental lines. An appropriate certificate and diploma for graded schools and attractive Temperance Pledge cards and Honor Roll have been issued by the Association. The International diploma is issued to successful students in the Teacher-Training course. The twenty-sixth convention, in 1905, was the largest and best in the history of the association. Our plans for the future include the appointment of a Field Worker, a second and third year Teacher-Training course, and the erection of a Sunday-school building in Winnipeg. Besides offices and meeting rooms, this will contain a library and a reading-room where Sunday-school periodicals will be on file and will be made a bureau of information for pastors and Sunday-school workers. This building will be the home of the Association and an appropriate monument to the importance of the Sunday-school cause.

#### MAINE

International Committeeman.  
International Vice-President.  
President State Association.  
Chairman Executive Committee.  
General Secretary.  
Teacher-Training Department.  
Next State Convention.

L. R. COOK, Yarmouthville.  
Rev. SMITH BAKER, D.D., Portland.  
L. R. COOK, Yarmouthville.  
L. R. COOK, Yarmouthville.  
H. E. LUFKIN, Yarmouthville.  
H. E. LUFKIN, Yarmouthville.  
Portland, October 11-13, 1905.

THE Maine Association was organized in Lewiston, September, 1869, Edward Eggleston and Bishop Vincent were the speakers. B. C. Jordan and Dr. Smith Baker were at that meeting and are members of the present executive committee. A convention has been held each year. Systematic field work was done by Alden Baker in 1877 for more than half the year, but not until 1890 was a man again placed in the field. Since



H. E. LUFKIN

then a secretary has been employed most of the time, also a primary worker from time to time.

Maine has sixteen counties, all large; a scattered population along a coastline of 2,486 miles, and in rural communities with few railroads, and difficult of access. The organization comprises county, district and township associations, with but few of the latter. Statistics and finances come through these channels, a part of the money comes from individual subscriptions over the state. Each county is partially organized, doing convention and institute work each year, under direction of the general secretary who is in the field much of the time. Organization and teacher-training are being pushed.

The plans for the future under the direction of a faithful and generous executive committee include continued and stronger effort along established lines of work, strengthening especially the institute feature and promoting all forward movements; the employment, permanently, of an elementary field worker, and the standardizing of the work which is well on the way.

#### MARYLAND

International Committeeman  
International Vice-President  
President State Association  
Chairman Executive Committee  
State Superintendent  
Superintendent Elementary Work  
Superintendent Home Department  
Superintendent Teacher-Training  
Next Convention

W. A. TOTTLE, Baltimore.  
PRESTON FIDDIS, Baltimore.  
PRESTON FIDDIS, Baltimore.  
REV. RUFUS W. WEAVER, Baltimore.  
REV. GEORGE H. NOCK, Baltimore.  
MRS. W. EASON WILLIAMS, Baltimore.  
REV. P. A. HEILMAN, Baltimore.  
MISS MINNIE L. DAVIS, Baltimore.  
Baltimore, October, 1906.



PRESTON FIDDIS



Rev. R. W. WEAVER



Rev. G. H. NOCK

THE Maryland Sunday-School Union was incorporated by the General Assembly of Maryland, March 9, 1846, "for the purpose of promoting the Biblical instruction of the rising generation throughout the state." Thus as a corporate institution it has entered its sixtieth year. According to its constitution it operated as a state branch of the American Sunday-School Union. About twenty-five years ago it began to work independently of the latter organization, but its constitution was not changed until a little over a year ago, when it became an auxiliary of the International Sunday-School Association.

Twenty years ago it began the work of county and district organization. While, on account of the conservatism of our people and the rivalry between kindred denominations, this work has not been as successful as could be desired, yet in recent years there has been marked progress. Denominations are dwelling together in unity of spirit, and it is now easy to secure their coöperation. The greatest state convention in the institution's history was held a year ago, and the whole state has been thrilled with its spirit. All departments of work received a wonderful impetus.

The affairs of the institution are directed by a president, vice-presidents (representing each county and Baltimore city), a board of managers, representing each of the evangelical denominations, secretary, treasurer, state superintendent, together with the usual standing committees and heads of departments.

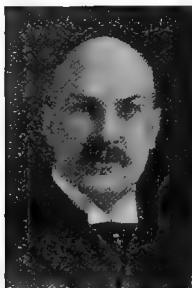
While the institution has done a great work in the past along missionary lines, having organized 873 Sunday-schools and spent multiplied thousands of dollars in needy sections of the state, it was never before in the position it now finds itself as an organized factor in lifting the state to a higher plane of advanced Sunday-school work.

The educational work of the institution is being pushed with vigor. We have a central Sunday-school Worker's Institute in successful operation, from which there will be over a hundred graduates. From this is radiating an influence that is resulting in the organization of teacher-training classes in various schools in the city and counties. A lecture course in the interest of teacher-training was instituted last year, and will be resumed this fall. Maryland is determined, by the help of God, to stand beside the best organized states in this country.

#### MASSACHUSETTS

International Committeeman .	W. N. HARTSHORN, Boston.
International Vice-President	APPLETON P. WILLIAMS, West Upton.
President State Association	APPLETON P. WILLIAMS, West Upton.
Chairman Executive Committee .	W. N. HARTSHORN, Boston.
General Secretary . . . .	HAMILTON S. CONANT, Boston.
Educational Secretary .	Rev. JOHN D. PICKLES, Ph.D., Melrose.
Elementary Secretary .	Mrs. L. E. WARE, Worcester.
Next State Convention . . .	Salem, October 3-5, 1905.

THE Massachusetts Association was organized in Boston, November 14, 1889. Rev. A. E. Dunning, D.D., editor of the *Congregationalist*, was chosen president. W. N. Hartshorn was made chairman of the Executive Committee, and has served continuously until now. Rev. George H. Clarke was



A. P. WILLIAMS



H. S. CONANT



Rev. J. D. PICKLES, Ph.D.

general secretary for six months, from October, 1891. From March, 1892, to December, 1900, Miss Bertha F. Vella was primary secretary. In September, 1892, Joseph N. Dummer became general secretary.

The state, although containing only 14 counties and 8,300 square miles, was divided into 50 districts. A district comprises only as many towns as the pastors, superintendents and teachers in the towns can meet at a convenient center for an annual district convention or conference. In 1896 Hamilton S. Conant became, and is now, general secretary. Miss Bertha F. Vella and Miss Lucy Stock have served as primary secretaries, and Miss Ada R. Kinsman as normal secretary. Mrs. Flora V. Stebbins was home department secretary from 1899 to 1905.

The organized work is divided into the following departments, each one of which is in charge of a chairman, who is a member of the Executive Committee: Elementary Grades, Teacher Training, Home Department, Rally and Decision Days, Religious Census, Pastors, Publications, Finance, College, Architecture, Advanced Grades. Contributions to the state work in 1904 amounted to nearly ten thousand dollars. Rev. John D. Pickles, Ph.D., has been employed as educational secretary and is to enter upon the work October 1, 1905.

#### MISSISSIPPI

International Committeeman . . .	D. E. WILSON, Nesbitt.
International Vice-President . . .	THOS. MCCLYMONT, Natchez.
President State Association . . .	J. T. BUCK, Jackson.
Chairman Executive Committee . .	J. C. CAVETT, Jackson.
General Secretary . . . . .	Rev. I. D. BORDERS, Brooksville.
Home Department Supt. . . . .	WM. MCBRIDE, Oxford.
Teacher-Training Secretary . . .	L. P. LEAVELL, Jackson.
Primary Secretary . . . . .	Miss H. BISTER, Natchez.
Next State Convention . . . . .	Kosciusko, June, 1905.

THE state association was organized at Jackson in 1878. Conventions were held regularly until 1885. After two years, the association was re-organized with the help of B. F. Jacobs, and has held meetings annually



J. T. BUCK



J. C. CAVETT



REV. I. D. BORDERS

since that time. The interest has been maintained largely through the leadership of John T. Buck, J. S. Rae and others.

The need of organized Sunday-school work may be realized when it is known that out of the 230,000 white children in the state only 69,000 are in the Sunday-schools.

Rev. Isaac D. Borders, a young man of consecration and fine education, has been secured as state secretary to serve from January to June, 1906, at which time it is hoped to make the engagement permanent. We shall be able to meet the expense of this advance without any great difficulty.

There is planned for the early spring a general visitation of the state under the direction of the secretary, to reach all the counties in advance of the convention in June and to secure representation from each if possible.

We are confronted with many difficulties, prominent among which are the indifference of Sunday-school people to interdenominational work, opposition of ministers in all denominations. Another difficulty is our lack of large cities to serve as centers of work and influence. The membership of the leading denominations is most largely in the country where Sunday-schools are few and small.

#### MEXICO

International Committeeman .	Rev. W. SCOTT WILLIAMS, San Luis Potosi.
International Vice-President .	Rev. JOHN W. BUTLER, D.D., Mexico.
President Association	Rev. JOHN W. BUTLER, D.D., Mexico.
Chairman Executive Committee,	Rev. JOHN W. BUTLER, D.D., Mexico.
General Field Secretary	Rev. EUCARIO M. SEIN, Puebla.

SUNDAY-SCHOOL workers of all denominations in Mexico met in the city of Mexico, April 5-9, 1893, and organized a National Sunday-School Association. There were sixty-six delegates present. A second meeting was held in Guadalajara in 1894. After the third in San Luis Potosi in 1895, regular conventions were not held for several years, and the only opportunity offered for consultation and conference on Sunday-school matters was at the National Christian Endeavor Conventions, and later, at the



J. W. BUTLER, D.D.

meetings of "The Confederation of Christian Workers in Mexico." The Sunday-school association formed an integral part of the "Confederation," and at the conventions, a day was usually given to Sunday-school problems.

The visits of Mrs. Mary Foster Bryner, in 1903 and 1904, gave new impulse to the work, and in July,



Rev. E. M. SEIN

1905, two weeks after the Toronto Convention, Mrs. Bryner, commissioned by the International Association, assisted in the organization of the association work upon a new and more substantial basis. Twenty-one of the twenty-seven states of the republic were represented by nearly four hundred delegates. The offer of the International Association to provide one thousand dollars per year for three years toward the support of work was gratefully accepted, and the convention voted to make special efforts to add to this amount from time to time.

Rev. John W. Butler, Methodist, of Mexico City, was elected president, and Rev. W. Scott Williams, Presbyterian, of San Luis Potosi, was chosen secretary and treasurer. An executive committee of nine members, representing the different denominations engaged in missionary work in the republic, was selected, with Dr. Butler as chairman. Rev. Eucario M. Sein, a missionary of the Friends, was unanimously chosen as general field secretary and will devote his entire time to the work. He is a native of Toluca, Mexico, thirty-five years of age; speaks English and Spanish fluently, and is a cultured, consecrated Christian gentleman, greatly beloved for his work's sake. The Mexico Association has bright prospects for a successful work.

#### MICHIGAN

International Committee .  
International Vice-President  
President State Association  
Chairman Executive Committee  
Primary Department . . .  
Home Department . . .  
Teacher-Training Department  
Next State Convention

E. K. WARREN, Three Oaks.  
J. M. DAVIS, Kalamazoo.  
Rev. B. McDERMAND, Detroit.  
E. K. WARREN, Three Oaks.  
Mrs. G. L. FOX, Grand Rapids.  
D. B. ALLEN, Covert.  
Rev. S. T. MORRIS, Grand Rapids.  
Traverse City, Nov. 14-16, 1905.

THE development of Sunday-school work in Michigan has been full of experience and deprivations necessary in frontier life. We have a vast field covering fifty-seven thousand square miles, a territory of long distances and sparse population in many portions, more than half of our counties averaging but fifteen persons to the square mile, with forty-six



E. A. HOUGH

per cent of the population in the Upper Peninsula foreign; much of the territory is practically missionary ground.

The first Sunday-schools within the state were organized in 1820 in Detroit and Monroe counties; the first in the interior was at Richland, Kalamazoo County, in a log house, in 1830. The state organization has



GEO. PARSONS

existed for forty-five years. For sixteen years Mr. E. A. Hough, of Jackson, was chairman of the Executive Committee, and gave freely of both time and money. He is now honorary chairman of the committee.

Mr. George Parsons, of Watervliet, has been one of the most useful members of the Executive Committee, his services having extended over a period of more than thirty years.

The first paid secretary of the association was M. H. Reynolds, of Owasso, who rendered persistent and earnest service for a number of years. For the past six years Alfred Day, now of New York, has been general secretary.

Organized work has been attempted in eighty-three of the eighty-four counties in our state. Michigan had forty-two delegates to the Toronto Convention just held, and thirty-six to the World's Fourth Sunday-School Convention at Jerusalem.

# MONTANA

International Committeeman .  
International Vice-President  
President State Association  
Chairman Executive Committee

Rev. D. B. PRICE, Stevensville.  
Rev. G. EDWARDS, Great Falls.  
Rev. S. W. BROWN, Helena.  
Rev. D. B. PRICE, Stevensville.



Rev. S. W. BROWN

THIS association was organized in 1888. It has encountered many difficulties and has attained a moderate measure of success.

The territory of the association is missionary, large in area and sparsely settled, therefore the county is the unit of organization. One attempt has been made to employ a state field worker, but this failed for lack of funds. It is difficult to maintain county organizations, but the association officers are rendering good service in this direction.

The last state convention was the best in the history of our organization.

We need the assistance of the International Association to meet our peculiar condition.

The desire for help is not due to indifference, but rather to our zeal for the success of the Sunday-school cause. The state is divided into five districts, each under the direction of a supervisor, whose duties include attendance upon the county convention in each organized county to secure, if possible, organization in other counties, and in case of unorganized counties, to hold one or more meetings at a central point in the interest of interdenominational work, reporting to the Executive Committee. This service is voluntary on the part of the supervisors. The state association is free from debt.

#### MINNESOTA

International Committeeman	GEORGE R. MERRILL, D.D., Minneapolis.
International Vice-President	Prof. D. L. KIEHLE, Minneapolis.
President State Association	JEFF H. IRISH, Detroit.
Chairman Executive Committee	JEFF H. IRISH, Detroit.
General Secretary	A. M. LOCKER, Windom.
Primary Secretary	Mrs. JEAN E. HOBART, Excelsior.
Teacher-Training Secretary	Miss L. A. EMERY, St. Paul.
Next State Convention	Windom, April, 1906.



J. H. IRISH

THE first permanent records of the Minnesota Sunday-School Association are of the ninth annual convention held in June, 1867. Among the interested workers of that time were J. E. Bell, D. C. Bell, M. B. Lewis and R. A. Mott, who are still interested loyal supporters. Conventions have been continuous since that time, and the pro-



A. M. LOCKER

grams show the presence of prominent state and international workers.

The present situation is one of hope. The general secretary is not able to do much field work, but he directs the work from his office with a strong, helpful, guiding hand. The two principal cities, St. Paul and Minneapolis, are so organized as to reach helpfully every school in them. Miss L. A. Emery, Teacher-Training Secretary, is in charge of the city work, and Mrs. Jean E. Hobart, the Primary Secretary, is doing much field work.

The plans for the future provide for an attempt to cancel the debt of several years' standing; the work of a strong general secretary who will not be hampered financially, an awakening along all lines of organized work, and the realization of a vision, possessed for many years by a few of the faithful, of the time when Minnesota would be a help to her own Sunday-school army and a strength and stay to the International and world-wide work.



MISSOURI

International Committeeman	Rev. A. P. GEORGE, D.D., St. Louis.
International Vice-President	D. R. WOLFE, St. Louis.
President State Association	HANFORD CRAWFORD, St. Louis.
Chairman Executive Committee	HANFORD CRAWFORD, St. Louis.
General Secretary	ELMER E. LACEY, St. Louis.
Primary Department Superintendent	Mrs. L. L. ALLEN, Pierce City.
Home Department Superintendent	R. M. INLOW, Kansas City.
House-to-House Visitation Sup't	C. H. MASCHMEIER, St. Louis.
Teacher-Training Superintendent	Prof. H. G. COLWELL, St. Louis.
Temperance Department Sup't	L. G. A. COPLEY, Kansas City.



HANFORD CRAWFORD

THE year following the close of the Civil War, some of our best citizens and wisest men representing both sides during the bitter contest, believing implicitly that the only permanent basis for restoring the happiness of the home, the usefulness of the church and the prosperity of the community and the commonwealth, was upon the



E. E. LACEY

teachings of Christ, determined to impress them upon the young through the coöperation of Christians of all denominations. For this purpose a state convention met in St. Louis, October 26, 1866, which resulted in the organization of the Missouri State Sunday-School Association, with Col. J. T. K. Hayward of Hannibal as president; ten vice-presidents and seven members of the executive committee were selected from the different denominations of the state.

The foundation thus laid proved abiding. Every year since has witnessed the assembling of a state convention, at which plans have been adopted for extending the work thoroughly to every county, township and community in the state. The most aggressive decade of the association work was that beginning 1888. During the past few years the work has suffered for want of a close personal supervision. During the past convention year only 65 of the 114 counties of the state held conventions, but under the direction of a field worker in each of the four grand divisions of the state it is hoped that all the counties will be thoroughly organized for the most aggressive work during the coming year. A monthly paper is published in the interests of the state work, and a central office is maintained in St. Louis, with a paid general secretary, recently elected, who gives his entire time to the work.

The working department of the state association are primary, house-to-house visitation, home, teacher-training, temperance and the International Bible Reading Association.

**NEBRASKA**

International Committeeman  
 International Vice-President  
 President State Association  
 Chairman Executive Committee  
 General Secretary  
 Primary Secretary  
 Home Department  
 Teacher Training  
 Temperance

GEORGE G. WALLACE, Omaha.  
 E. J. WIGHTMAN, York.  
 L. P. ALBRIGHT, Red Cloud.  
 GEORGE G. WALLACE, Omaha.  
 Prof. H. M. STEIDLEY, Lincoln.  
 Miss MAMIE HAINES, Lincoln.  
 Mrs. C. L. JONES, Hastings.  
 Prof. W. R. JACKSON, University Place.  
 Mrs. DORA V. WHELOCK, Superior.



L. P. ALBRIGHT

THE State Sunday-School Association was organized in the First Baptist Church, Omaha, in 1868. D. L. Moody was one of the leaders of the convention. Annual sessions since that date have served to give the association a fixed place of influence and power in the state. Some of the leading men of Nebraska have been identified with the



Prof. H. M. STEIDLEY

work of the Association. In 1898, during the Exposition in Omaha, a Trans-Mississippi Sunday-school Congress was held in connection with the state convention and great impetus was given to association work.

The present condition of the work in Nebraska is very hopeful. The work of organization still goes on and the efficient leadership of Professor Steidley and Miss Haines, who are devoting their time and energies, is beginning to tell for great good all over the state. We have been fortunate in securing their services. We believe the next few years will show great advancement. One of the most encouraging features is the body of earnest business men of Nebraska who are contributing their thought, their time, their money and their prayers for success.

**NEW BRUNSWICK**

International Committeeman  
 International Vice-President  
 President Provincial Association  
 Chairman Executive Committee  
 General Secretary  
 Teacher-Training Supt.  
 Home Department Supt. . . . .  
 Primary Department Supt. . . .  
 Temperance Department Supt.  
 I. B. R. A. Department Supt..  
 Next Provincial Convention . . .

E. R. MACHUM, St. John.  
 T. S. SIMMS, St. John.  
 J. W. SPURDEN, Fredericton.  
 T. S. SIMMS, St. John.  
 Rev. J. B. GANONG, Sussex.  
 E. R. MACHUM, St. John.  
 ETHEL HAWKER, St. John.  
 A. MAUDE STILLWELL, St. John.  
 Mrs. T. H. BULLOCK, St. John.  
 ALEX MURRAY, St. Stephen.  
 Moncton, October 17-20, 1905.

We were unable,  
after strenuous  
effort, to obtain  
a picture of Mr.  
Spurden. — Ed.



J. W. SPURDEN



Rev. J. B. GANONG

T. S. SIMMS

INTERDENOMINATIONAL Sunday-school work in New Brunswick had its birth at the formation of the Carleton County Association in 1875. Out of this sprang, in 1884, the provincial organization. Through the visits of International Sunday-school workers to our conventions, and the devoted labors of our former field secretary, Rev. A. Lucas, the whole province has been thoroughly organized, and brought into touch with the central executive.

Each department, viz., Teacher Training, Primary Work, Home Department, Temperance, Grading and I. B. R. A., is under the care of an efficient superintendent. In the first named of these New Brunswick has been complimented by the highest authorities as being in the front rank.

The present field secretary, Rev. J. B. Ganong, is carrying forward to a still higher pitch of thoroughness the excellent work of his predecessor. During each of the past two years a tour of the provinces has been made in connection with the annual meetings of county associations, in which prominent Sunday-school experts have assisted, which have proved of the greatest value.

For the future the association will continue its present methods, giving special prominence to teacher training and primary work. A "Summer School" for Sunday-school workers is also under consideration.

#### NEVADA

International Committeeman  
International Vice-President  
President State Association  
Secretary . . . . .  
Superintendent Primary Department  
Superintendent Home Department  
Superintendent Normal Department  
Last Convention

Pres. J. E. STUBBS, LL.D., Reno.  
C. R. CARTER, Reno.  
Prof. L. W. CUSHMAN, Reno.  
FENTON A. BONHAM, Reno.  
Miss L. SYBIL HOWE, Carson.  
Mrs. J. W. SMITH, Wadsworth.  
Dr R. ADAMS, Reno.  
Reno, April, 1905.

A PRELIMINARY meeting looking toward the organization of Sunday-school work in Nevada was held in Reno just preceding the Denver Convention. The formal organization of the Nevada Sunday-School

Association was effected in June, 1903, in Reno. Rev. W. C. Merritt of Washington represented the International work and the following were elected: President, Dr. L. W. Cushman; Vice-Presidents, Rev. F. S. Lawrence and Rev. H. H. McCreery; Secretary-Treasurer, Fenton A. Bonham; Superintendent Normal Department, Dr. Romanzo Adams; Primary Department, Sybil Howe; Home Department, Mrs. J. W. Smith. At this convention twenty-nine delegates were present.

August 24, 1903, Washoe County was organized under the direction of Mr. C. R. Fisher, State Secretary of California. In April, 1904, a county institute was held immediately preceding the state convention held in Carson City. At this convention the Nevada Association was formerly affiliated with the California Sunday-School Association, and the *Sunday-School Register* was adopted as the official organ of the state association. The report of the secretary showed 38 Sunday-schools in the state with a total membership of 1,486.

At the annual convention held in Reno, April, 1905, the general secretary, Mr. Marion Lawrance, was the inspiration of the meeting. Forty-two schools were reported enrolled with a membership of 2,609.

Prof. L. W. Cushman of Reno has been president, and Fenton A. Bonham, secretary-treasurer of the association ever since its organization. The state association was represented at the late convention at Toronto by three delegates.

#### NEW HAMPSHIRE

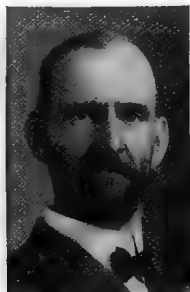
International Committeeman .	Prin. G. W. BINGHAM, Derry.
International Vice-President	Rev. J. B. LEMON, D.D., Manchester.
President State Association	Rev. J. B. LEMON, D.D., Manchester.
Chairman Executive Committee	Rev. W. H. BOLSTER, D.D., Nashua.
General Secretary	Rev. R. E. THOMPSON, Franklin Falls.
Home Department Secretary	Rev. R. T. WOLCOTT, Methuen, Mass.
Teacher-Training Secretary .	Prin. Z. WILLIS KEMP, Kingston.
Primary Secretary	Rev. T. H. STACY, Concord.
Temperance Secretary	O. A. TOWNE, Franklin Falls.
Next State Convention	Concord, October 24-26, 1905.



J. B. LEMON, D.D.



W. H. BOLSTER, D.D.



Rev. R. E. THOMPSON

THE State Association was organized in Manchester, November 6, 1874. John G. Lane, the first secretary, served faithfully for seventeen years. Annual conventions have been held without intermission, and from year to year groups of the busiest men in the state have given freely of their time and talent in committee work.

A missionary was employed two months in 1891. From 1895 to 1898, Rev. I. B. Miller served six months of each year as Field Secretary. Following his resignation, Mr. F. F. Lewis was employed for two months. The Executive Committee then secured Mr. J. N. Dummer, who was expected to be in the field three months in the spring and the same time in the fall, and to conduct the correspondence throughout the year. Under the leadership of Mr. Miller and Mr. Dummer the organization of the counties and of many districts was effected. Mr. Dummer resigned in the fall of 1904, and Rev. Roger E. Thompson was chosen field secretary, to devote his whole time to the work. A single item may suggest growth of interest in the work. Twenty-eight people from New Hampshire attended the International Convention in Boston, 1896, and fifty-six went to Toronto. We are just beginning. Organization must be perfected, all departments must be better worked, and our leaders are feeling that if our Sunday-school work is to be religious education of the best sort, we must provide for our teachers the best training possible.

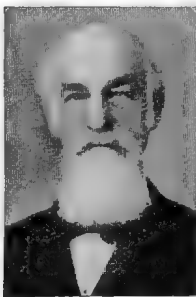
#### NEW JERSEY

International Committeeman  
International Vice-President  
President State Association  
Chairman Executive Committee  
General Secretary  
Elementary  
Teacher Training  
Home Department  
Superintendents' Union  
Next Convention

Rev. FRANK A. SMITH, Haddonfield.  
EDWARD W. BARNES, Perth Amboy.  
JAMES L. GRIGGS, Somerville.  
Capt. C. B. PARSONS, Red Bank.  
Rev. E. MORRIS FERGUSSON, Newark.  
Miss JOSEPHINE L. BALDWIN, Newark.  
Rev. JESSE L. HURLBUT, D.D., S. Orange.  
Rev. MELVILLE E. SNYDER, Bridgeton.  
F. WAYLAND AYER, Camden.  
Atlantic City, November 15-17, 1905.



J. L. GRIGGS



C. B. PARSONS



Rev. E. M. FERGUSSON

THIS association was formed at New Brunswick, N. J., November 4, 1858, with Hon. Theodore Frelinghuysen, president of the National Convention of 1832, as its first president. Most of the twenty-one counties were soon organized, and all but two or three of them have maintained unbroken and efficient service ever since. Since 1882 the association has had a paid general secretary. Its distinctive character of steady organization, complete statistics and dependable income is due largely to the system of township secretaries developed by Samuel W. Clark, state secretary for nearly thirty years.

Primary work was early made a leading feature, Mrs. Samuel W. Clark being its leading exponent. This work has now expanded to include gradation in all departments. Among other contributions to progress, New Jersey appears to have started the first primary teachers' union (Newark, 1870); the plan of members teaching lessons in turn (Newark Union, 1880 and since), which resulted in developing a force of primary teachers able to teach others; the first cradle roll (Central Baptist, Elizabeth, 1884); the first summer school for graded (primary) teachers (1894); the grading of supplemental elementary studies (1896); Decision Day as a movement (1896); and the beginners' department with separate international lesson course (movement started 1897).

Present features include the pushing of home department, training class, and International Bible Reading Association organization; plans and materials for gradation; the extension fund for increased income; and the School of Methods at Asbury Park.

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#### NEW MEXICO

International Committeeman .	F. W. SPENCER, Albuquerque.
International Vice-President	E. M. BULLARD, Albuquerque.
President State Association	Judge J. R. MCPHIE, Santa Fé.
Chairman Executive Committee	F. W. SPENCER, Albuquerque.
General Secretary .	F. W. SPENCER, Albuquerque.
Supt. Primary Department .	Mrs. A. C. SHUPE, Albuquerque.
Supt. Home Department .	Mrs. T. L. McSPADDEN, Albuquerque.
Supt. Teacher-Training Department .	Prof. U. F. DUFF, Deming.
Field Worker . .	Rev. A. M. HARKNESS, Santa Fé.

THE work in New Mexico is in good condition. The officers are ready to push the work into all sections of the Association territory, and the Inter-denominational work will be urged with renewed vigor after the vacation period. A detailed report of the work in New Mexico has not been received.

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#### NEWFOUNDLAND

International Committeeman .	C. P. AYRE, St. John's.
International Vice-President	Dr. N. S. FRASER, St. John's.

THE Sunday-School Association of St. Johns was organized in February 1895, at a general meeting of Sunday-school workers. The first president was Dr. H. E. Wendall, now removed to Sydney, C. B., a most earnest worker in all Christian projects. Formed with the purpose of advancing Sunday-

school interests, the association has, in the main, done good work; although, at times, interest in its affairs seems to be at a very low ebb. During the ten years it has been instrumental in introducing the home department, the Cradle Roll, better grading in the schools, improved helps and, last, and probably best of all, the Decision Day movement. In 1897 Mr. Reynolds visited St. Johns, and his addresses are still cherished in the hearts of those who heard him.

The annual convention held last summer under the presidency of Mr. C. P. Ayre was the best ever held in Newfoundland. Many were present from various parts of the island, and the addresses were most interesting and instructive. The association believes that there is a great work for a "field worker" in the Island and aims to have one before long.

### NEW YORK

International Committeeman .	FRANK L. BROWN, Brooklyn.
International Vice-President . .	J. B. MURRAY, Yonkers.
President State Association	BENJAMIN STARR, Homer.
Chairman Executive Committee	A. F. SCHAUFFLER, D.D., New York.
Secretary .	GRANT L. BICE, Albany.
Field Superintendent .	ALFRED DAY, Syracuse.
Home Department Supt. .	Mrs. J. R. SIMMONS, Hammondsport.
Normal Work .	Miss FRANCES S. WALKLEY, Albany.
Primary Supt. .	Miss MINNIE E. DOUGHERTY, Albany.
Next State Convention	Gloversville, June 12-14, 1906.



BENJAMIN STARR



G. L. BICE



ALFRED DAY

THE New York Association was organized at a meeting of superintendents and teachers in Albany, January 22, 1857. The object of the association is to increase the efficiency and extend the influence of evangelical Sunday-schools throughout the state of New York; to establish new Sunday-schools where they are needed, and thus to carry the Bible by the hand of the living teacher to every man, woman and child in the state.

The sixty-one counties are organized separately, excepting Queens and Nassau which form one organization. Nearly all the towns in the state

are organized or belong to a district organization. The work of the association is under the control of an Executive Committee of forty-eight persons, six persons from each of the eight Judicial Districts of the state and elected for three years.

The office of the association is located at 44 State Street, Albany. Grant L. Bice, secretary and treasurer, is in charge of this office. The official organ of the association, the quarterly magazine, *Sunday-schools at Work*, is published from this office.

#### NORTH CAROLINA

International Committeeman	N. B. BROUGHTON, Raleigh.
International Vice-President	GEORGE H. CROWELL, High Point.
President State Association	H. N. SNOW, Durham.
Chairman Executive Committee	N. B. BROUGHTON, Raleigh.
Secretary Primary Department	Miss ANNIE WORTH, Raleigh.
Secretary Home Department	Mrs. FRANCES P. HUBBARD, Worthville.
Teacher-Training Department	Prof. J. E. PEGRAM, Durham.
Next Convention	Charlotte, April, 1906.



H. N. SNOW

THE North Carolina Association was organized in Raleigh, November 1, 1878, with a good meeting and fair promise for its future life. For several years annual meetings of the association were held, but very little was done in the way of county or township organization. The state convention was composed, for the most part, of voluntary Sunday-school workers. About 1890 a field worker was employed and the organization of the counties undertaken. This work was continued for about eight years when the field worker was discontinued for lack of financial support. Another effort was made in 1903 to maintain a general secretary, but the office was discontinued in 1905. The work is now maintained by the executive

committee with an office secretary with headquarters in Raleigh.

Thirty of the ninety-seven counties in the state are fairly well organized.

At the last state convention, the territory was divided into districts of three counties each, with a vice-president in charge, and it is hoped to effect further organization of the counties through the district organization. We publish a monthly paper called *The North Carolina Sunday-school Beacon*, and its subscription list is one of the most hopeful features of our work.

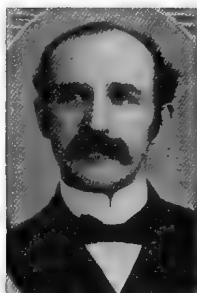
By the assistance of county and district vice-presidents, with such help as we can render from headquarters, we are trying to put fresh life into the present organizations and effect new ones. We greatly need the visit to our important towns and cities of some one of the international field workers, to acquaint our people with the organized work.



## NOVA SCOTIA

International Committeeman .  
 International Vice-President .  
 President Provincial Association  
 Chairman Executive Committee.  
 General Secretary .  
 Home Department Supt.  
 Teacher-Training Supt.  
 Primary Supt.  
 Temperance Supt.  
 Next Provincial Convention

Dr. FRANK WOODBURY, Halifax.  
 C. E. CREIGHTON, Halifax.  
 Rev. E. W. CUMMINGS, Amherst.  
 W. H. STUDD, Halifax.  
 STUART MUIRHEAD, Halifax.  
 ROBERT STEWARD, Scottsburn.  
 Dr. FRANK WOODBURY, Halifax.  
 Mrs. STUART MUIRHEAD, Halifax.  
 Mrs. L. J. POTTEI, Canning.  
 Amherst, October 24, 25, 1905.



REV. E. W. CUMMINGS



W. H. STUDD



STUART MUIRHEAD

FOR twenty years previous to 1885 Nova Scotia formed part of the Maritime Sunday-School Association. It having been found that better work could be done with an association for each Province, the Nova Scotia Association was organized at Windsor in the year 1885, and has continued active in the work.

In the early history of the association the burden of carrying on the work fell largely on two men, E. D. King and Chas. H. Loupard. They are still members of the Executive Committee and take an active part.

In 1890 the first secretary was employed, John Grierson, who did excellent pioneering for seven years, and laid the foundations for the progressive work of the present time. He was succeeded by O. M. Sanford, who served until 1901 when the present secretary was appointed.

The association has brought to the Sunday-schools of the Provinces the most progressive methods of work. It is the organized work that has given the Sunday-school work of this Province its high standing. Nova Scotia was the first association of the International field to adopt two departments:—Temperance in 1892 and Supplemental Lessons in 1901. We have four departments of work under efficient superintendents: Education (including Teacher Training and Supplemental Lessons), Home, Temperance and Primary. In each of our counties and in a large number of our districts we have superintendents for the departments. Besides continuing these departments in the future we hope to add Adult and Missionary departments.

## NORTH DAKOTA

International Committeeman .	H. E. PRATT, Cavalier.
International Vice-President .	R. B. GRIFFITH, Grand Forks.
President State Association	SIDNEY CLARK, Grand Forks.
Chairman Executive Committee.	R. B. GRIFFITH, Grand Forks.
General Secretary .	Rev. JOHN ORCHARD, Fargo.
Home Department Secretary	Mrs. C. W. SMITH, Nashville.
Teacher-Training Secretary	Prof. A. P. HOLLIS, Valley City.
Primary Secretary.	Mrs. S. P. JOHNSON, Grand Forks.
Temperance Secretary .	J. W. WHIDDEFIELD, Seal.
Next State Convention .	Valley City, third week in May, 1906.

We were unable, after strenuous effort, to obtain a picture of Mr. Clark. — Ed.

SIDNEY CLARK

THE lack of workers and money, and the inability to interest people in the work held back the state in its early period. But the work of organization, begun in 1889, has resulted in an almost full fruition in 1905. Five years ago there could scarcely be found any Cradle Roll, Primary Union or Teacher-Training Class; there



REV. JOHN ORCHARD

were few Home Departments, Teachers' Meetings or graded schools. Now, all these are found scattered through the state, to our great encouragement and joy.

This year begins a new epoch in our organized work. We have gone on, step by step, not too fast to menace our success, or so slow as to lose our place, but always reaching forward for the best that could be gained.

Now it is no longer the service of a man for one month in the year, as in 1895; nor a man shared with Montana, as in 1900; nor one seven months of whose time are claimed by Minnesota, as from 1901; but a General Secretary of our own, all the year through.

Our immediate aims are, a better equipped school in every community; a trained body of teachers for every school; a practical foundation for the best business methods for superintendents; a hopeful outlook for every faithful pastor; a school confessing Christ and fellowship in church membership.

## ONTARIO

International Committeeman .	W. HAMILTON, Toronto.
International Vice-President	Rev. L. H. WAGNER, Berlin.
President Provincial Association	Rev. L. H. WAGNER, Berlin.
Chairman Executive Committee	Rev. WM. FRIZZELL, Ph.B., Toronto.
General Secretary . . . .	J. A. JACKSON, Toronto.
Teacher-Training Secretary . . . .	E. A. HARDY, Toronto.
Extension Secretary . . . .	THOMAS YELLOWLEES, Toronto.



Rev. L. H. WAGNER



Rev. WM. FRIZZELL



J. A. JACKSON

THE first Sunday-school in Ontario was opened at Brockville, October, 1811. From this beginning expansion was rapid. Unions were formed and, at a meeting of the Canada Sunday-school Union's Committee, July, 1856, Mr. S. J. Lyman suggested holding a convention of Canadian workers. The result was a meeting at Kingston, February, 1857, attended by 310 delegates representing 280 schools. In September, 1865, a second convention assembled at Hamilton. A permanent organization was effected under the name, "Sabbath-School Association of Canada." This was the progenitor of the Ontario Sunday-school Association.

During the intervening forty years its course has been steadily upward. It was its deputation to the National Committee, dealing with the question of one Uniform Lesson for the United States, which suggested that the words, "Uniform National Lessons," read "International Uniform Lessons," thus enlarging the golden girdle of uniform Bible study. At present, the Association maintains a commodious office and employs three secretaries, with one office assistant. Its methods are chiefly organizing auxiliary associations; holding conventions and institutes; assisting in house-to-house visitation and pushing forward the work of teacher-training.

Some would like the enthusiasm to rise high enough, in the next annual convention, to provide for a primary secretary, and to establish an Association paper; but, if such advances are impossible now, "What we have we'll hold," and continue our efforts even more vigorously along lines which have brought such beneficent results in the past.

#### OKLAHOMA

International Committeeman  
International Vice-President  
President State Association .  
Chairman Executive Committee  
General Secretary . . .  
Home Department Supt.  
Teacher-Training Supt.  
Primary Supt. . . . .  
Next Territorial Convention .

Dr. L. HAYNES BUXTON, Oklahoma City.  
FRED L. WENNER, Guthrie.  
ARTHUR WHORTON, Oklahoma City.  
FRED L. WENNER, Guthrie.  
WM. ROGERS, Medford.  
Mrs. DORA MARTIN, Perry.  
GEO. D. WILLINGHAM, Hobart.  
Miss LOU BENSON, Oklahoma City.  
Hobart, May, 1906.



ARTHUR WHORTON



F. L. WENNER



WM. ROGERS

THE Oklahoma Sunday-School Association was organized in November, 1893, three years after the Territory was created, and in May, 1905, at the Thirteenth Annual Convention, the association changed its name to the Oklahoma State Sunday-school association, and is now duly chartered as such.

At the 1905 convention more than five hundred delegates assembled from every county in the territory. The Governor of the Territory and Hon. Leslie M. Shaw, Secretary of the Treasury, came forty miles on a special train to address the convention. Money was raised to wipe out all indebtedness and nearly \$2,000 pledged for the work of the new year.

Every county in the territory is organized, six being banner counties. A general secretary is employed for full time, one field worker and an office assistant are employed for part time, and four active department superintendents are pushing House Visitation, Home Department, Teacher-Training and Primary work. One or two counties are contemplating putting out their own field workers and every phase of the work is being well cared for.

In the twelve years of its history the association has never missed having a good annual convention, and three or four years there have been territorial institutes and rallies in addition, a state paper has been published from the first, a place was ready for a general secretary or field worker several years before a suitable man could be found and in no way has the organized Sunday-school work of Oklahoma ever taken a backward step.

#### OHIO

International Committeeman	W. A. EUDALY, Cincinnati.
International Vice-President	E. S. DAVIS, D.D., Columbus.
President State Association	W. A. EUDALY, Cincinnati.
Chairman State Convention	W. A. EUDALY, Cincinnati.
General Secretary . . . . .	JOSEPH CLARK, D.D., Columbus.
Home Department Secretary	Mrs. PHEBA A. CURTISS, Columbus.
Primary Department Secretary	Miss CLARA LOUISE EWALT, Columbus.
Christian Citizenship Secretary	Rev. W. M. CURRY.
Teacher-Training Secretary	Mr. M. A. HONLINE.
Next Convention . . . . .	Marietta, June, 1906.

THE Ohio Sunday-School Association was organized in 1859. It has had a continued existence for almost forty-seven years and not a year has passed without its Annual State Convention. During the "sixties" and early "seventies" some of the best and most aggressive work done by the association was accomplished, notably in institute work and gathering of correct statistics. The association has always been well-officered, and a vast amount of labor was crowded into the first thirty years of its history, which might properly be designated as its first epoch.

With the selection of Mr. Marion Lawrance as general secretary in 1889, the association entered upon a new and distinct era. For ten years Mr. Lawrance, with marvelous skill, lifted the work into greater efficiency. In almost complete county and township organization he laid a splendid foundation for a superstructure. Upon this foundation the association has since builded, until to-day Ohio occupies a position among the states declared to be in the very forefront of the organized work.

In each of Ohio's eighty-eight counties there is an active county organization, with a total enrollment of 8,225 Sunday-schools. Of the 1,369 townships, 1,320 are organized and active. Nine large cities in the state have city associations. These combined organizations hold each year more than 3,000 conventions, institutes or special Sunday-school meetings.

The state work is directed by an executive committee, which meets three times during the year, a business committee of seven members which meets monthly, and a general secretary. The headquarters of the State Association are in the Ruggery Building, Columbus, thoroughly equipped for conducting the business of the association on strict business lines. In the offices are the general secretary, the departmental secretaries, and an office force of six clerks and stenographers.

In addition to a general secretary, the state employs the entire time of secretaries for the Primary, Teacher-Training and Home Departments, three resident state field workers in the cities of Cleveland, Toledo and Columbus, and a force of nine field workers, organized in two parties, and engaged in tour work among the townships. In all, six clerks and sixteen field workers are giving their entire time to the work in Ohio, while several other special workers, on call, are paid for services as rendered.

The Ohio work last year cost the State Association more than \$16,000; the "budget" for 1905-06 is \$23,000. The schools of the state contribute about \$7,500 annually. The remainder is contributed by several thousand people in small monthly subscriptions, payable at the state office, quarterly by mail.

At the Toronto Convention, Ohio reported more teacher-training classes, more Home Departments, more Cradle Rolls, more graded schools, more Sunday-school conventions and more conversions than any other state in the Union.

In 1905, seventy-five counties reached the "banner standard," as follows: Organized, convention, townships organized, apportionment paid, one hundred state papers, statistics, list of superintendents, delegates state convention.



JOSEPH CLARK, D.D.

## OREGON

International Committeeman .	A. A. MORSE, Portland.
International Vice-President	A. M. SMITH, Portland.
President State Association	R. R. STEELE, Portland.
Chairman Executive Committee	A. A. MORSE, Portland.
Home Department	Mrs. SAMUEL CONNELL, Portland.
Normal Department	R. R. STEELE, Portland.
Primary Department .	Mrs. LORENA F. HODSON, Newburg.



R. R. STEELE

IN or near 1870, a meeting of those interested in Sunday-school work in Oregon was held, but where held, or what was accomplished, cannot be definitely stated other than the bare announcement, because no record of the meeting can be found. In 1872, another meeting was held in Portland, and the program of that convention was headed, "The Second State Sunday-School Convention of Oregon." Seventy-six Sunday-schools were reported, but the number enrolled was not given.

The fifth convention (1874) was also held in Portland, and in this convention Washington Territory was included. Here, too, the number of schools given was seventy-six, and total enrollment 7,254, about eight per cent of the population. In 1878, another joint convention was held in Portland, Ore., reporting 102 schools with an enrollment of 12,416 and Washington Territory, 49 schools, with 4,448 enrolled. In 1886 a meeting was called at Portland, and the Oregon State Sunday-School Association was reorganized and since then state conventions have been held every year.

We are rejoicing in the election of Rev. W. C. Merritt as an International field worker and hope to have our own state worker in the field by November 1, next. Mr. Merritt has promised to help us in the work and we hope to report 150,000 enrolled when we go to the Louisville convention in 1908.

## PRINCE EDWARD ISLAND

International Committeeman . . .	Rev. E. J. RATTEE, B.A., Malpeque.
International Vice-President . . .	Col. F. S. MOORE, Charlottetown.
President Provincial Convention	Rev. G. F. DAWSON, Little York.
Chairman Executive Committee	Rev. R. S. WHIDDEN, Bedeque.
Field Secretary . . . . .	Rev. A. D. ARCHIBALD, Summerside.
Supt. Primary Department	Mrs. A. E. MORRISON, Charlottetown.
Supt. Home Department . . . .	THOMAS MOYES, Bedeque.
Supt. Normal Department . . . .	Prof. E. E. JORDAN, Charlottetown.
Supt. Temperance Department	Mrs. C. W. STRONG, Summerside.

THIS association was organized September 10, 1894, by the late William Reynolds, international field organizer, assisted by Rev. A. Lucas, then general secretary of New Brunswick. The work was carried on by the



Rev. G. F. DAWSON



Rev. R. S. WHIDDEN



Rev. A. D. ARCHIBALD

executive committee and other workers until 1900, when Rev. G. P. Raymond was chosen to give one month a year to the work. The results were so satisfactory that, in 1901, Mr. Raymond was engaged as field secretary, devoting his entire time to the work. He served the association with great success until March, 1904, when he was succeeded by the present secretary.

For association purposes the island is divided into fifteen districts, each thoroughly organized. Two conventions a year are held in each district, and other meetings are arranged whenever possible. Sundays the field secretary presents the work in the churches.

We are trying to come in contact with all the teachers, and are emphasizing the importance of having trained workers in every school. Our conventions are taking on more and more the features of an institute, and practical instruction in teaching is given, as well as the best plan for Sunday-school work. This practical phase appeals to the teachers, and we hope it will result in their taking an active interest in the four years' teacher-training course which is now being prepared

#### PENNSYLVANIA

International Committeeman .	H. J. HEINZ, Pittsburg.
International Vice-President	HON. JOHN WANAMAKER, Philadelphia.
President State Association	HON. JOHN WANAMAKER, Philadelphia.
Chairman Executive Committee	H. J. HEINZ, Pittsburg.
Field Secretary .	W. G. LANDES, Philadelphia.
Supt. Primary Department. .	Miss ERMINA C. LINCOLN, Philadelphia.
Supt. Home Department. .	Rev. E. F. FALES, Philadelphia.
Supt. Normal Work . . . .	Rev. C. A. OLIVER, York.
Supt. Summer Students' Work	HUGH CORK, Philadelphia.
Next State Convention . .	Philadelphia, October 11-13, 1905.

1862, first State Convention. Annually since, except 1864-66. 1893,  
first Field Secretary appointed. 1894, Hon. John Wanamaker, President.



HON. JOHN WANAMAKER

re-elected each year since. Work broadened at once: General Secretary chosen; *Assembly Herald* started; Primary and Normal superintendents appointed; tour of the state, led by William Reynolds; receipts, \$4,000. 1896, Home Department superintendent appointed. 1897, permanent State offices opened. 1899, House-to-House Visi-



W. G. LANDES

tation, directed by special superintendent; receipts, \$11,000. 1900, plans for administration perfected; summer schools a marked feature. 1903, three Lecture Courses, sixty popular lectures given in twenty counties.

1904, nine Lecture Courses, one hundred and forty-five lectures, in forty-five counties; Summer Student work inaugurated, twenty-five men employed; Primary Field worker and superintendent of elementary work appointed. Additional Field worker employed steadily, others during part of the year; bequest of \$15,000 led to incorporation; convention largest in its history, with extensive Educational Exhibit; receipts, \$16,000, and pledges made for succeeding year, \$21,000.

1905, forty-six students in the field; summer schools maintained; tour of the state by six workers, visiting forty-seven counties; over three thousand normal students enrolled. Free entertainment of delegates not to be provided at future state meetings.

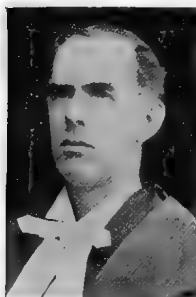
The state organization conducted on business principles. Nine directors. Six standing committees: Committee on Administration acts for the Board during interim of monthly meetings, related directly to all employees, chairman audits all accounts, and attests Treasurer's checks; Committee on Finance plans for income and expenditures, under definite schedule; Committee on Elementary Grades has supervision of Beginners, Primary and Junior work; Committee on Education has oversight of normal or teacher-training work, summer schools, lecture courses, etc.; Committee on Forward Movements related to student work, temperance, missions, etc.; Committee on Program engaged throughout the year in building program. Each committee consists of three directors, who may select three advisory members. The chairman of each committee is held responsible for his department, and all disbursements in his department must have his approval. Two basic principles of administration: Centralization in the Directorate, and departmental responsibility. Details invariably worked out in committees, and results submitted in writing; only the most essential matters occupy the Directors' meetings.

At the Toronto Convention, Pennsylvania reported 10,158 Sunday-schools with a total enrollment of 1,491,812,—the largest association, in the number of schools and enrollment, in the International Field. Thirty of the sixty-seven counties are "Banner" counties. Nine hundred conventions were held last year. There are 48,000 enrolled in the Home Department.



QUEBEC

International Committeeman .	SETH P. LEET, K.C., Montreal.
International Vice-President . .	DAVID BENTLEY, Montreal.
President Provincial Association	W. L. SHURTLEFF, K.C., Coaticook.
Chairman Executive Committee	R. H. BUCHANAN, Montreal.
General Secretary	Rev. EDGAR T. CAPEL, Montreal.
Superintendent Home Department	G. L. MASTERS, Coaticook.
Superintendent Temperance Dept.	Mrs. S. E. MABON, Lachute.
Next Convention	Montreal, November 7-9, 1905.



W. L. SHURTLEFF, K.C.



R. H. BUCHANAN



REV. E. T. CAPEL

THE Sunday-School Union of the Province of Quebec was organized July 21, 1836. Its field was the whole of the then known Dominion, and its successors, the different Provincial Associations, since their organization, have tried to carry out the original purpose which was announced to be "to promote the establishment of Sabbath schools wherever it is deemed practicable, and to encourage and strengthen those already in existence."

Until 1890 the Union did not do anything in the way of convention work. For thirty years, Rev. John McKillican had been agent and missionary of the Union and had travelled over the Dominion, visiting schools and going into the neglected portions and organizing new schools. In 1890, he severed his connection with the Union and since that time the secretaries have been: Stuart Muirhead, now of Nova Scotia; George H. Archibald, now with the Sunday-School Union in London; Rev. E. W. Halpenny, now of Indiana; and the present efficient worker, Rev. Edgar T. Capel.

Organization is difficult on account of the limited Protestant population. In several counties there are no Protestants, and of the 1,650,000 population in the Province only 220,000 are non-Roman Catholic.

There are, however, 450 Sunday-schools in the Province, with 4,800 officers and teachers, and 36,500 teachers. Last year about \$2,200 was raised for all purposes.

## RHODE ISLAND

International Committeeman .  
 International Vice-President  
 President State Association  
 Chairman Executive Committee  
 General Secretary .  
 Next Convention

T. W. WATERMAN, Providence.  
 Rev. WILLIAM PRESSEY, Ashton.  
 C. W. CALDER, Providence.  
 JAMES H. SMITH, Providence.  
 WILLARD B. WILSON, Providence.  
 Providence, October 10, 11, 1905.



C. W. CALDER



J. H. SMITH



W. B. WILSON

"THE first real Sunday-school in the United States," says General Secretary W. B. Wilson, "was organized by Samuel Slater in Pawtucket," and, until the inauguration of the International movement, Rhode Island easily stood among the leaders in Sunday-school work. The work was done by enthusiastic, consecrated individuals without organization. The teaching was by catechisms, question books and recitations of Scripture. Sunday-school concerts were relied upon for stimulation of interest. The Baptists held an enthusiastic annual convention, which was cited everywhere by Sunday-school workers as a model.

In 1878, an interdenominational association was formed. The state was so small that county and township work were thought impossible. The president was a clergyman taken from a different denomination each year, and five denominational secretaries were chosen. A. B. McCrillis was chosen chief secretary, and, for many years, was one of the propelling forces. For some years the convention was the chief stimulating Sunday-school force in the state. In 1893, W. B. Wilson was chosen state secretary, and has served continuously to date. The association was incorporated in 1899.

Rhode Island is now fully organized. Conventions, institutes and district and township conferences are held at least once a year within five miles of every Sunday-school in the state. The Summer School for Sunday-school Teachers has just closed its fourth annual session.

There has been a continuous growth of interest and a healthy development of the work during the last twelve years.

The hope for the immediate future is a teacher-training secretary to devote his entire time to the work in conventions, and in the conduct of classes,

## SOUTH DAKOTA

International Committeeman  
 International Vice-President .  
 President State Association  
 Chairman Executive Committee  
 General Secretary  
 Primary Department  
 Home Department  
 Teacher Training Department  
 Temperance Department  
 Next Convention .

Rev. C. M. DALEY, Huron.  
 Rev. A. C. McCAULEY, Bridgewater.  
 Rev. JAMES CHALMERS, D.D., Brookings.  
 Rev. C. M. DAY, Huron.  
 Rev. F. P. LEACH, Sioux Falls.  
 Mrs. M. V. MCGILLIARD.  
 Rev. JOHN WHALLEY.  
 Rev. H. R. UPTON, Scotland.  
 Mrs. F. P. LEACH, Sioux Falls.

THE originator of the first distinctively Sunday-school movement in Dakota Territory was Rev. Mr. Martin, who started the first school in Vermilion (S. D.) in the early summer of 1861, in a log building which was destroyed the following year in an Indian uprising. The first Territorial Sunday-school Convention was fittingly held in Vermilion, the town in which the first school was organized fourteen years earlier, October, 26, 1875. Nathan Ford, a native of Palestine, was first president of the Association. The second convention, at Yankton, June 13, 1876, was conducted by Ralph Wells, of New York. This early convention passed the first resolution favoring prohibition. County conventions were first inaugurated that fall. At the 1877 convention the first resolutions were passed indorsing the uniform lesson. The 1878 convention was greatly inspired by the presence of E. Payson Porter, the first International Secretary to visit the Dakota Association.



Rev. F. P. LEACH

The 1881 convention planned for district organization and for more thorough work in the counties.

During the succeeding years of phenomenal settlement the work grew apace and was of power throughout the whole territory. But in the nineties the work lost much of its early power and though the organization never became entirely extinct a reorganization seemed necessary to bring it to its present standard of interest and efficiency.

The general secretary, Rev. F. P. Leach, has recently completed his second year of service, and plans are under way to extend the work into every unorganized portion of the state.

## SOUTH CAROLINA

International Committeeman  
 International Vice-President  
 President State Association  
 Chairman Executive Committee

W. E. PELHAM, Newberry.  
 Rev. J. W. SCHELL, Spartanburg  
 Rev. W. B. OLIVER, Florence.  
 W. E. PELHAM, Newberry.

We were unable, after strenuous effort, to obtain a picture of Mr. Oliver. — ED.

REV. W. B. OLIVER

THE organized work in South Carolina gives promise of increasing interest. Good annual conventions have been held during the triennium just closed. At two of these international assistance was enjoyed and the presence and work of Mrs. Bryner were greatly appreciated.

The executive committee has been charged with the work of organizing the counties of the state and is now putting forth efforts in that direction. There is a strong and growing sentiment in favor of the employment of a field worker, and if a suitable man can be found we believe that the result will be a greatly increased interest in the work.

Meanwhile we praise God for his favor and pray for his direction for the future.

#### TENNESSEE

International Committeeman .	Prof. H. M. HAMILL, Nashville.
International Vice-President .	W. H. RAYMOND, Nashville.
President State Association .	JOHN R. PEPPER, Memphis.
Chairman Executive Committee	W. H. RAYMOND, Nashville.
General Secretary . . . . .	EDWARD ALBRIGHT, Nashville.



W. H. RAYMOND



J. R. PEPPER



EDWARD ALBRIGHT

THE organized work in Tennessee, in its present form, dates back to 1888. In the previous decade there had been a promising beginning and several annual conventions and then the work was suffered to languish. Since 1888 the work has been maintained, at present with growing interest, and is attracting to its support men who are most prominent in business and educational work.

The convention of 1895 at Tullahoma was notable for the attendance of B. F. Jacobs and was the largest and most far-reaching in its results of any ever held in the state. A general secretary was placed in the field whose program was "conventions and collections," with emphasis on the latter, so

that Tennessee has exceeded in contributions many more highly organized states.

From twenty to twenty-five counties have a form of organization and it is planned, under the leadership of the present secretary, to strengthen these organizations and push the formation of new ones. A plan has also been formed, in lack of any state paper, to utilize the columns of two hundred newspapers in the different counties of the state.

## TEXAS

International Committeeman  
International Vice-President  
President of State Association  
Chairman Executive Committee  
General Secretary  
Supt. Home Department  
Supt. Teacher-Training Department  
Supt. Primary Department  
Next State Convention

WM. G. BREG, Dallas.  
Capt. J. FARLEY, Dallas.  
W. N. WIGGINS, San Antonio.  
WM. G. BREG, Dallas.  
C. D. MEIGS, Dallas.  
Mrs. C. D. MEIGS, Dallas.  
Prof. C. A. ARNOLD, San Antonio.  
Mrs. ADELE PHILLIPS, San Antonio.  
San Antonio, 3d week in June, 1906.

TEXAS has 248 counties, many of which are so sparsely settled as to make county organization impractical. In many other counties precinct organizations can only be formed by combining two or more into a "district." This makes high "banner" standards of organization impossible.

The state was first organized in 1875, but from that date to 1890 the organization was not continuous, and the records have been mostly lost.

In 1881 or 1882 the first general secretary was employed in the person of Dr. W. J. Rogers now of Bellevue, Texas; but the association had no support as he was compelled to resign in about six months.

In 1892-93 the second general secretary, Curtis P. Coe, was employed, but after he left in 1894 three years passed without a convention. Since 1897, however, conventions have been held annually.

July 1, 1901, Lewis Collins was elected general secretary, serving until September, 1903. October 1, 1904, C. D. Meigs was elected. At this date only 38 counties have working associations. The conventions of 1904 and 1905 showed greatly increased interest, and the outlook is hopeful.

At the last convention a new constitution was adopted, and the convention voted to incorporate the association. In addition to the regular officers there is an Executive Committee of 30 members located in groups throughout the state. It is planned to hold quarterly meetings of the committee in different parts of the state, with a public meeting in connection with each committee meeting. A central committee of ten members will meet monthly at Dallas, the headquarters of the association. A tour of ten of the principal cities is planned for November, 1905, with W. C. Pearce as chief instructor.



C. D. MEIGS

## UTAH

International Committeeman	THOMAS WEIR, Salt Lake City.
International Vice-President	Prof. J. A. SMITH, Ogden.
President State Association	Rev. WILDMAN MURPHY, Salt Lake City.
Secretary . . . . .	L. M. GILLILAN, Salt Lake City.

CHRISTIAN Sunday-schools came to Utah in the early seventies, with the first mission churches, and as late as 1885 were almost as lonesome in the community as such schools would be in a Mohammedan country. This is still true in no small degree of the schools outside of Salt Lake City and a few of the larger towns.

With the influx of Gentiles in 1889 to 1893, came larger and freer opportunities for Sunday-school work, and there are now in the state about one hundred and fifteen effective Sunday-school organizations. Of these some fifty are located in Salt Lake City and Ogden, and in the immediate vicinity. There are, perhaps, seventy-five schools in the state in which the average attendance is under fifty.

In Salt Lake City and Ogden where there is a Gentile population, there are perhaps a half a dozen with an enrollment of over three hundred. The Sunday-school work in Salt Lake City has been unusually encouraging during the past few years.

About fifteen years ago conferences of the associated Sunday-school workers were inaugurated under the impulse given by the International Association.

Our methods outside a few of the larger schools are and must be, for some years, those of the foreign missionary. Our greatest problem outside of the cities mentioned, is how to get the children to instruct in the way of life as taught by the Church of our one Master. The home department idea, leading as it does to personal visitation, has been one of the best new things we have tried. Rev. Wildman Murphy and Prof. L. M. Gillilan are doing good work as president and secretary of our association.

## VERMONT

International Committeeman	. Hon. D. M. CAMP, Newport.
International Vice-President	J. A. GREENWOOD, Chester.
President State Association	G. F. NORTH, Burlington.
Chairman Executive Committee	F. S. PEASE, Burlington.
Field Secretary . . . . .	EDWARD M. FULLER, Burlington.
Next Convention . . . . .	St. Johnsbury, Oct. 17-18, 1905.

THE Vermont Sunday-School Association was organized in Rutland in the fall of 1869, with E. A. Fuller, of Burlington, president, and Geo. E. Davis, of Burlington, secretary. The late Rev. J. H. Babbitt was many years successively General Secretary, Statistical Secretary and International Committeeman.

There was no paid worker in the field until about 1897, since which time Revs. I. B. Miller, George L. Story, and Edward M. Fuller, the present field secretary, have been engaged.



G. F. NORTH

In 1896, the association was incorporated. There is an Executive Committee of seven, the chairman chosen each year and two members elected annually for three years, and a Board of Directors consisting of this committee and one member chosen annually by each County Association. All the counties are organized under a uniform con-



E. M. FULLER

stitution, and county conventions are held consecutively in the fall just prior to the State Convention. Township and district associations are auxiliary to the county organizations. The Home Department Work is almost wholly carried on interdenominationally, under the township associations. The State Association publishes *The Vermont Sunday-school Herald*.

The plans for the immediate future call for the employment of another worker who shall combine the duties of Home Department and Teacher-Training Superintendents. "Education and Evangelization" are the watchwords of the association.

### VIRGINIA

International Committeeman  
International Vice-President  
President of State Association  
Chairman Executive Committee,  
Corresponding Secretary  
Home Department Supt.  
Teacher-Training Superintendent,  
Primary Superintendent  
Next State Convention

J. R. JOPLING, Danville.  
Rev. A. L. PHILLIPS, D.D., Richmond.  
Prof. GEO. W. WALKER, Blacksburg.  
Hon. THOS. N. JONES, Smithfield.  
A. L. KNOWLES, Staunton.  
Miss ANNIE LIND FORSBERG, Lynchburg.  
Miss NETTIE HAMER, Charlottesville.  
Miss PEARL TETER, Goshen.  
Newport News, April, 1906.

THE first Interdenominational Sunday-School Convention in Virginia was held in Richmond in 1875. Four others were held at irregular periods between 1875 and 1898, though several counties held conventions during that time. Since 1898 state conventions have been held annually.

Sixteen of the one hundred counties in the state are organized, and hold their county conventions annually. Some of these counties are doing good work in the adjoining counties, trying to organize them.

A field secretary was employed and put to work in that field from 1900 to 1902, when he was discontinued for lack of funds. There are many earnest laymen in the state who would willingly support an efficient field worker who is a good organizer, and with proper effort a much larger portion of the state would soon be organized and the work would be easily self-sustaining.



Prof. G. W. WALKER



Hon. T. N. JONES



A. L. KNOWLES

At the last state convention superintendents of Primary, Teacher-Training and Home Departments were elected. The state Executive Committee has subdivided the work, and some progress toward county and township organization is being made.

#### EASTERN WASHINGTON and NORTHERN IDAHO

International Committeeman	W. RALPH COOLEY, Spokane, Wash.
International Vice-President	Pres. S. B. L. PENROSE, Walla Walla.
President Association	W. RALPH COOLEY, Spokane, Wash.
Chairman Executive Committee	W. RALPH COOLEY, Spokane, Wash.
Primary Secretary	Mrs. R. W. SMART, Spokane, Wash.
Home Department Secretary	Mrs. J. A. RODGERS, Davenport.
Teacher-Training Secretary	Rev. F. B. HUFFMAN, Palouse.

ON account of the geographical situation of that large tract of country comprising the eastern half of Washington and the northern counties of Idaho, it has long been thought wise by international and local workers to create an association for this field. Such a course was authorized at the Atlanta Convention in 1899, but action was not taken until the Washington State Convention at Spokane, April 27, 1905, when, with representatives from Idaho present, the new association was organized.

Pursuant to action taken up by the state executive committee, a state secretary will be chosen as soon as a suitable man can be secured, and on account of the excellent organization accomplished by Rev. W. C. Merritt, former secretary for the whole state of Washington, there must necessarily be rapid development under wise leadership.

#### WASHINGTON (WEST)

International Committeeman	W. D. WOOD, Seattle.
International Vice-President . . . .	D. S. JOHNSTON, Tacoma.
President State Association . . . .	D. S. JOHNSTON, Tacoma.
Chairman Executive Committee . . .	D. S. JOHNSTON, Tacoma.
Field Secretary . . . . .	JAMES LYNCH, Seattle.





D. S. JOHNSTON

THE state work in Washington was organized as a result of the visit of William Reynolds to Tacoma in April, 1889. For five years state and county conventions were held, and in 1894 Mr. Reynolds made another visit to the state. Conventions were held in ten counties and the state convention was the largest yet held. In April,



JAS. LYNCH

1897, Rev. W. C. Merritt was elected president of the state association, and later secretary and field worker. He devoted eight years of faithful service to the development of the Sunday-school work and the results of his labors are shown in the excellent condition of the work to-day.

At the annual convention in Spokane in April, 1905, the state was divided and there are now two associations — Eastern and Western Washington. During the past year we raised about thirty-nine hundred dollars for the state and International work. The resignation of Mr. Merritt was a distinct loss to the work. James Lynch, the paid superintendent of the Plymouth Congregational Sunday-school, Seattle, is the new field worker. The work in every department is in a very hopeful condition. The most encouraging feature is the recognition of the value of the Association and its work by the pastors of the state.

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#### WISCONSIN

International Committeeman  
International Vice-President  
President State Association  
Chairman State Committee  
Primary Superintendent

S. B. HARDING, Waukesha.  
T. M. HAMMOND, Milwaukee.  
S. B. HARDING, Waukesha.  
S. F. SHATTUCK, Neenah.  
Mrs. C. P. JAEGER, Portage.

THE Wisconsin State Association is in earnest in the work, though the progress has been slow. Since the resignation of General Secretary Chynoweth in February, the work of that office has been undertaken by Mrs. C. P. Jager, the efficient primary worker. Under the leadership of President Harding, the work is being placed on a substantial basis, and the prospect seems bright for the future.

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#### WEST VIRGINIA

International Committeeman	Rev. C. HUMBLE M.D., Parkersburg.
International Vice-President	Pres. D. B. PURINTON, D.D., Morgantown.
President of State Association	Pres. D. B. PURINTON, D.D., Morgantown.
Chairman Executive Committee	Rev. C. HUMBLE, M.D., Parkersburg.

General Secretary .  
 Home Department Secretary  
 Teacher Training Secretary  
 Primary Secretary  
 Temperance Secretary  
 Next State Convention

W. C. SHAFER, Wheeling. - - -  
 Miss LOUISE P. HUBBARD, Wheeling.  
 Rev. L. E. PETERS, Clarksburg.  
 Miss MARTHA V. GRAHAM, Wheeling.  
 Mrs. M. R. C. MORROW, Fairmont.  
 Clarksburg, April 17-19, 1906.



Pres. D. B. PURINTON

FROM the first meeting in Wheeling in 1885 to the twentieth in 1900 at Ravenswood, there was a record of "Ups and downs." Yet only two conventions were missed.

In 1902, at the Huntington convention, W. C. Shafer was elected the first general secretary of the state, and has since continued to serve in this capacity.



W. C. SHAFER

The association has headquarters in one of the best business blocks of Wheeling, the largest city, and is recognizing all the important departments of work, Primary, Teacher Training, Home and Temperance, each with a competent secretary. All of them volunteer their services with the exception of the Primary and Junior Secretary, who is employed for six months this year for the first time. The officers are men who have proven their worth by years of faithfulness before being elected to their present positions.

The association president is also President of the State University, and has established a school of methods for Sunday-school workers, which has exceeded all expectations for the two sessions.

Thirty-seven of the fifty-five counties are organized; seven more are ready to come into the organization in October. There are seven banner counties and a decided growth in interest and practical work is manifested all over the state. The greatest encouragement comes from the fact that there is now a demand for the work and for help from headquarters, and the association is making earnest efforts to respond, notwithstanding the lack of railroads and means of transportation.

#### WYOMING

International Committeeman  
 International Vice-President  
 President State Association  
 Secretary  
 Supt. Primary Work

I. C. WHIPPLE, Cheyenne.  
 H. B. HENDERSON, Cheyenne.  
 Prof. AVEN NELSON, Laramie.  
 Mrs. AMY T. POWELSON, Cheyenne  
 Mrs. J. H. COLLIER, Cheyenne.



Prof. AVEN NELSON

NEWELL DWIGHT HILLIS, now pastor of Plymouth Church, Brooklyn, N. Y., came to Wyoming in 1881 to organize Sunday-schools. This was six years before he entered the ministry. The association was first organized by Dr. Joseph Clark of Ohio. For fifteen years regular annual conventions were held, then there was a vacation until 1900 when the association was reorganized by the International leaders who were conducting "the Northwestern Tour."

Six counties are organized, with seven others to be heard from. A primary worker is a source of inspiration and help, and the general work is making good progress. Last year there were 357 additions to the churches from the Sunday-schools of the state.

The fields are indeed "white unto the harvest," yet many communities are without Sunday-school organization. Much is expected from the efforts of a resident field worker in the great West.



COMMITTEE ON "WORK AMONG THE NEGROES"  
Clifton, Mass., Conference, August 22-25, 1905

## RELATED ORGANIZATIONS

### The American Sunday-School Union

JANUARY 11, 1791, there was formed "A Society for the Institution and Support of First-Day or Sunday schools in Philadelphia." Its schools, with at first paid teachers, were open to children and all young apprentices or tradesmen who "have not former opportunities of instruction previous to their being apprenticed to trade." Reading and writing were taught from the Bible. In 1811 Rev. Robert May, a missionary of the London Missionary Society, on his way to India, visited Philadelphia and brought information as to English methods. Various societies sprung up, until for the sake of unity and efficiency it seemed wise to seek some combination of activity, and on May 27, 1817, the organization of "The Sunday and Adult School Union" was perfected. In 1824 there were affiliated with this society 723 schools, with 7,300 teachers and 46,619 scholars in 17 states, territories and the District of Columbia.

This success stimulated desire for a national society. Plans were outlined, and on May 25, 1824, at a meeting in which several denominations and fifteen to twenty states were represented, the American Sunday-School Union was organized.\* It speedily showed itself an instrument of greatest efficiency. For more than a half century it was the organized center and inspiration of the Sunday-school activities of the land. It stood behind the "Limited Lessons" which before 1825 had local trial to make them "uniform," to such effect that one series of "helps" had a circulation equal to seven tenths of all the Sunday-school teachers in the country, and "The Union Questions," which were the most "up-to-date" treatment of the lessons, a circu-

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\*"A Century of Sunday-school Progress"; by Rev. E. W. Rice, D.D., Editor of the publications of the American Sunday-School Union.

tion of a million. To aid in popularizing these lessons, tracts were issued, teacher-training plans proposed, etc. When the "uniform lesson" was reached the Society once secured the services of experts to give the best light and leading upon the new path.

In all its history it has been a prominent agency in the development of a wholesome juvenile literature.

The chief aim of the organization has been Sunday-school extension. In 1817 there were 100 Sunday-schools in the whole country. The missionaries of the Society sent out over the land, representing eight denominations and prosecuting their work in sixteen states, stimulated local organizations, awakened interest, collected facts and introduced newest methods with an immediate and gratifying response.

In 1839 a crusade was undertaken to establish within two years a Sunday-school in every destitute community in the Mississippi valley. At the end of the time, 78 missionaries had organized 2,867 schools, and the next year there were found 20,000 teachers and 30,000 scholars in connection with them whose confession of Christ had been within the previous nine years.

In 1833 a similar crusade was projected for the south-atlantic states and Florida, and 400 schools were organized, and 1,500 added to the record in the Mississippi valley. In this same year a national house-to-house canvass was planned for the Fourth of July, 1834. In 1870 the country was divided into missionary districts, eight in number, in which the agents of the Society, with smaller fields for assistant workers, organize schools as needed and inspire those that already exist.

During the seventy-five years of its history the Union has organized 100,928 schools, distributed publications to the value of \$9,000,000. Its work has been fruitful in conversions, the reported number for ten years approaching 70,000; and in the period, 1891-1869, 1,118 churches grew out of its work.

### The British Sunday-School Union\*

WILLIAM BRODIE GURNEY was a young Sunday-school teacher in a suburb of London in 1803. After an interesting conversation with a friend, also engaged in Sunday-school work, he said, "Your school is better than ours, and you tell me that there are schools better than yours. Why should we not get together Sunday-school teachers and try to improve, if possible, our plans of instruction, and stimulate others to open new schools in London?"

The answer to the question was the Sunday-School Union, formed July 13, 1803. Quarterly meetings of teachers were held, annual sermons were secured, and the idea was urged that every church should have a school. Four books were published, the first of which, "A Plan for the Establishment and Regulation of Sunday-schools," was the earliest effort to grapple with the problem of system and organization in the school. No special publicity was given to the Union until, after nine years, it ventured upon its first public meeting, a May breakfast, which proved a marked success.

In 1813 the first periodical for teachers was issued and, two years later, by the South London Auxiliary, the first monthly for scholars. In 1821 there were upwards of 4,000 affiliated schools, and enlarged plans of efficiency were entered upon.

In 1828, James Gall, of Edinburgh, who was a special advocate of the value of the Socratic method of teaching, was brought to the help of the work. He had great influence and success as a lesson-builder, and while it appears now that his estimate of the interrogative method was an exaggerated one, his views and influence were of marked value and stimulus at the time.

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\* "A Hundred Years' Work for the Children," being a sketch of the history and operations of the Sunday-School Union, from its formation in 1803 to its centenary in 1903. By William H. Groser, B. Sc. (London), Senior Honorary Secretary. — London, *The Sunday-School Union*.

In 1831 the Union took advantage of the jubilee of the Sunday-school to raise a fund to assist in erecting Sunday-school buildings and in establishing missions, which was of large use.

In 1840 there was begun the publication of two lists of selected lessons for each Sunday of the year. In 1874 the afternoon list was succeeded by the International lessons, in whose preparation the Union has a part, through the British section of the Lesson Committee.

This period was also signalized by the issuance of the first teachers' helps and the promotion of infant and senior classes.

In 1853 the jubilee was kept and a plan matured for a suitable home for the Society. With it and the new facilities at command, operations of large scope were entered upon, whose prosecution has been the work of the last fifty years. In all these this ancient society has been increasing in strength and influence.

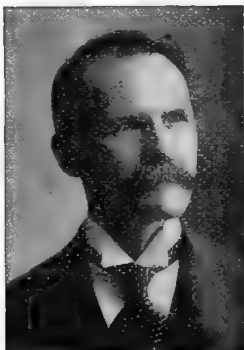
The visible signs of realization have been in the creation of a Sunday-school literature, the suggestion and inception of world-wide gatherings of Sunday-school workers, the development of Sunday-school missions in seventeen countries in Europe, the organizations of the Teachers' Training College with its 1,500 students in attendance at a session, and the World's Days of Prayer for Sunday-schools. Under its auspices the British section of the Christian Endeavor Society was organized; the International Bible Reading Association, which enrolls 760,000 readers; the maintenance of a special Sunday-school evangelist undertaken; and zealous support given the Band of Hope movement.

It maintains also its philanthropies: A Children's Holiday Home, a House of Rest for lady teachers, and a Children's Convalescent Home.

So marvelous has been the fruitage of the meeting of two young Sunday-school teachers, interested enough in the work in which they were engaged to talk to each other about it.

## The Sunday-school Editorial Association

J. A. McKAMY, D.D.



J. A. McKAMY, D.D.

THOUGH the production of Sunday-school literature began and has kept step with the Sunday-school movement, it has been only quite recently that a long-felt, but not strongly-felt, desire for closer relations between those who are engaged in this important work has been realized. For many years it has seemed good to some to bring together in an organization the editors and publishers connected with the various establishments that are producing the lesson helps and reading papers of many kinds which are now used very generally in the Sunday-schools. Occasional meetings at the triennial international conventions had been about the only opportunities open for even so much as the cultivation of personal acquaintance among these fellow-craftsmen. Little, however, was made of these slender opportunities. Presbyterian, Lutheran, Baptist, Congregationalist, United Brethren, and all the rest, on both sides of the international boundary, weeded each his own row, uninformed, for the most part, and, to an appreciable extent, indifferent, as to what was going on in the other rows. But all this has been changed.

In April, 1901, a representative number of editors and publishers came together in New York City and formed the organization known as the Sunday-school Editorial Association. The basis agreed upon was broad enough to provide standing room for all editors, lesson-writers and publishers, denominational and un-denominational, who treat the International lessons in their literature. The glad hand was extended to



re brethren in Great Britain, Australia, India and elsewhere, as well as to those in the United States and Canada. Now at the tender age of four, the Association has upon its membership roll nearly all the Sunday-school editors and publishers in the wide, wide world. In addition to these, many well-known lesson-writers, who are neither editors nor publishers, are enrolled among the members. At the last annual meeting, which was held at Toronto, just prior to the opening of the International Convention, the constitution of the Association was revised in two or three important particulars, one of which provides that on any vital question, upon the demand of any member, the decision shall be reached by a poll limited to one vote to each publishing house represented. Thus in determining an important issue the smaller publishing concerns weigh as heavily as the larger.

Long before the adjournment of the initial meeting of the Association it was clearly seen that for all concerned the organization was one of the best of good things. Subsequent annual meetings, which have been held in Denver, Clifton, Richmond and Toronto, have made notable contributions to the strength of this impression. Great gain has come already from the delightful fellowship which was found lying fallow, and which has proven most responsive to cultivation. The brethren are finding how good it is to know each other on this side of paradise. With this coming together each member finds himself in possession of a new and greatly enlarged consciousness of the magnitude and far-reaching possibilities of the work that has been committed, in the providence of God, to the makers of Sunday-school literature. At the same time each has come to attach a new value to his own work on account of the relations that it sustains to the vast whole. Almost immediately the discovery was made that there are great common problems which may be met most advantageously by the collective wisdom of the entire

body. It has been seen that there is a place for coöperative effort. To a considerable degree the accumulated resources of all have been made available for each. The programs of the several annual meetings have sent the thought of the Association along the practical and technical lines peculiar to the experience of editors and publishers. One result of this, apparent already, is a series of all-round improvements in lesson-study periodicals. Fuller opportunity is afforded for observing and reporting upon the transforming changes that are taking place in the work of the Sunday-school, both theoretically and practically. At the invitation of the Lesson Committee, the Association is lending its advice in improving the uniform system of lessons.

The extent of the influence of the Association is clearly discerned by the man who sees with only half an eye. Collectively, it stands sponsor for a business that represents an investment of perhaps fifteen millions of dollars, supported by a constituency that is practically co-extensive with the Sunday-school membership of North America, to say nothing about that in other lands, and which in its aggregate annual output falls only a little short of a half billion pieces of Sunday-school literature. Nor is this all; it is through the collective service of this Association that the magnificent work of that great group of devoted Christian scholars — the Lesson Committee — becomes of practical avail for the millions. To the membership of this body, in an unusual degree, there is given the direction of the Bible study pursued by millions under the auspices of our evangelical churches with all that it involves. In the day of larger things for the organized Sunday-school work in North America, those who have been intrusted with its direction recognize, among the "related organizations," the commanding position held by this Association.

## **The Religious Education Association**

THE Religious Education Association was organized by the Convention for Religious and Moral Education which met in Chicago, February 10-12, 1903. There were present in the convention more than four hundred prominent educators ministers, editors of religious papers, Sunday-school workers, officers of the Young Men's Christian Association and of young people's societies, superintendents and teachers of public schools, etc. Fifteen religious denominations were represented. There were delegates from twenty-three states and from Canada.

The convention was a notable one because of the men who composed it, the addresses which were given, and the harmonious action which created the association.

The convention adopted the following resolution as a definition of the scope and purpose of the association.

"Inasmuch as an important service can be rendered by coöperation of workers for the studying of problems, or furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods, a new organization for the United States and Canada has seemed desirable. The organization should be comprehensive and flexible. This will exclude advocacy of the distinctive views of any denomination or school of opinion; it will forbid the limitation of the work to any single phase of religious and moral education, as, for example, the Sunday-school; it will prevent the control of the organization by any section of the country, by those interested in any single division of the work, or by those representing any one school of thoughts. It is not the purpose to publish a series of Sunday-school lessons or to compete with existing Sunday-school or other organizations; but rather to advance religious and moral education through such agencies."

The Religious Education Association seeks to render such general assistance as shall increase the efficiency of all individuals and organizations now engaged in religious and moral instruction, serving as a clearing-house for ideas and activities, unifying, stimulating and developing all those forces which together can secure to religion and morality their true place and their proper influence.

The work of the Association is arranged and conducted under seventeen departments. Each department has an executive committee to direct its activity, consisting of a president, a recording secretary, an executive secretary and from three to seven additional members.

Each department, under the direction of its executive committee, will conduct investigations in its subject, issue reports of such investigations, prepare and publish annually some real contribution to progress in its field, spread information as to ideals, facts, methods and opportunities, hold meetings of the department with special programs in connection with the annual convention and at other times, and in all ways promote the work of the Association.

Three annual conventions of the Association have been held: Chicago, 1903; Philadelphia, 1904; and Boston, 1905, and the proceedings have been published in book form. The officers, elected at Boston, February, 1905, are as follows: President, W. F. McDowell, D.D., LL.D., Chicago, Ill., Bishop of the Methodist Episcopal Church; First Vice-President, W. H. P. Faunce, D.D., President Brown University, Providence, R. I.; Recording Secretary, Prof. George Albert Coe, Northwestern University, Chicago; Treasurer, James H. Eckels, Commercial National Bank, Chicago; Chairman Executive Board, William R. Harper, D.D., President of the University of Chicago; General Secretary, Dr. Clifford W. Barnes.

# ORGANIZATION AND METHODS

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## General Organization

INTERNATIONAL Sunday-school work has followed in its organization hitherto the analogy of the political parties of the United States.

The convention, held triennially, is composed of accredited delegates from each state, territory and province of its constituency, the delegation being equal to four times the electoral vote of each state or territory, or the United States, with a corresponding number from other territories and provinces in North America. The possible number of such delegates to the convention of 1905 was 2,214.

The convention elects from its membership an official staff sufficient for the proper ordering of the assembly, consisting of a president, several vice-presidents and recording secretaries, whose duties are those of the corresponding officers in political conventions, and are limited to the convention itself, except as these officers become, *ex officio*, members of the International Executive Committee, by which, as by the national political committee, the constituency is held in line, policies worked out and the general interests cared for in the interim of conventions.

The two great instruments of the convention for its permanent work are the Lesson Committee and the Executive Committee.

### THE LESSON COMMITTEE

The Lesson Committee is composed of fifteen men selected from different portions of the field and the various denominations of Christians cooperating in the convention, for their representative positions and scholarship, for a term of six years. They are charged with the duty of selecting, under certain broad principles laid down by the convention, the texts of Scripture

which from Sunday to Sunday constitute the uniform lesson, with appropriate "Titles" and "Golden Texts" for the same. No comments or expositions or treatment of the lessons, in any way, are prepared by this committee. These are the work of the different denominational Sunday-school and publishing organizations, and of individual editors and publishers, who alone are responsible for them.

#### THE EXECUTIVE COMMITTEE

The Executive Committee is composed of the officers of the convention, *ex officiis*, and one member from each state, territory and province included in the convention, with three members representing the negroes of the South. These are nominated each by the particular jurisdiction he represents, and elected by the convention.

This committee has placed in its hands, subject always to instruction from the convention, all the interests of the International work, the selection of the lessons excepted. It employs and directs the activities of all agents and workers, raises and expends funds necessary for the prosecution of the work, and, in general, organizes, extends, supervises and conducts, between conventions, the work heretofore carried on in the name of the International Sunday-school Convention, and hereafter to be conducted under the style of the International Sunday-school Association. It serves also as a program and business committee for the meeting of the triennial convention.

This committee holds an annual meeting of several days' duration at some convenient center and reports its doings in the triennium for the approval of the convention.

#### THE CHAIRMAN OF THE EXECUTIVE COMMITTEE

The chairman of the Executive Committee is its executive officer charged "to carry out all plans of the committee as outlined at its annual meeting," with large

liberty of initiative and method. He is bound by no written rules, but is expected to carry with him in his policies the judgment and coöperation of the Committee.

#### THE CENTRAL COMMITTEE

The Central Committee is chosen by the Executive Committee, chiefly from those of its members who may be able readily to meet with each other and the chairman. It meets frequently at the call of the chairman, and forms for him a sort of cabinet for the consideration of matters on which action is necessary between the meetings of the Executive Committee.

#### THE TREASURER

The Treasurer, with the assistance of the Finance Committee, has the responsibility of collecting the pledges for the support of the work made at the convention, and of enlarging the same to meet its needs, and of guarding the wise and careful expenditure of funds.

#### DEPARTMENTAL ORGANIZATION

The growing policy of the Executive Committee, approved by successive conventions, has been to organize the work under their charge, as the occasion seemed to demand, into "departments" each of which may have a development and an organization of its own, as the range and the significance of its work are recognized, and pointing the way to the ultimate arrangement of the work in its great and naturally coördinated sections. The departments already authorized and in different stages of development are; (1) The Primary Department; (2) the Home Department; (3) the Field Workers' Department; (4) the Department of Education.

#### OFFICERS AND AGENTS APPOINTED BY THE EXECUTIVE COMMITTEE

Thus far the Executive Committee in the discharge of its trust has appointed secretaries, field workers, commissions and committees.

The secretaries and field workers are salaried representatives of the committee; the commissions and committees serve without remuneration and usually at their own charges.

THE GENERAL SECRETARY has charge, under the direction of the chairman of the Executive Committee, of field work and directs the movements of field workers, spending a large portion of his own time in attendance upon conventions. He conducts the correspondence, gathers the statistics and circulates the literature of the Association.

DEPARTMENT SECRETARIES. — When fully organized, each department will be in charge of a secretary or superintendent responsible for its efficiency and having the aid of expert service. At present the Primary Department is the only one that has reached this state of efficiency, and its success is the justification of the extension of the method as rapidly as may be expedient to other forms of the work. In the Department of Education the special work of teacher-training is in charge of a secretary who also serves as field worker.

THE FIELD WORKERS, of whom in the last triennium four were commissioned, attend and aid in conventions throughout the International field, or in special portions of it, under the direction of the general secretary.

COMMISSIONS are distinguished, in general, from committees in being composed in part of persons who are not members of the Executive Committee, but no very special care has been taken to observe the distinction. During the past triennium there have been two of these bodies, one upon work in Japan, and the other upon work in the West India Islands.

THE COMMITTEES of permanent standing are eight in number, and the work with which they are charged is sufficiently indicated by their names. They are, first, the three committees having the oversight of departments: Primary, Home and Education. Second, the two Missionary Committees, on work among Negroes in the



South and on Mexico. Third, the three special committees, on Theological Seminaries, Adult Bible Classes, the International Bible Reading Association.

All this measure of organization has been a development without constitution or written rule. Demands have been met as they have arisen with the wisdom given at the time. The present nomenclature may not be exact or at all points self-consistent. It certainly will not be affirmed that the present organization is fully adjusted to the new opportunities that are pressing upon the Association.

But it is to be said with gratitude for the overruling guidance of the Almighty and with thankful recognition of the great souls he has given for its leaders, that in its simplicity and absolute flexibility it has been found adequate for wonderful success.



TIBERIAS AND THE SEA OF GALILEE—1904

"After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias."—John 6:1

(From *Glimpses of Bible Lands*)

## **The Primary and Junior Department**

**Mrs. J. W. BARNES**

THE International Executive Committee divides the work of the Association into sections, placing in charge of each a committee selected from its own body. The Primary and Junior Department differs from the other division in that its work is more complex, covering as it does three departments, — Beginners, Primary and Junior, — each of which has its own special problems and difficulties. For this reason, and in order that the Primary Committee may plan wisely for these grades, they have associated with them three advisory members who have both technical and experimental knowledge. These members are selected from the elementary teachers at large and nominated according to the following resolution:

Resolved, that subject to the approval of the Executive Committee of the International Sunday-school Association, this body, composed of one representative from each state and province appointed by the state or province, which has been called the Executive Committee of the Primary Department, be hereafter known as the Elementary Council of the International Sunday-school Association. This council shall meet triennially at the time of the International Convention and elect a committee of three to serve as an advisory committee with the Elementary Committee appointed by the International Executive Committee in the supervision of the elementary grades. One member of this committee shall be elected chairman of this Elementary Council.

To carry out the plans of this joint committee, the International Executive Committee has a special secretary, at present known as the Primary and Junior Secretary, whose whole time is devoted to the work in field and office. The ideal will be reached when each state and province is provided with a similar organization under its own executive committee, each provided

with a secretary or superintendent through whom communication may be had, for only under these conditions can the benefits of the International Association be felt in every part of the field.

The work of the department is carried on by means of a system of conventions, through correspondence and the distribution of printed matter. The aim of the committee is to have one of its representatives at each state and provincial convention, that by personal contact with the state and provincial organization and its department secretary, their plans may be adapted to local conditions. When the Primary and Junior Secretary is that representative, in addition to meeting the Executive Committee, conferences are held with the departmental secretary, and those who represent the auxiliary organization, that is, the county and township secretaries in charge of the elementary work, and the leaders of Unions. From the platform as well as in conference, both the inspirational and the technical side of the work is presented.

Through correspondence the departmental office aims to keep the state and provincial department heads informed concerning the plans of the Primary Committee, and to bring to their attention the best methods in operation in other states and provinces, and through a system of reports the office is enabled to keep the Primary Committee informed concerning the work being done on the field both by the state and provincial departments and by the representative sent out by the International Executive Committee. While the aim of the office is to operate so far as possible through the state or provincial department, it naturally follows that much individual correspondence is necessary.

Leaflets on different phases of the work have been prepared and are sent out in limited quantities to the state and provincial organizations upon request. Those wishing large quantities order them with their own state or provincial imprint and get them at cost. These

leaflets include the Cradle Roll, Outline of Supplemental Lessons, Suggestions for County Superintendents, Training Course, Manual for Graded Unions and Round Tables for Convention use.

The creation of the state or provincial departmental organization, when perfected so that it reaches into each county and township, makes it possible for each local school to know the best things that are done in other schools, and also to pass on to others the solution of problems through which they have struggled. The organization thus becomes a clearing house for the best ideas and methods and a means of stimulating all lines of activity which relate to the religious training of the young.

The complete Sunday-school is one which meets the needs of every individual at each stage of his development, and provides for its own perpetuation as an institution. To assist in bringing about this ideal, our Department realizes the need of establishing foundations, and to this end desires in each school a Cradle Roll for the children under three, a beginners' class or department for pupils from three to five, an organized Primary Department for those from six to eight, while for the juniors, whose ages range from nine to twelve, a separate organization is essential if the highest spiritual results are to be attained.

The bettering of local conditions for teaching, such as separate rooms for instruction, the segregation of departments, the use of pictures, blackboards, manual work for Juniors, the improvement of the teaching and the establishment of such grade studies as shall, with the lesson teaching, meet the needs of each pupil, are constantly kept before the workers.

Realizing that the teacher needs special preparation for her task, we aim to have each one a graduate or a student of some training course, either denominational, or state or provincial; but as all such courses lacked the technical instruction necessary for elementary

teachers, we outlined an International Primary Course six years ago. At Toronto a special committee was appointed to broaden this course by suggesting several books for research under each topic and preparing a series of questions as a guide to study.

But the best training for teachers comes, not through the study of a training course alone, but when in addition the teacher may have the benefit of experimentation in teaching before, and of weekly conference with, teachers of a similar grade. To meet this need the Primary Union sprang into existence in 1870. Since then the Union has been a mighty factor in bringing about the important changes which have taken place in relation to the elementary grades.

Satisfied at first with the mere weekly preparation of the lesson, the members soon began to reach out after teaching principles rather than methods, and then as the summer schools and institutes broadened the horizon of effort and achievement, the Union has become not only a place where needs are met, but where they are anticipated. For instance, the introduction of the Beginners' Course of lessons is the final result of years of instruction and training in the Union which enabled the teachers to understand the nature and needs of the younger children. The summer school, also, is a direct out-growth of the Union, as are also the two- and three-day institutes held for the teachers of the elementary departments.

While the programs of the Unions throughout the field vary in kind, the same principles characterize all of them. The continued life and growth of these Unions is dependent upon the fact that from the very beginning they have been banded together in an international relationship, which has since broadened, so that while the International Primary Department is still the head, the Unions are also affiliated with the county and state or provincial associations.

## **The Home Department**

**W. A. DUNCAN, Ph.D.**

*Chairman of the Home Department*

I. ITS EVANGELISTIC SIDE. — The original idea of the Home Department of the Sunday-school is a missionary one, to reach out after the masses. As they would not come to the Sunday-school, it was proposed that the Sunday-school should reach out after them, and this was to be accomplished through the work of the Home Class Visitor and the recognition of full membership in the main Sunday-school.

The work of the Home Department is an attempt in part to revive the Apostolic practice of going to the people, and to obey the command, "to go out into the byways and highways and compel them to come in." When intelligently developed, this method offers great opportunities for solving the problem of reaching the unchurched and needy portions of our communities.

II. ITS PURPOSE. — Its purpose is to encourage the systematic study of the Bible among those who for any reason cannot attend the regular session of the school. The hope of the movement is in personal contact through house-to-house visitation.

The evangelized parish is said to be one where every person has been made to feel that both God and his people want him and are seeking him with a persistency that will not accept of denial. When the Sunday-school, through the Home Class Visitor, shall have carried the Bible to every soul in the parish, and offered every opportunity of systematic study through the classes in the school and in the home, and added thereto the encouragement of loving persuasion and efficient Bible teaching, it will have done a great deal toward the evangelization of the parish.

III. ITS MOTIVE. — The motive for the organization and development of this work is from the great commission to preach and teach the gospel to every creature.

Until it was organized, the Sunday-school was not fulfilling its obligations under the Great Commission, for it offered no opportunity for Sunday-school membership to those who could not, or would not, attend the regular sessions of the Sunday-school. By a change in the basis of Sunday-school membership in 1881, resulting in the recognition of home class students as members of the Sunday-school, the parish became the field of operation, and Sunday-school membership included all those who became members and studied their lessons either at home or in the main departments, the study of the Word, as well as attendance at the school, being regarded as the basis of membership. Every school which organizes such a Department makes it possible for those outside to become members of that school and receive all the rights and privileges which such membership offers. It is not entirely a question of membership, but of attitude toward the unevangelized, for experience has shown that there are vast numbers of people who upon wise and patient invitation will gladly join in systematic Bible study. In this Department everything centers around the study of the lesson, and it was to encourage this study of the lesson and of the Bible in connection with the lesson, that the membership was enlarged and visitors appointed to visit homes and make reports to the regular Sunday-school.

IV. ITS METHODS. — Its methods are simple, easy to understand and to follow. The pastor usually preaches a sermon on Bible study in the home, calling attention to its importance. Men or women, called visitors, are appointed and given districts to visit, with the request that they secure pledges. The parish is frequently divided into districts, and there are as many visitors assigned to the work as there are districts. Ten or twelve houses well looked after are better than twenty or thirty hurriedly called upon. Whether the home class is large or small, it should not be large enough

to prevent the visitor from becoming thoroughly acquainted with all the people in the district. The visitors should recommend those who have preferences for other denominations to their respective churches. The home class members should recognize the visitor as their teacher, from whom they are to receive pledge cards and envelopes, returning the same to him or her at the end of the quarter. Where Home Departments are connected with churches, the superintendent of the Sunday-school should obtain the hearty coöperation of the pastor and officers of the church, and all plans and appointments should be submitted to them for approval. The superintendent of the Sunday-school should appoint some earnest and intelligent person as the superintendent of the Department, and this superintendent should secure the visitors and divide into districts the territory to be covered, reports being made quarterly from these districts to the superintendents of the Sunday-schools, the same as from every other department of the school. In fact, it should be recognized — every phase of its existence — as the organic part of the Sunday-school, subject to all its duties and entitled to all its privileges.

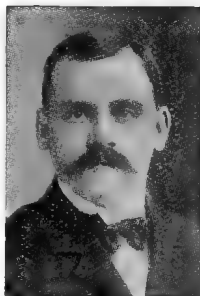
V. ITS RESULTS. — The results of this work, when successfully carried on, are: the promotion of Bible study; the increase of attendance on the main school and upon the services of the church; the increase of contribution to the benevolent and missionary work of the church; salvation of souls; increase of church membership, and development of Christian character.

( The statistics of the Home Department will be found in the pages of the General Secretary's statistics. See appendix. )



## House Visitation to Reach the Unreached

HUGH CORK



HUGH CORK

THERE are multitudes of people who never go to church, and there are more children and young people outside the Sunday-school than in, according to the most reliable statistics. How may these be induced to connect themselves with some church, or at least how may the Church discharge her obligation toward reaching them? Experience has proven that house-to-house visitation is a most excellent method

in this direction.

House visitation is an organized, coöperative effort, made on a single day by the Sunday-schools and churches of a community for the purpose of reaching these unreached ones. This one-day visitation is simply to save time, energy and expense, besides reducing denominational friction to a minimum. This method is intended to begin the work, only, and each local church is to carry it on in its own way.

Without this coöperative visitation no church can possibly find every one who prefers its standards, but with it a direct line can be made from each local church to the homes preferring it, and no church need hereafter waste time in calling at homes where the people have decided preferences for other churches. Further than this, after such a one-day investigation and invitations extended to attend the church of their choice no person can say, "No man cares for my soul."

The plan is a simple one. A circular explaining all the details may be secured by addressing General Secretary Lawrance, Toledo, Ohio. The plan as outlined in the circular will need to be adapted to each community to be worked, but in general its suggestions are helpful,

being the result of more than a hundred visitations in cities large and small.

Where visitations have failed to meet the expectations of those who were looking for greater results is where a wrong idea of the purpose of the visitation was gotten at the beginning. The "business directory" man makes a canvass of a city and classifies all its business houses, so that the wholesale distributors can send their men to a city and even before he goes they can, by means of this business directory, tell him at just what houses, on just what streets, he will have to call, and knowing how many houses he can work each day they can send word to the retailers in the next town just when their representative will arrive. What good would this business directory do these wholesalers if they simply told the directory man to leave an invitation to call at their wholesale house? But each business man knows what a help it is to know just where the people "in his line" operate, and he soon does the rest. This is precisely the purpose of these one-day visitations. Not to publish a directory of the preferences of all denominations, but to give to each local church the names and addresses of all the people in the community who prefer its services.

The afterwork of these one-day visitations is the work that counts, and those churches most particular in this are loudest in their praise of house-to-house visitation. One such church in my own state reports that of 113 scholars found on visitation-day for their Sunday-school, they have 106 of them on their school roll two years after. A method adopted by one church in my own city is to group all who prefer its services by "Ward" and "Section," the latter meaning about four "squares" or "blocks." One or more sections or sometimes a whole ward (according to the number of their families living in the area) is put under the supervision of one person, either an officer of the church, or simply a member, and these persons keep in close touch with all

the families in their territory and watch for new ones moving in. If any do not come to the church services regularly they are looked up. If the pastor is needed for special cases he is soon there. This does not take the place of pastoral visitation by the pastor himself, but it does keep the membership of the church visiting among themselves, which is so needed in these times.

I believed in house-to-house visitation as set forth above five years ago, but I believe in it more to-day than ever, and the day is not far distant when it will be used and appreciated more than it has ever been.

For further information concerning house-to-house visitation, consult your denominational publishing houses, or address your state or provincial association.

House Visitation Leaflet No. 1, giving in detail the plan of the work, will be sent free on request, by Marion Lawrance, General Secretary, Toledo, Ohio.

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### **A Primary and Junior Union**

Is a company of two or more primary and junior teachers, representing different Sunday-schools, banded together for any or all of the following purposes:

1. To provide for the exposition and presentation of the Sunday-school lesson.
2. To pursue suitable courses of study and discuss topics relating to the class work.
3. To increase the efficiency of the work, by united prayer and conference, both with each other and the members of other unions.
4. To promote mutual acquaintance and fellowship among the primary and junior teachers of the vicinity.
5. To assist in all interdenominational movements which will further the work of the Sunday-school.

## **The Development of the Field Workers' Department**

**Rev. E. MORRIS FERGUSSON**

THE idea of bringing together the field workers and officers of the various state, territorial and provincial Sunday-school associations into an annual conference for mutual helpfulness and the creation of a standard of workmanship was first proposed by Mr. William J. Semelroth, at Chautauqua, N. Y., in August, 1892. The occasion was the annual meeting of the International Executive Committee. The place was the porch of the Hotel Athenæum. The opportunity was found in the presence of a number of state and provincial secretaries, who had come, at the invitation of Mr. B. F. Jacobs, to counsel with the Committee. A modest petition for permission to form such an organization, signed by about twenty workers, was presented to the Committee and heartily approved. The petitioners met the same evening, organized, elected W. J. Semelroth, of Missouri, president, and Rev. Samuel I. Lindsay, of Iowa, secretary, and named in addition Marion Lawrance and M. H. Reynolds to constitute, with the officers, the program committee.

The first conference was held a year later, August 30, 1893, at St. Louis, as the first day's session of the Seventh International Convention. Besides presenting a strong conference program, the meeting elected, as officers for the triennium, Marion Lawrance, president; Miss Manie F. Huber, secretary, and a program committee of three: E. M. Fergusson, Alfred Day and Rev. H. M. Hamill. It also adopted resolutions making these the executive committee, appointing the International Convention as the time for holding each regular meeting, and providing for annual informal conferences in connection with the meetings of the International Executive Committee. A voluntary offering was received and handed to the secretary for expenses. The proceedings were printed

and widely distributed, both separately and as part of the Convention report.

Pursuant to the plan thus outlined, helpful conferences were held at Chautauqua in 1894 and 1895, Mr. Lawrence presiding. The field workers, however, felt themselves at a disadvantage, August not being a convenient month for them, and their proceedings being liable to interruption or suspension at the pleasure of the Executive Committee, whose greater importance and prior right to the precious hours none was disposed to question. In 1896, when the question of reorganization came up at the Boston meeting, it seemed to the leaders that either the movement should be abandoned or a closer organization should be formed. The latter course was agreed on. Alfred Day, of Ontario, was made president and Miss Huber was re-elected secretary. The secretary began at once, as directed, to gather a membership roll and to collect annual dues, and soon had the treasury in shape for work.

Abandoning the joint conference plan, the Executive Committee called and successfully conducted the fourth annual conference of the Field Workers' Association, as it was now properly called. This was held at Louisville, Ky., January 19-21, 1897. Of the seventy-two members reported by the secretary, twenty-seven attended. The proceedings were duly issued and proved a useful document.

The fifth conference was held at Plainfield, N. J., January 18-20, 1898. Thirty-eight members attended. The otherwise stimulating and practical program was somewhat marred by an extended discussion on the right of the field workers to have an organized association, meeting at a time convenient to itself, but not to the International Executive Committee, controlling a treasury of its own, paying out money — as had been done — for part of the traveling expenses of its own program committee, and liable to act in opposition to the will of the International Executive Committee and

its chairman. The defense to this attack was, that no person was admitted to membership who was not responsible to the International Convention or one of its auxiliaries; that no money was raised other than the voluntary dues of the members; that the expenditures made were legitimate; and that the strengthening of the organization and the separateness of its meetings, so far from being symptoms of disloyalty, were necessary in order to give the association strength to do its work.

The next regular meeting, preceding the Ninth International Convention at Atlanta, in 1899, nearly proved a failure as a conference, owing to delayed excursion trains and the almost continuous discussion of business matters. Miss Huber, now Mrs. Fergusson, withdrew as secretary, and her six years of faithful and voluntary service were suitably recognized. Mr. Day was re-elected president and E. M. Fergusson was elected secretary; but both declined to serve unless the relation of the Association to the International Executive Committee could be cleared up and the imputation of disloyalty effectually removed. A conference committee was appointed, which canvassed the subject with care and reported an amended basis of organization, with the name changed to "The Field Workers' Department of the International Sunday-school Convention," and the scope and limitations of its activity carefully defined. These changes were unanimously and heartily approved on both sides, and the International Executive Committee gave the newly-christened Department their God-speed in its labors for the education of the workers in the International field.

The object of the organization, as defined at this time, is, "to bring together its members for mutual helpfulness, through the holding of meetings, the discussion and advocacy of methods of field work, and the circulation of literature in connection therewith."

Excellent conferences, of high educational value, and embodying papers and discussions of permanent worth,

were held at Toledo, in January, 1900, and at Baltimore, in January, 1901. Each of these was later perpetuated in a published report. The Baltimore conference was made noteworthy through the presentation of Dr. Hamill's able paper on the history of the International lesson system.

At Denver, in 1902, a far-reaching change in the Department's method was made. Instead of one annual conference, it was voted to hold several in each inter-conventional year, so as to reach the whole field and not the eastern section only. Three were accordingly held in the winter of 1903, at Indianapolis, Oklahoma City, and Atlanta, Chairman Hartshorn and Secretary Lawrence being present at all. An attempt was also made to arrange for one or more on the Pacific slope, but all that could be done was to hold a series of conferences, led by W. C. Pearce and Mrs. J. W. Barnes, in connection with the state conventions. The direction of these was properly turned over to the International office. In January and February, 1904, other conferences were held at Portland, Me., and Minneapolis; and at Philadelphia a combined conference and institute was held for six days. The triennial conference of 1905, at Toronto, is otherwise reported in this volume.

Among the many services already performed by this faithful and loyal auxiliary of the great international organization may be mentioned the formulation of a standard of field organization (see Report of 1897); the managing of the annual club subscription to the association papers, whereby members may keep in monthly touch with most of the field; the frequent collections and exchanges of association printed matter; the steady development and standardization of those methods and principles which constitute the art and the science of Sunday-school field organization; and the Christian fellowship and uplift that has made the conferences mean so much to the discouraged and isolated worker.

### **The Department of Education**

THIS last shoot from the International stock seems to many to be of very special promise. Certainly, no development of organized work in recent years has been greeted with such satisfaction, especially among college people and trained men and women, as the creation by the International Executive Committee of the Department of Education, without definition or limitation, but with freedom to find itself. It was accepted as a sign that the International leadership was awakening to the strength of the demand, that while no less emphasis should be placed on Evangelism, proper and comparative emphasis should be placed on Education, and that henceforth the man whose chief interests were in the problems of religious education was to be welcome at the International Board.

When, therefore, the Executive Committee at its meeting at Winona in 1903 created the Department of Education it was possible to call into service, as the committee in charge of the department, not only chosen men of its own number, but in addition to these, representative Christian men from higher institutions in the East and West and South.

The new department put itself at once into relations of correspondence with the educational departments of the various denominations and with the teacher-training departments of the various state and provincial associations, to make it understood that it had come not to rule but to help. Each forward step has been taken so carefully within recognized International lines as to disarm criticism except such as has arisen from ignorance or misunderstanding.

Under the direction and by order of the Executive Committee it has set forth a uniform nomenclature, so that henceforth we speak understandingly, and intend the same thing, as we name the four departments of the school, Primary, Junior, Intermediate and Senior.





Under the same direction, it established standards for an elementary teacher-training course and issued an elementary diploma, thousands of which have already been used by the various state and provincial associations.

With a view to a higher grade of work, on the educational side, acting always by direction of the Executive Committee, it has established standards for an advanced teacher-training course and has issued an advance diploma to be given to those who care to prosecute work of college grade. A considerable number of the bodies which make up the International constituency are already preparing courses that shall conform to this standard.

The committee is now engaged upon the additional task that has been committed to it of establishing standards for supplementary work for the school. There are already promises that as soon as these graded standards can be arrived at, courses and books meeting their demands will be issued from prominent denominational publishing houses, and the new century will be signalized by a most significant forward movement on the educational side of Sunday-school work.

It is too early to predict the whole range of the opportunity that will be filled by this department. But it is certain that in the hands of men who are thoroughly in sympathy both with the highest educational ideals and with the International ideals as well, and under the immediate control, as it is, of the Executive Committee, its development will be along lines that are not only safe but most helpful.

## The Development of Summer Schools

REV. E. MORRIS FERGUSON



REV. E. M. FERGUSON

THE summer school of methods for graded Sunday-school teachers is but a recent product of organized Sunday-school work; yet its influence has been great, and its future is beyond easy measuring. It may be defined as a Sunday-school graded institute and conference, lasting about a week, and held at an attractive place and a convenient time, usually in the summer.

Unlike a convention, the summer school represents no organization, bears no reports, elects no officers and transacts no business. Unlike a Chautauqua assembly, its work is condensed into a few days, and a full day's work in Sunday-school instruction is offered for each day, with no attempt to combine instruction with recreation and general culture. Unlike many Sunday-school institutes and lecture courses, it seeks to learn from the students as well as to impart to them, develops a constituency of former students, offers advanced as well as elementary instruction, and is a club and a guild of workers, no less than a school. It does not disdain such incentives as certificates and recognitions; but its object is to introduce ideas, test and develop methods and materials, mold public opinion and produce leaders of progress, rather than to multiply graduates. Most significant distinction of all, it is only for graded teachers, and such as are willing to enroll according to a standard plan of Sunday-school gradation.

The first step in the creation of an institution of this sort seems to have been taken in the city of Newark,

N. J., in the year 1880, when Mrs. Samuel W. Clark, who for ten years had presented the weekly Sunday-school lesson to the Newark Primary Union, was called with her husband to Philadelphia, leaving none to fill her place. At her suggestion, the reluctant members, in a spirit of real self-sacrifice, divided the service among themselves, forming a committee of teachers who presented the quarter's lessons in turn. Changes and substitutions in this teaching force gave opportunity for the younger members to try their skill and win promotion. In this effective school of practice were trained for platform service such primary workers as Mrs. Alonzo Pettit, her sister, Mrs. Juliet Dimock Dudley, Miss Josephine L. Baldwin and Mrs. J. Woodbridge Barnes. No one leader's personality and method dominated this company. They learned to work together, to seek the best things and to extend help to other primary teachers wherever they could be found. In 1891 they first held an all-day annual institute, which became and still is a notable primary occasion.

In 1894, at Asbury Park, N. J., the first summer school for primary teachers was held for ten days, July 24 to August 3. Having noted the helpfulness of the Newark Union's institute, and the number of workers there able and willing to join in enlarging its scope, I secured from the executive committee of the New Jersey Sunday-School Association the right to hold such a school in their name, and from the Newark Union an advisory committee, of whom Mrs. Barnes was the efficient chairman. Miss Annie S. Harlow, Mrs. Samuel W. Clark and Miss Juliet E. Dimock (now Mrs. Dudley), with the committee, were the leading members of our first faculty. One lecture was given by Mrs. M. G. Kennedy. Sixty-seven were enrolled, of whom about forty took the work throughout. The cost was one hundred and forty dollars, of which half was raised by fees and half by subscription. The state executive committee were so impressed by the success and the promise of the idea

that they voted to assume all the expense of the next year's work, making the tuition free.

The school of 1895, held again at Asbury Park, enrolled one hundred and ninety members, and the success of the program was phenomenal. The session lasted six days. In 1896 three schools were held on consecutive weeks, with a net total enrollment of two hundred and forty-six. In 1897, and each year since, the school has met each July for one week, pupils being charged a fee for attendance. The enrollment has averaged about one hundred and seventy-five.

The first attempt to hold a summer school of this type elsewhere than in New Jersey seems to have been made in Chicago, where, for several years, beginning in 1897, a large and very successful school was held, the Illinois Sunday-School Association assuming the expenses and making the tuition free. Other schools, more or less nearly approximating the type, were held that summer in Maine and Quebec, under the lead of Mr. George H. Archibald, and in Alabama, under the lead of Miss Minnie Allen. In 1898 the schools were repeated for Illinois, Maine and Quebec, a new school was held by Mrs. W. F. Crafts at Chautauqua, N. Y., and Mrs. J. W. Barnes held a week of work at Pittsburg, which bore fruit the next year in Pennsylvania's first summer school, Eagles Mere, 1899. Kentucky, also, in 1899, fell into line, with a school at Lexington. In recent years, Pennsylvania, Rhode Island and Massachusetts have maintained schools of the original type, and others have been tried, notably in West Virginia, where the state university, in 1904, opened its doors to the work. The states of the Fourth International District now unite in a strong summer school at Winona Lake, Ind.

At the outset, this work was strictly for the primary teachers, and was called a "school of primary methods." The primary teachers in 1894 were frequently in charge of all the younger children, from three to eleven. In 1898, however, the Asbury Park school gave a separate

course for junior teachers and superintendents of "intermediate departments" (children nine to twelve), as they were then called; and this course did much to draw together the junior workers as a distinct grade from the primary. The existence of these and also of the kindergarten grade workers had been recognized by separate conferences on the program of 1897; but while more and more work for the beginners' or kindergarten grade was given each year, a separate section for beginners' teachers was not organized until 1902. The constituency of graded beginners' teachers is still small, though rapidly increasing. In 1903 a section was first organized for the intermediate and senior teachers; and to this extent only has the Asbury Park school included ungraded teachers in its plans of instruction. There are now, 1905, so far as is known, very few Sunday-school teachers who are permanently attached to the intermediate or early adolescent grade; and it was in the hope of increasing the number that the section was opened.

It may well be asked, Why is the graded, *i. e.*, permanently fixed, status of pupils at such a school as this so significant a feature? The answer is: *First*, because as a rule it is the graded teachers who care enough about the methods and materials of their task to be willing to make the sacrifices needed to come. *Secondly*, when a teacher is graded she belongs to the school permanently and to the class but temporarily, and it will pay the Sunday-school to invest money in improving her efficiency. Hence many such teachers are sent every year to Asbury Park at their school's expense, and the results justify the outlay. *Thirdly*, where the pupils all represent one grade, it is possible to make the whole program center around the needs of the pupils of that grade instead of dealing mainly with scripture truth and general principles of teaching, as must be done where the teachers come together without regard to grade. The work thus becomes so definite and practical that

every pupil this year tries to attend next year also, and to bring some one else. *Fourthly*, the school cannot be successfully maintained from year to year and its influence extended without a constituency of permanent friends, old pupils, leading workers; and unless these are graded teachers, the constituency changes too rapidly to build on. The history of New Jersey's school has been referred to at length, not for anything especially noteworthy therein, but because it illustrates this significance of the graded status of the teacher-pupil as the distinctive characteristic of the summer school of Sunday-school methods.

The possibility of adapting the principle of the summer school to work upon an international scale was tested at Denver in 1902, under the leadership of Mrs. Barnes and other workers in the International Primary Department. The success of the "Western School of Methods" held for three days preceding the Tenth International Convention at Denver is part of the history of that great gathering. Much the same, though under a different name, was the elementary workers' division of the International Institute at Toronto, reported in this volume.

Reports of summer schools have been gathered for some years by the International Primary Department; and in December, 1904, a standard of recognition was adopted by the International Executive Committee's sub-committee on education.

## **Division III — Workers in Council**

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**Part I — The Conferences**

**Part II — The Mexico National Convention**

**Part III — The Adult Bible Class Movement**

**Books You Should Know**

**A Temple unto the Lord**

**A Vision from the West**



#### THE GARDEN OF GETHESEMANE

"He went forth with his disciples over the brook Cedron, where was a garden, into the which he entered." — John 18: 1.  
"Then cometh Jesus with them unto a place called Gethsemane." Matt. 26: 36. This garden is at the base of Mount Olivet. Olive-trees over two thousand years old are in the garden. Gethsemane signifies "oil press."  
(From *Glimpses of Bible Lands*)



## THE CONFERENCES

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### Pastors' Conference

Rev. DEWITT M. BENHAM, Presiding

Rev. A. F. SCHAUFFLER, D.D., Leader

TOPIC: The Pastors' relation to the school.

QUESTION: Sometimes the superintendent will not work as the pastor wants him to. What then?

DR. SCHAUFFLER: Nine times out of ten the superintendent can be won by the pastor, by judicious work.

QUESTION: Is it well for the pastor to be superintendent of the school?

DR. SCHAUFFLER: Rather than have his Sunday-school badly managed, the minister ought to superintend his own school. Better than that is training some one to take the school as soon as he is able.

REV. A. R. DILTS, of Massachusetts: Suppose a Sunday-school has a superintendent who is a very good man but an inefficient superintendent. Suppose there is not in the Sunday-school a really efficient man for superintendent. The people might think, if the pastor became superintendent, that he was taking everything into his own hands.

DR. SCHAUFFLER: First, I should try to make that inefficient but good man efficient; and that means patient work. That is not done in a night. But if I could not I would take charge of the school myself and make him assistant superintendent.

REV. JAMES ATKINS, of Tennessee: Does not this involve the pastor's having in mind all the time the training of a force?

DR. SCHAUFFLER: Now you have struck bedrock. Isn't it worth the pastor's while to be watchful all the time in training his workers to be ready to do work?

MR. SMITH, of Pennsylvania: There is a difficulty that some pastors find in being fresh for their morning's

services. There are a good many pastors who, for lack of efficient workers, superintend and also teach in their Sunday-schools. Now the question arises as to the proper hour for the Sunday-school, so that the pastor may go from his Sunday-school and be fresh after having spent an hour in superintending the school and teaching the Bible class, perhaps, and looking after teachers for other classes?

A MINISTER from Ohio: We have made an experiment in bringing together the Sunday-school services and the service of worship, having the service for worship first and all the children present at that with a portion for them, and then the entire congregation unite in the study of the word for forty-five or fifty minutes. The result was that we increased the attendance of our Sunday-school forty-five per cent, and the attendance of children at the morning service.

A DELEGATE: How long have you tried this?  
ANSWER: It is now in its fifth year.

QUESTION: What do you do on communion Sunday? ANSWER: We allow an interval of ten minutes between the first and second services. But on communion and other special occasions we run a little over. But we aim to begin the Sunday-school exactly on time, no matter how long the pastor's services may be.

A DELEGATE: I knew an experiment where the Sunday-school was taken out of the forenoon and the church services begun a little earlier. And it largely increased the attendance of children and young people in the church, but the Sunday-school was in the afternoon and took the place of the night service. In that case the pastor could very well be superintendent.

DR. SCHAUFFLER: The ideal is, for the average town, preaching in the morning, Sunday-school in the afternoon, preaching in the evening.

A DELEGATE from Iowa: How can we arouse a greater interest of the ministers in the Sunday-school work?

DR. SCHAUFFLER: The answer to your question must be given in the theological seminary, — that is where the beginning of it lies, and, I am glad to say, that, though slowly, yet really, the theological seminaries are facing this problem. Twenty-two years ago a convention was held in this city, and I introduced a resolution asking the theological seminaries to provide some instruction along Sunday-school lines for their scholars. The resolution was not even brought up. Last year I was here and gave a series of lectures to six divinity schools in Toronto on the matter of Sunday-school work. So "the world do move"!

A DELEGATE: All over Iowa there are not to exceed three ministers in a county convention. There was not one in the state convention. The ministers in the town where the convention is held do not come into the Sunday-school convention. Arouse the ministers to the importance of the Sunday-school department, where ninety-three per cent of our church members come from.

A MINISTER from Pennsylvania: I am the pastor of a congregation and the chairman of the county. We ask our corresponding secretary to direct a note to each pastor asking him to name a subject and state whether he will take part in our institutes throughout the county, — that is, give us a talk on some topic; and we have found that nearly every pastor will gladly take hold of the work.

DR. SCHAUFFLER: How, where and by whom the Sunday-school worker is to be trained.

REV. MR. SCOTT, of Michigan: No pastor can get into thorough touch with the Sunday-school as an organization, and know what is the best training, until he is actually brought into the viewpoint of the child life. His whole training has been away from that. Now I have been through it, theological, pedagogical and psychological, for years, and know of what I speak. It is worth while to get even one dozen books in your own

library that will represent that side of the Sunday-school. It will do more for your training of the teachers in your individual Sunday-schools than almost anything else.

REV. L. H. WAGNER, of Ontario: The pastor's normal class, selected out of the Bible class, in a separate room during the school hour,—that is the plan we have adopted in our school. And we are doing good work. The teachers are trained normal students.

REV. DR. HAYNER, of Pennsylvania: Four years ago we organized a normal class in our Bible school for the training of teachers. Since then we have graduated seventy-nine. We have now a list of fifty graduate teachers on the roll, waiting for classes.

REV. W. H. DAY, of Los Angeles: I think that with me the fear was of undertaking another hour a week which should be a perpetual obligation. I have learned that it was quite possible to undertake a normal course and say: "We will have this course for a definite, limited period and then stop." My own personal work has been, first, a normal course with my teachers and then, after that, a series of short classes, with certain special groups, who afterwards can be used as workers. Very limited in time, even so short as ten weeks, we say: "How many of you will come together for this short course?" The results have been very helpful.

DR. SCHAUFFLER: The larger part of the states have regular normal courses that they recommend. If you do not know whether your state has one, you ought to know. Adopt any of those or some other one.

REV. W. I. SHATTUCK, of Massachusetts: I have a point to raise as to the public sentiment that nearly every pastor faces when he steps out of the routine path. The public whom we serve expect about so many stated services, and they expect us to give quite largely of our time to do these things; and to do them well requires about all our time. If we are going to be Sunday-school experts it is necessary that we be let up a little in other respects.

A MINISTER from Nebraska: For fourteen years we had a normal teachers' class every week. Then, for substitute teachers, have a good teacher teach the lesson one week in advance to those whom we would draft as Sunday-school teachers.

A MINISTER: We hold a teachers' meeting just before the prayer-meeting and I teach the class myself.

DR. SCHAUFFLER: If I had twelve teachers and could get six of them to come to a meeting like that it would be well worth my time to teach that class.

A DELEGATE: I do not think that ministers in these days live a more strenuous life than the business men. I hold a teachers' class on Monday evening. We take up the following Sunday's lesson on Monday evening. It keeps me busy on Monday getting ready for that evening. I dispel the blues by studying the lesson for the evening. We have the majority of the teachers and a number of the senior pupils, so that, when the following Sunday comes, if there is a teacher absent, there is one ready to teach. I teach the class largely as I would teach in the Sunday-school.

A DELEGATE from California: The other day my pastor said: "I have my library well supplied with books, but I get more from this teachers' meeting for my help in preaching than I get out of my library." My pastor is R. R. Meredith.

DR. SCHAUFFLER: When I was a pastor, oftentimes I saw a very difficult lesson coming on. I would preach around that lesson for one or two weeks, before the time, so that when the lesson came my teachers were rather familiar with the environment of the lesson. The sermons and the teachers' meetings reinforced each other.

A DELEGATE: While the ideal is that the pastor should teach the normal or teacher-training class, there are pastors who feel that they can preach but not teach, and some justly. But they may do something. Now, in many places we are having our large teacher-training

classes meeting from many churches. Last year, in Chicago, we had, I think, seven union teacher-training classes and eleven hundred teachers enrolled taking those courses.

Our greatest help outside the conduct of those classes by their teachers came from the pastors. Where the pastor cannot teach a class himself, he may do a yet larger work, by determining first that he will have, if possible, a class in his own school, and will find a man or woman to teach it, and then, if he cannot do that, that his teacher shall go, under his supervision, to some training class. If you cannot do it, find some one who can. And if you cannot find one in your own school, send your people to some one who can and will do it.

REV. A. M. OSGOOD, of Massachusetts: I desire to add a third suggestion. First, the importance of teaching a training class on the part of the pastor. Second, the importance of wise distribution of literature into the hands of the teachers by the pastor. The third, a correspondence between the pastor and his teachers that shall be regular, and shall suggest on the pastor's side the material that has come to his attention, and that shall bring the teachers constantly in touch with the pastor's study.

MR. HARVEY, of Nova Scotia: Suppose you have a good-sized school and not sufficient Christians to put in the school as teachers — will you appoint others who are not Christians?

DR. SCHAUFFLER: I would say, if you cannot get enough Christians to teach your classes you would take non-Christians. Then I would pray, with others, for them. In my school, always in such cases, they join the church within one year. But then, we pray over them.

DR. SCHAUFFLER: We have had here talk which shows that there are many ways of reaching one conclusion. The conclusion is, "Better results." All the methods include hard work on the part of the leader. Know! Do! Both these mean work.

Finally, notice this, that the church of the future, as we all know, springs out of the childhood of the present. And we ministers are so apt to forget that and to talk to adults, and not talk and train for the service of the children. I want to prove to you, if I can, how out of the scholars in their teens to-day are to come the teachers, preachers, elders and deacons of the future. And I am therefore going to ask all present who were converted at or before sixteen years of age to rise. [Most of those present rose.] You see where the majority of the workers come from. We are sixteen-year-olds born into the life of God and work. The future ministers and teachers are now in their teens; and our business is to bring them to the knowledge of God's truth and train them for his service. And that is the only business, I repeat, that the minister has.

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### **Superintendents' Conference**

GEORGE W. WATTS, Presiding

MARION LAWRENCE, Leader

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#### **Address: "The Adult Department: Its Place, Purpose, Problems and Possibilities"**

P. H. BRISTOW, Superintendent Calvary Baptist Sunday-school, Washington, D. C.

THE two purposes of the adult department are to get the church into the school and the school into the church. There is the problem of the pastor, the adult membership, the teacher, the class, the exercise and the social problem.

The first problem is to interest the pastor. If you cannot do it any other way, hold a prayer-meeting for him. Do anything that will bring him into the spirit which ought to be in your Sunday-school.

The next problem is of the adult membership of the church. You cannot solve it except by personal work,—going after a man, and pleading with him to use his interest in the great work which leads into the

church, to go into it as an officer or teacher or anything he is fit for.

Next is the teacher problem. So many people are willing to teach who cannot teach; so many are not willing to teach who can teach. We need willingness and ability together. Convince the good men and women that they owe a duty to the church and school as teachers, and make them teach.

The class problem. Once in a while, with middle-aged men and women, it is well enough to have a class for both. Ordinarily, have men's classes and women's classes. Organize your classes. I would have large classes in the adult department.

Exercises? You cannot have the same kind of exercises for all classes. Have exercises that will appeal to men and women as well as to children. Make them dignified and uplifting. But close your day, or have the best one in the neighborhood to do it, by having him face your adult department and talk on the lesson. Don't let anybody come in and divert the thoughts of the classes by talking about everything in the world but the lesson.

The last question is the social problem with them. Men and women like to be social and have people social. I suppose there are twenty classes in my school which quarterly or at other intervals have social meetings and invite people in, and many people come to these meetings who stay in the school. This brings members into the classes.

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#### **Address: "The Program"**

WILLIAM JOHNSON, Superintendent Bridges Street M. E. Sunday-school,  
Belleville, Ontario.

THERE are a thousand other things the superintendent may ask other people to do but the cheerful singing. The Word is read by the man or the woman who is the best reader in the school; there is a place for the pastor which is whenever and however he likes, — as a rule the superintendent and pastor have an agreement as to



it. The missionary, the man on the firing line, is the one to whom that school bows more than to lieutenant-governor or president or king. There is a place for the local church — “our church” and “our school.” Our denomination next — why we belong to it and why it is the very best of all the denominations. A place for other denominations, so that mention is often made in the program as to what other denominations are doing.

And so through that program that school is constantly in touch with all the forward movements of the church. Everything we see that is good about the president and the king finds a place on the program. There is constant reference on it to the public-school teachers and the colleges, and the teachers there. By name the sick are brought into the program, and thanksgiving is given for those who are getting well. The deaths of scholars and teachers are always noticed in the program, and songs of triumph, not sadness, are sung because they are gone to the better world. Words of commendation, anything that has appeared in the local press with regard to any one of our school, is read to the school; anything that the superintendent has heard of commendation is repeated from the platform — preparing the program is entirely his matter. It takes two years to prepare a program. From the time the International Lesson Committee issue their lessons until the time on which the lesson comes the superintendent is looking at it and preparing.

There should be put into the program, first, a great deal of joy and gladness. Everybody coming into that school must feel that the gladdest place in the town at that time is the Sunday-school. Prayer is another of the elements that enter into the program.

And there is a place for a smile or a laugh, because that school knows it is just as pious to laugh as to cry. Now when the school gets that kind of a program from Sunday to Sunday there is not much room for the question, what not to put on the program.

**Address: "Building Up a City School"**

E. C. KNAPP, Superintendent of the Fourth Congregational Sunday-school, Hartford, Conn., and of the Broadway Tabernacle (N. Y.) Sunday-school.

THE subject assigned me is "Building Up a City School: Conditions, Methods, Results."

**I. CONDITIONS**

A down-town city church; in a New England city; an old church organization; an old church building and not adapted to Sunday-school work; with poor equipment; an ordinary school, not noteworthy in any line; with an average attendance of about three hundred; a Cradle Roll of twenty-four; a Home Department of sixty-five, and an entire enrollment, including Cradle Roll and Home Department, of less than six hundred. There were fifty officers and teachers; a great cry for more teachers; no teachers' meeting; no Sunday-school spirit, such as should characterize a school of this type; the offerings were small; less than fifty boys and girls attended the morning church service; there was little lesson preparation in the home; many boys and girls did not bring Bibles to school; very few pupils or parents read the daily readings; the absentee problem was quite prominent; in general, the school was like many another school. It was just "holding its own." The pastor was a good all-round Sunday-school man, who believed thoroughly in the Sunday-school and stood back of it.

**II. METHODS**

The Teachers' Meeting. We called it our Workers' Meeting, and we considered it our Power House. We came together for one hour every Tuesday evening, not so much for lesson study as for conference. It was a privilege, not a duty. We strengthened the opening service in the school. The opening service should be the key to the Sunday-school session, and the superintendent should be the key to the opening service. We

aimed to have this service full of life, good cheer and worship. We used a printed order of worship on cardboard, which saves much delay, puts new vigor into the school, helps the singing and responsive reading, and makes the service dignified and worshipful.

We had a Rally Day on the first Sunday of every month, with an opening service a little longer than usual, and reference to the school record during the previous month. Suggestions were given concerning the work for the coming month. The offering was for some special missionary purpose. The Junior and Intermediate Departments adopted the marking system used in the Marion Lawrance School in Toledo, which is as follows: Sunday-school attendance, 60; church attendance, 10; lesson study, 10; Bible brought, 10; offering, 10. Total, 100. The Juniors and Intermediates were asked to hand in written work every Sunday. On our church calendar, each Sunday, were questions on next Sunday's lesson.

We set our young people to work. When they did it, we encouraged them. As fast as they became efficient we promoted them. We paid especial attention to the boys and girls. It is better to overlook the men and women who are already in the church than the boys and girls who are passing through the period of impression and expression. We selected ten or twelve boys as pages. They come to the church early Sunday morning and get the forty class boxes in readiness for the Junior, Intermediate and Young People's classes. Some of the young men were appointed as ushers and doormen. They were a great help in securing quietness, preserving order and assisting in matters of detail. Clubs, social and literary, were organized for boys and girls.

Several new officers were appointed for the departments and for the school, and the teaching force was increased. Some classes were divided and new classes were formed. We found that better work was done with five in a class instead of ten. We asked every

teacher to look after every absentee every week, either personally or by mail.

We urged a higher rating for the Sunday-school, and we tried to have every teacher and officer get a larger vision of it. The Sunday-school is not a children's affair. It is the Bible studying and teaching service of the church. It is the future church. If four fifths of the Protestant Church come from the Sunday-school, the future church depends almost entirely upon it. Moreover, four fifths of all conversions take place under twenty years of age. A junior choir of fifty boys and girls, from eight to twelve years of age, was organized, also a young ladies' chorus of fifty voices. The Home Department was heartily supported by the Sunday-school management.

The Cradle Roll was enthusiastically supported. A Cradle Roll is one of the best means of having a living link between the school and the home. An Enrollment Secretary was appointed, who had the privilege and authority of putting new pupils into classes where they belonged, regardless of their likes and dislikes. A Teacher Supply Secretary was appointed, who kept an oversight on all teachers, both regular and substitute.

### III. RESULTS

The Cradle Roll has increased from 24 to 68. The Home Department has increased from 65 to 255. The average attendance has increased from 300 to 450. The enrollment, which was less than 600, is now nearly 1,000. Instead of 50 teachers and officers, we now have 105. Instead of 50 boys and girls in the church service Sunday morning there are now 150.

The Junior Choir and Young Ladies' Chorus sing every Sunday, in both church and school. This summer, while the regular church choir is away, the Junior Choir will sing at the morning church service, and the Young Ladies' Chorus at the evening service. The weekly teachers' meeting has an average attendance of 30 to 35.

The offerings in the school during the past eight months have been \$441.86, as compared with \$162.91 for the same period last year. A large number of the boys and girls hand in written work every Sunday, the greater part of it being of as high a grade as the work in the public school.

Not only do many of the boys and girls, but also many of the parents, read the daily readings in their home. Some of the adults in the church who were not in the habit of attending the Sunday-school became regular attendants. All of the departments have increased and there is a departmental spirit which is stimulating. The Sunday-school spirit on the part of the whole school is strong. They take pleasure in standing back of any policy which is suggested. The singing and the general responsiveness improved in a wonderful manner.

A new life has been put into the entire church. Strong leaders have been developed, who seem capable of standing upon their own feet. The work seems to go on when I am away the same as when I am there. I have been present only five Sundays during the last four months, owing to my connection with the Broadway Tabernacle School in New York City, and yet the school has been growing steadily. The marking system has brought about gratifying results. In six months the number standing 100 each for the entire month increased as follows: 13, 34, 48, 63, 94, 106.

The boys and girls have been coming into the church. During the past eight months thirty-nine persons joined the church on confession; twenty-nine of them were from the Sunday-school. It must also be borne in mind that the Fourth Church is an evangelistic church, and that during that time special evangelistic services were held to reach adults. One of the best proofs of interest on the part of our workers is the fact that the Fourth Church school has nine representatives here at the Toronto Convention.

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· Name the best books for teachers?

MR. LAWRENCE: You are to do that. Let us name them: "Teachers and Teaching"; Prof. Hamill's book "The Sunday-school Teacher"; Hamill's "Lectures on the Sunday School"; Du Bois' "Point of Contact"; "Seven Laws of Teaching"; "Proceedings of the International Convention"; Brumbaugh's new book on teaching; "Blackboard Class"; "Organized Sunday-school Work," by Axtell; "Ideals and Principles of Sunday-school Teaching"; "Sunday-school Success"; "How to make a Sunday-school Go," by Brewer; "Front Line of the Sunday-school."

How should the lesson be reviewed?

MR. LAWRENCE: You cannot review a Sunday-school as you review a day school. A review in a Sunday-school is not to bring out all the thought of the lesson for the day, but the one thing that you want to make stick in the minds of your scholars. It is better to teach one truth in twenty ways than twenty truths.

How can a supply of teachers be secured?

MR. GALE (Superintendent of the largest Methodist Episcopal Sunday-school on the Pacific Coast): We have a supply-teacher class in our school, taught by a public-school teacher a Sunday in advance, with great success.

A DELEGATE: All the teachers in our school, with two or three exceptions, are normal graduates. The superintendent each week notifies certain number of them to be ready for next week.

MR. BRISTOW: The adult department solves it with us, because we have a superintendent who does nothing else but notify members of the adult department a week in advance that they will be called upon the next Sunday.

How may the quarterly review be made successful?

MR. LAWRENCE: Methods are many; principles are few. Methods may vary; principles never do. What

is the principle underlying the successful review at the end of the quarter? The object is to cinch the knowledge; but what is the principle underlying it that makes a success of it? What is the one word or two that will answer the question?

A DELEGATE: Knowledge of the lesson.

MR. LAWRENCE: That is it; get ready, and at the beginning of the quarter.

A DELEGATE: I have tried one plan in review, giving each lesson to a person in the Sunday-school who gives the principal points of that lesson, all the Sunday-school being together.

A DELEGATE: The most successful reviews I have ever had have been along the line of the persons, places and principal points of the lessons, giving the subjects to persons several weeks in advance.

Class reviews are best for several reasons. First, every teacher carries on the review. It works the pupils and they do more work.

A DELEGATE: We have found it well, instead of appointing one man to review the whole quarter a week before the end of the quarter, to appoint three to review each four lessons.

What is a proper basis for grading the school?

ANSWERS: Age, scholarship, knowledge of the Bible, companionship.

A DELEGATE: We combine age and attainment. If they are too old to stay where they are, they are moved, whether they have attained or not; but they are rewarded for attainment.

A DELEGATE: In the public schools pupils are promoted at a certain age even if they have not the scholarship required. The Sunday-school should not be more exacting.

A DELEGATE: We grade by four things: memory verses, Bible study, answers by written examinations and one other.

W. K. AMDEN, Superintendent of the Ruggles Street Baptist Church, Boston: We settle it on the O. K. basis. At the age of twelve pupils are supposed to pass from the senior primary departments. Sometimes they do not know enough to go forward, but are too old to stay. So we call it the O. K. department. We pass them out and put them under teachers who do nothing but prepare them for the grade to which they should go.

MR. NOAH SHAKESPEARE, of British Columbia: I have experienced very great difficulty in knowing how to deal with the grading question. So far in my school we have graded on age and size and learning. Even on that basis we find difficulty. We find sometimes a boy as tall as myself, and another boy not half as tall, but really older than the bigger boy. It would hardly be fair to leave the big boy in the class and take the smaller boy into the higher class because he had better qualifications, for the bigger boy would feel humiliated and feel like leaving the school.

PROFESSOR BURGESS, of Chicago: I have not very much to add to the admirable suggestions made. I like the suggestion about gathering together those who are too old, in a special class. There is this one point we can get from colleges; they give degrees, some with honor, some with less honor, some simply with approbation. We can make a distinction between those who are promoted with honor and those who are not.

MR. LAWRENCE: We have to adapt ourselves to the local conditions. We give certificates of promotion to those who do the required work. The others go on without the public recognition. I do not believe we can make an absolute basis on educational lines for grading.

What is Sunday-school evangelism?

MR. SCOTT: My idea is to give every one of the pupils opportunity through the Decision Day, to decide early for Christ; and we are beginning to find out that



children can decide intelligently much earlier than people have been thinking, especially when you have catechetical classes conducted by the pastor.

A DELEGATE: Impress on the teachers that they ought to expect the children to decide for Christ very early.

A DELEGATE: The teacher, having the work on his heart, looking into the eyes of the scholar, watching the indications, seeing that they are right on the point of accepting Christ, may then follow it up personally.

A DELEGATE: I suggest a conference of superintendents, teachers and pastors occasionally, to mark anything which they have noticed in their classes in the way of inclination to accept Christ.

A DELEGATE: Have a scholars' prayer-meeting at the close of the Sunday-school. We brought in twenty-seven of our scholars last winter in that way.

A DELEGATE: One thing among many which has been greatly blessed in our own school was a spiritual census by means of cards having the name and address of every pupil, and figures, 1, 2, 3, 4, to be marked according to the way the scholar wished to describe his own spiritual condition. "1" meant that he was a member of the church; "2" meant that he was ready then and there to indicate a positive decision for Christ; "3" meant that there was an interest in his heart in the matter but that he was not fully decided; "4" meant that there was an interest and that he was willing he should be prayed for.

A DELEGATE: The teacher ought to know his class and have private interviews with them upon this question of submitting to Christ, and then they ought to have counsel with the mother regarding the tendencies of the child and the things that must be met and overcome. And then an alliance between the mother and the school in regard to bringing the scholars to Christ first, and the training or upbuilding in the knowledge of the Word. There ought always to be this alliance between the home and the school.

A DELEGATE: We should take it for granted that the children are already in the Kingdom. The teachers, officers and pastors should see that they never get outside the Kingdom. And if we take that course they never will.

A DELEGATE: In our Sunday-school the pastor is present for an hour before the Sunday-school assembles. All understand that. Teachers sometimes bring pupils whom they know to be anxious. Often the boys and girls themselves bring other boys and girls.

A DELEGATE: What will you do with the scholars who decide for Christ on Decision Day?

MR. LAWRENCE: Teach them to confess Christ. In our school at Syracuse, New York, our pastor conducts a class for just that kind of boys and girls for two or three months after they have made that decision, and when he and the board of deacons are satisfied of their conversion they are accepted into full membership in the church.

A DELEGATE: At our church we divide the boys and girls into separate classes and they are conducted along that same line.

MR. MILLER, of Los Angeles: In our church we put them into a class under the care of the deacons on Sunday morning.

MR. LAWRENCE: What is wise to say to a child ten or twelve years old who has intelligently accepted Christ and is ready to come into the church, but the parents forbid?

ANSWER: Tell him to wait patiently until the parents consent.

MR. LAWRENCE: It is very discouraging to a child who is really a Christian to be refused by the parents. Whoever deals with that child is in a delicate position. You must not turn that child against father and mother. But we can teach them, "It is right to obey father and mother; but you can be a Christian under these circumstances outside the church."

## Primary Department Conference

W. J. SEMELROTH, Presiding

Mrs. J. WOODBRIDGE BARNES, Leader

THIS conference, held in the Bond Street Congregational Church, attracted a large number of primary and junior teachers and workers. After devotional services by Mr. A. H. Mills, a member of the International Executive Committee, greatly interested in primary work, there were two notable addresses, one by Mrs. James L. Hughes, Toronto, Ontario, president of the International Kindergarten Union, on "Coöperation Between Home and School," and the other on "The Age of Spiritual Awakening," by Prof. A. B. Van Ormer, Gettysburg College, Norwood, Pa. Professor Van Ormer's topic was the result of a special investigation made for the International Primary Department. His address appears in another part of this volume.

We regret that a full report of this conference is not at hand.

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## The Home Department Conference

Mrs. FLORA V. STEBBINS in charge

THE Jarvis Street Baptist Church, Saturday, 2 P.M., June 24, 1905, Toronto, was well filled with enthusiastic Home Department workers. In the absence of Mr. W. H. Hall, of New York, who was to preside, Mrs. Flora V. Stebbins, of Massachusetts, took charge of the conference.

Mr. C. D. Meigs, General Secretary for Texas, said: "The Home Department work, like the plan of salvation, is surrounded by a lot of human difficulties and misapprehensions, but none divine. The majority of



Mrs. F. V. STEBBINS

schools have at least three departments, the primary, intermediate and adult, and these include all who attend the school. But every community has many people in it who cannot attend the main school, and they need Bible study as much if not more than those who go to Sunday-school. So we start the Home Department. Its members are those people who cannot or will not attend the school, but who do study the current Sunday-school lesson at least one half hour each week in their homes, and keep a record of the lessons studied and make a report to the visitor at the end of the quarter.

"The reason so many schools have no Home Department is because the church furnishes so few members who really have religion enough to do such personal work. All it needs is a few real Christians who have religion in their souls and spell it *soles*. It takes *walking, talking* is not enough. Its scope, geographically, is from the Atlantic to the Pacific, and from the grizzly bear in the North to the alligator in the South. As to the family, it may reach from the baby in the cradle to the father, mother, grandmother, grandfather and the servants. It fits everywhere. There is not a school anywhere so small that it cannot be made larger by it, so poor that it cannot be made richer by it, so good that it may not be made better by it. It will fit in country, town or city, and can be made helpful and successful wherever people want it."

Mrs. Phoebe Curtiss, State Superintendent of the Home Department of Ohio, spoke on "Superintendents and Visitors, Their Qualifications, Their Duties, Their Privileges."

"It is imperative that the superintendent and visitors of the Home Department be wisely chosen. The first essential is *interest* in the work, interest sustained by thorough information and accompanied by an enthusiasm that never wavers. The workers need consecration, tact born of sympathy, courage and system."

DUTIES. "The Home Department superintendent enlists and instructs the visitors, directs their work, inspires and advises them. The visitors make their calls, procure and instruct the members, furnish them regularly with the lesson helps, receive their reports and make reports to the superintendent of the department. The visitor strives to awaken interest in all matters pertaining to the church and school. The *privileges* are manifold: They serve the home by giving it the blessing of the open Bible, the church and school by creating, increasing and continuing an abiding love and interest, and, above all, they serve their Master by winning souls to him."

Mrs. J. R. Simmons, State Home Department Superintendent of New York, spoke concerning Auxiliary Workers, Secretaries and Treasurers, and Substitute Visitors.

"The superintendent of a Home Department must be the head or the work cannot be unified. Therefore, the the secretary should work under the direction of the superintendent much after the manner of the private secretary of the business man. Independent action by the secretary might confuse or mar the superintendent's plans. Careful records should be kept, a report should be made quarterly to the Sunday-school.

"Only large departments need a treasurer. Care must be taken not to emphasize the financial part of the work to the members; it is their personal good, not their possessions, that we seek. The Home Department worker can only learn lessons written on the page of experience, hence the visitor who is wise will have some one on whom she can depend to study the work with her, call with her, and in case of emergency act as her substitute. The substitute visitor will often prove well fitted to take up the work of the regular visitor."

Mrs. Flora V. Stebbins spoke of the Sunshine Band which was introduced into the Sunday-school family by herself in April, 1900.

"The Sunshine Band is the organization of girls between the ages of eight and fifteen, for the purpose of stimulating them in church work. We give the methods of one band in operation as an illustration.

"Sixteen girls have pledged themselves to attend the meetings of the Band, obey their leader and to carry 'sunshine' wherever they go, and to meet every Wednesday afternoon at four o'clock in the church parlor. After a brief devotional service reports are heard from the committees, viz.: Visiting, Supply, Work, Supper and Out-look. Reports are discussed, plans made for the work of the week and the work in hand is taken up. In this Band two children are dependent on the 'Sunshine Band' for all that they wear, and so, while the fingers are busy with the sewing the president of the foreign missionary society tells them of the last news from India. The work of all the church societies is thus made familiar to the girls.

"Each girl brings her supper and at six o'clock sits down to the table and a season of good cheer follows, in which the leader learns of the everyday life of her girls, their home and school problems, and with wise sympathy counsels them. At the close of the tea hour the leader prays for her girls and for the work. While the supper things are being cleared she has her cosy talk with those who desire. At 7 P.M. all adjourn to the chapel where they are met by other girls and boys. They practice hymns and learn new ones. At 7.45 they lead the praise service of the midweek prayer meeting of the church. Here they bring the sunshine of their sweet voices and the inspiration of their presence at the family gathering of the church. Four of the girls joined the church on Easter Sunday."

RESULTS. "The girls are taught to do the work that devolves on the women of the church intelligently and well, and learn that their highest happiness comes from serving others and so serving Him. They have been the means of carrying sunshine into many dark homes."

Rev. E. W. Halpenny, General Secretary of Indiana, spoke on the Messenger Department. "What is known in the East as the 'Messenger Service' has been developed in Indiana into a 'Department' of the State Sunday-School Association, and also of the individual school. It is an opportunity to organize the boys from ten to fifteen years of age into a permanent company for work relating to the church and Sunday-school. The plan has a simple constitution, including one or two restrictions as to being gentlemanly and avoiding the use of tobacco and bad language.

"A fundamental advantage is in giving the boys the idea that they are and can be of some use in the church and Sunday-school. It also provides an outlet for the tons of surplus energy found among any group of boys in the period of early adolescence or even earlier. There are many things a boy can do such as carrying the notices or church papers, delivering calls for special meetings, taking books or papers to the Home Department members, acting as pages and guides at conventions. In addition to this the boys may cultivate flowers and carry them to the sick, the same with fruit and vegetables, distributing them to the needy, etc. In our Indiana Department, realizing that 'all work and no play' still makes 'Jack a dull boy' we have added both an athletic and literary aspect to our departments with a view to both entertain and protect the boys; a full description of the workings of the department will be sent free to any one inclosing postage and addressing such request to the State Sunday-School Association, at Indianapolis, Ind."

Mr. E. C. Knapp, of Hartford, Conn., spoke on "How to Increase the Membership of the Department." "During the past three months we have increased our department from 65 to 255, and I have been asked to tell how it was done.

"1. We realized the need. We believe that the Bible is the greatest book in all the world and that it

should be studied. The Bible cannot be taught in the public schools. The Bible does not have the honored place it deserves in the home and family worship. The adult church members are not attending the Bible school as they should. Many of them do not look on the Sunday-school as the Bible studying and Bible teaching service of the church, but merely as a children's affair. Some simple, systematic plan of Bible study is needed. It enabled us to take the Sunday-school to the individual.

" 2. We went at it, yes, in more ways than one. A. Through the teachers' meeting. We asked our teachers to call on the parents of the boys and girls in their classes. This gave them an excuse to make calls. B. Through the scholars. From the platform in the Sunday-school the superintendent held the Home Department idea before the whole school, frequently asking the classes concerning the progress made. C. Through the pulpit. Pastor preached on Bible study and urged all to either join the main school or the Home Department. D. We arranged for systematic calling in the parish. E. We supplied each member with a copy of the *World Evangel* each month. Our offering envelopes were given out each month instead of each quarter. This required frequent visitation and it also increased the offerings.

" 3. We stuck to it. Perhaps ninety per cent of Sunday-school success is sticking to it. It required hard work to get the momentum, but steady, earnest and enthusiastic effort will bring it about."

Rev. T. C. Gebauer, State Field Worker of Henderson, Ky., spoke on "How to Increase Interest in the Department in the Township and District."

" 1. Secure the coöperation of all the pastors. Ask them to preach a sermon on the Home Department or Home Bible Study; explain the work and prepare the way for starting the department.

" 2. Hold conferences with superintendents of departments and Sunday-schools and plan house-to-house



visitation; district the territory and secure the name and address of every member in the community.

" 3. Arrange a meeting of all the visitors of the district, hear reports, meet difficulties, instruct them in new methods and in all ways encourage them.

" 4. Hold a rally with the Home Department members; give a review and preview of the lessons. Get the members acquainted and cultivate the social side of Sunday-school work.

" 5. Give the Home Department a prominent place on the program of the district convention; distribute literature, and frequently publish reports concerning the work in the various schools of the district and thus keep the department before the people.

" 6. He can best help increase the interest of the Home Department by loving the work, praying for the spiritual power and not weary in going about pleading for an open Bible in the home."

Mr. C. E. Hauck, General Secretary of Cook County, Illinois, spoke on "How to Increase Interest in the Department in the County." "Realize first that there is a field to occupy. We have the thing it needs. Our command to do the work is from the Lord. It is a great opportunity for a large amount of work. Three things it demands:

" 1. Conviction that it is necessary, that you are to do it, that it is worth your best effort. 2. *Concentration*. Emphasize it in all meetings. Appoint or elect a director or secretary. Organize as a department and get a working committee. Have those who are successful relate their experience. 3. *Continuation*. A let up will let down. The end will show the success not the beginning. Make a long pull, a strong pull and a pull all together all the time. We followed this in Cook County last fall and the results are most gratifying."

Mr. W. G. Landes, Field Secretary of Pennsylvania, spoke on "How to Increase the Interest in the State."

" *First*, By the employment or the appointment of a live man or woman who will give all the time or part of the time to this work; one who will keep in close touch with the county home department superintendents. *Second*, By keeping at the state headquarters a supply of home department leaflets explaining the character and nature of the work, to be furnished free by the state to the county associations to be distributed throughout the county. *Third*, By publishing regularly in the columns of the state association paper, if one is printed, bits of news and items of interest concerning the work. *Fourth*, By organizing a lecture bureau through which the county conventions and Sunday-school rallies can be supplied with speakers who are thoroughly conversant with every phase of the work."

Rev. J. A. Worden, D.D., LL.D., of Philadelphia, spoke on "How to Increase the Interest in the Department throughout North America." The immediate need of a sub-committee from the International Executive Committee was emphasized. Let such a committee come into as close contact as possible with the state secretaries, either personally or by correspondence, to give direction and encouragement. The ideal leadership would be an International Home Department Secretary. Until the ideal can be attained a committee would be of the greatest help and inspiration. Dr. Worden emphasized the importance of time on convention programs to the presentation of and conferences upon this work.

The following resolution was adopted and presented to the Executive Committee:

" *Resolved*, That it is the desire of this conference, inasmuch as the Home Department has attained to such importance, that it be given a larger place on the program of the next triennial convention in 1908."

## **Organized Temperance Work**

**Mrs. ZILLAH FOSTER STEVENS**

"No right conduct without proper instruction."



**Mrs. Z. F. STEVENS**

RECOGNIZING the necessity of systematic and effective temperance teaching that shall save our rising generation from the destruction wrought by alcohol, cigarettes, opium and other narcotics, thirteen states and six provinces have responded to this need by including a temperance department in the organized work of their Sunday-school associations. These temperance departments, through regularly appointed temperance secretaries, or superintendents in counties, districts, townships, or individual schools, aim to bring specific and thorough temperance teaching to every child in every Sunday-school. The states and provinces having temperance departments are: Illinois, Iowa, Arkansas, Nebraska, North and South California, Missouri, West Virginia, Wyoming, Indian Territory, North Dakota, South Dakota and Ohio (the Ohio department is known as the Good Citizenship Department), Nova Scotia, New Brunswick, Prince Edward Island, Alberta, Manitoba and Quebec.

At a conference of temperance secretaries held at Toronto, general agreement was reached as to the work and methods that would effectively promote temperance work in our Sunday-schools. The plan in outline was as follows: In general teach, and apply to daily life, those scripture truths and principles which shall "educate the children for total abstinence and for the destruction of the liquor traffic"; temperance secretaries or superintendents in every county, township and individual school, to plan and direct the temperance

teaching; make faithful and definite use of the appointed temperance lesson in each quarter, so that every grade and department of the school may receive appropriate temperance teaching, — Home Department and Primary Department to be included.

The temperance lessons of the first and third quarters to be taught by each individual teacher to each individual class.

The temperance lesson of the second quarter to be used as Anti-Cigarette Day. General exercises are recommended, when the evils and dangers of the cigarette habit shall be taught. Pledge signing is recommended.

The temperance Sunday in the fourth quarter — World's Temperance Sunday — to be used as an occasion for teaching Christian patriotism, Christian citizenship; for urging the claims of that "righteousness" which "exalteth a nation"; and for warning against that sin of intemperance which is the special "reproach" of our people.

*Approved Methods.* Promote *pledge signing*. Put temperance books in Sunday-school library. Distribute temperance literature. Secure coöperation of Home and Primary Departments. Unite several schools in temperance rallies. Secure place for discussing methods of temperance work on the programs of township, county and state conventions, also at institutes and summer schools. Record temperance work done, and report to proper county and state secretary or superintendent of temperance work.

At the Temperance Conference held in Toronto, Saturday, June 24, 1905, Rev. Dr. John Potts presiding and Mrs. Stevens leader, the following program was observed:

Subject, "Temperance work in the Twentieth Century Sunday-School."

**A Call to Temperance Work in Sunday-school.** (Letter.)  
Rev. Theodore L. Cuyler.

**Definite Reasons why the Church must Promote Specific Temperance Work.** (Letters.) Rev. Charles Blanchard; Bishop McDowell.

**What Kind of Temperance Teaching?** (Letter.) Robert E. Speer.

**The Part of the Pastor in Sunday-school Temperance Work.** (Letter.) Rev. Charles M. Sheldon.

**A Profitable Temperance Lesson.** Address, Rev. F. N. Peloubet. (Letter.) Rev. Wilbur F. Crafts.

**Laying Foundations in Temperance Work.** Address, Mrs. Mary F. Bryner.

**The Temperance Teacher's Ally — The Editor.** Address, David C. Cook.

**"A More Excellent Way" in Temperance Teaching.** Address, Charles Gallaudet Trumbull.

**Temperance Teaching from the Patriotic Standpoint.** Address, Mrs. Wilbur Crafts.

**Coöperation of Forces in Sunday-school Temperance Work.** Address, Rev. John Potts.

Mrs. Stevens in opening, said: "The duty of the Sunday-school concerning temperance teaching has been clearly defined by Dr. Potts in his address on 'Sunday-School Ideals':

"It is the bounden duty of every worker in the Sunday-school to educate the children of the church and of the home for total abstinence and for the destruction of the liquor traffic."

"This plain declaration of temperance teaching as a duty, — this specific definition of the aim of temperance teaching, nothing less than total abstinence, nothing less than the destruction of the liquor traffic, — has been accepted by our Sunday-school leadership, and by our workers of the rank and file. From every quarter of the international field comes the earnest response, 'We are ready, we are eager, to give to our children this effective temperance teaching; we accept the duty, but we ask for help in its accomplishment. We need to learn wiser, better ways of fitting our temperance teaching to the facts of the life of to-day.'"

"In answer to this expressed need, the Program Committee appointed this Temperance Council. Questions

covering every phase of temperance effort in Sunday-school have been sent to representative Sunday-school workers; and the proceedings of this conference will consist of answers to these questions, contributed by men and women who represent every department of Sunday-school work. The pastor, the primary worker, the editor, the lesson writer, the chairman of the committee who prescribes our lessons, the average teacher who must deal with these lessons, — all these, from their varying points of view, will give their best thought to the solution of the problems involved in 'Temperance work in the Twentieth Century Sunday-School.'"

The sentiments expressed by the speaker at the Conference, or sent to the leader by letter, were clear, clean cut and helpful. Among them were the following:

The twentieth century church must do definite temperance work because it is Christ's church, working for humanity in obedience to him. If the church does not do definite temperance work, either this work will not be done or it will be undone. — *Bishop W. F. McDowell, LL.D., Chicago, Bishop of the Methodist Episcopal Church.*

The stronger and more inveterate the prejudice that can be created in the minds of children and young people against all use of alcohol, and the more solidly they can be established in the habits of total abstinence, the better. — *Mr. Robert E. Speer.*

To reach the Sunday-school with any efficient temperance work, the pastor should give at least two months in every year in preaching to his entire Sunday-school temperance sermons, making the entire morning service a special training service along temperance and other practical lines of Christian ethics. — *Rev. Charles M. Sheldon, author of "In His Steps."*

Many of the vicious and criminal were once in the Sunday-school, and might have been saved from the drink that swept them on to ruin, by better temperance teaching. With only four temperance lessons a year, teachers ought to jealously guard every moment. For instance, when September brings the splendid lesson of Daniel's band, let only a few moments be given to the story. Let us ask swiftly, What is the chief peril of boys to-day in the matter of drink? The answer is beer, the most baneful drink, because — being considered the least harmful — it makes a beginning. Eighty

per cent of the inmates of an inebriate asylum near my New York church told me they began with beer. Instead of trying to teach everything, teach the danger from beer in a way to make it felt. That is enough for me. . . . *Rev. W. F. Crafts, Washington, D. C.*

If the church does not promote specific temperance work, its general and indefinite teaching on that subject will go for nothing. If the church does not promote specific temperance work she will be definitely yoked up with intemperance. The man who in any respect whatever is actively or passively the friend of the liquor business is, so far forth, directly antagonizing the work of the church. Every boy and man who is captured by the saloon is lost by the church. It follows absolutely that the man who, in any respect, favors the saloon antagonizes the church, he is pulling down the church when he fails to pull down the liquor shop. — *Charles Blanchard, President Wheaton (Ill.) College.*

A temperance pledge, taken in childhood, was my salvation from the temptations of college life, and ever afterward; and I would like to see the pledge wisely introduced into all our Sabbath schools. Every pastor ought not only to preach against the deadly drink usages in his pulpit, but press upon the children in his Sunday-school that their only safety from the deadly and soul-damning sin of drunkenness is to stop before they begin. — *Rev. Theodore L. Cuyler, D.D., Brooklyn, N. Y.*

Nothing affords such an opportunity to mold the hearts and lives of boys and girls for temperance as do Sunday-school lesson helps and Sunday-school papers. The scholar may listen to his teacher talk on temperance for twenty or thirty minutes. He listens to his paper for hours. The teacher reaches the child, the paper reaches the whole family. One of the chief difficulties in the way of securing satisfactory results in Sunday-school temperance work is in holding the scholars in attendance until voluntary decisions have been made and habits of life formed. It is a sad fact that a large proportion of the boys and girls, seventy-five per cent of the boys, leave the Sunday-schools before this time is reached. — *David C. Cook, Chicago.*

Let temperance teaching begin with the little ones, emphasizing the positive side; proper care for the body God has given to be his dwelling place. Love, faith, truth and caution are corner stones that rightfully belong to the foundations of childhood's character. — *Mrs. Mary Foster Bryner, Peoria, Ill.*

Strong drink has its grip on the throat of the world and the children of all nations need to be warned against it.

Through the teaching of our children in the Sunday-school, the church of God can undo this grip. The quarterly temperance lessons give the church some opportunity of teaching temperance. Let us make the most of these four-times-a-year chances, and as often as possible, at other appropriate times, bring up the subject. Let temperance be presented as a patriotic as well as a religious duty. Let the national flag be in evidence on temperance Sundays and teach that drunkenness disgraces the Christian nation to which we belong. Through temperance teaching let us develop a noble patriotism.—*Mrs. Wilbur F. Crafts, Washington, D. C.*

The "more excellent way in temperance teaching" is teaching by fact rather than by exhortation. Perhaps the best instance of the teaching by fact rather than by exhortation is the work being done to-day throughout the public schools of the country in the line of systematic temperance instruction, and to-day there are 26,000,000 children in the United States, who, under the laws of the state and nation, are compelled to attend public schools in which they must receive systematic temperance instruction. In the matter of signing the pledge, for total abstinence, appeal to fact can be made effective. The more excellent way in temperance teaching is never to let up on it.—*C. G. Trumbull, The Sunday School Times.*

The first condition of a profitable temperance lesson is that the teacher should seek to influence his pupils by means of the principles, the motives and the arguments which are effective in making and keeping himself a total abstinence man. The best temperance lessons are based on broad principles such as underlie many other choices and actions. Basing the temperance lessons on principles there may be more than four temperance lessons a year. For often a teacher and the lesson writer can clearly designate a temperance application as one of the truths that grow out of the principle which is the soul of the lesson. The best temperance lessons are those which come naturally in the course of continuous Bible study, and that use the illustrative method to make the teaching vivid and impressive. "The Star of Bethlehem" for temperance may be "Over the School House," but the cradle in which the temperance cause is rocked is in the Sunday-school.—*Rev. F. N. Peloubet, D.D., author of "Select Notes."*

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### Chinese Workers' Conference

THIS conference was held in the Knox Presbyterian Church. Owing to the illness of Rev. Dr. McKay, chairman, Rev. A. Gandier, M.A., presided.



Dr. J. C. Thompson, of Montreal, referred to the fact that there are three hundred classes for Chinese in Canada, and that more than two thousand volunteers in Canada alone are devoting themselves to bringing gospel truth to thousands of Chinese youth. Greetings were presented from more than a score of places, not including those represented by members of the conference from several of the larger places in the United States and Canada.

Supt. George Ewing, of Toronto, explained the manner in which the churches in Toronto are divided into districts, each under the supervision of a church engaged in interesting the Celestials. A canvass is made for pupils, and when found they are better accommodated in the school than they were in their own land. It was urged that each one should have a separate table, and that among the textbooks used the Bible should always be included.

Mrs. E. D. Hall, superintendent of Toronto Chinese Christian Endeavor Society, advanced the opinion that teachers should be of middle age and that the books used should contain a vocabulary such as is in use in ordinary conversation. The pupil should be persuaded to read the Bible and to pray in Chinese. She gave a number of suggestions to teachers; among them were the following: Do not try to teach too much. Speak distinctly and in an even tone. Avoid undue familiarity, and when necessary to call upon your scholar, companionship of the superintendent or fellow-teacher on the part of a young lady would be becoming.

Mr. Joseph Henderson expressed the opinion that missionaries in China could greatly aid those in this country by writing books on the character of the Chinamen and the best method of instructing them. Among the hindrances he found the lack of comprehension of the Celestial character, the difficulty of communication; on the other hand, the over-earnestness of the Chinese to learn was a great advantage.

Rev. Thomas Paton, of Ontario, for several years in Canton, China, founder and president of the Chinese work in western Canada, related his experiences.

Rev. A. B. Winchester, of Toronto, said that in many cases men converted here to Christianity return to their own land and teach others. Then those who remain still pagans were of great use in promoting a friendly feeling toward Europeans.

Not the least interesting feature of the conference was an address by Rev. Dr. Hager, of Hong Kong, now on furlough from work in the native villages.

A resolution deprecating the opium traffic at home and abroad was heartily adopted.

American policy toward the Chinese was referred to by Rev. W. H. Lingle, a missionary from Hunan, China. He said there is still an opportunity for placing good schools in China.

There was an interesting display of Sunday-school literature, and as a sequel to the conference several interesting gatherings of Chinese and teachers were held on the following day, notably one at Cooke's Presbyterian Church, when some three hundred Chinese were addressed by Drs. Hager, Thompson and Lingle, in Chinese. The conference secretary, Mr. T. Humphries, of Toronto, presided.

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### **Field Workers' Conference**

Prof. E. A. FOX

THIS conference met for three days immediately preceding the International Convention at Toronto. Nearly one thousand association and primary workers were in attendance. The conference was favored with a very helpful and interesting address on the history of the department by President E. M. Fergusson. He closed by giving some excellent suggestions for the improvement of the work.

Mr. W. C. Pearce at a former meeting had been asked to prepare a digest of the principles and methods of

county organization. For an hour each day the conference considered this digest in detail with Mr. Pearce. When completed this will, no doubt, be one of the most valuable documents ever issued by the department. It discusses in detail the plan of organization, the officers needed, the duties of the various officers, the necessary departments for a complete organization, the kinds of work to be carried on by the association, the annual convention, the organization of the townships, the gathering of statistics, house-to-house visitation, banner counties, standards of excellence for the county, the township, and the individual school—in short every detail of the work of a thoroughly organized county. As many of our county officers are unacquainted with the work and the duties they are expected to perform when first elected, this pamphlet will be of inestimable value to them, and consequently to the work, containing as it does the combined wisdom of the international and state officers.

The gathering and use of statistics is regarded as one of the most important and one of the most difficult duties connected with our work. At Denver, in 1902, it was decided to ask each state to secure information from the individual Sunday-school on ten points. These were thoroughly discussed and revised at the Toronto Conference. The question of raising funds to carry on the work is another of vast importance, and several plans were suggested. Dr. Joseph Clark, of Ohio, read an interesting paper on the plan in their state, which elicited much interest. The plan is an adaptation of that used by the Anti-Saloon League, and calls for subscriptions of any amount, payable monthly. They have made a great success of it in Ohio, and other states are adopting it.

After the organization of a county is completed, then its work of encouraging, stimulating and assisting the individual Sunday-schools begins in earnest. Much time was given to this department of the work in

sectional conferences. There was a conference each day led by Mr. Lawrance on the executive department of the work, for general secretaries, presidents, treasurers, chairmen and others. The relation of these officers to each other and their respective duties were fully discussed. Mr. Charles D. Meigs led a conference on the Home Department; Mr. W. C. Pearce one on Teacher-Training; and Mr. J. H. Engle one on the work of County Secretaries. These were well attended and much valuable help was given.

One of the most helpful features of the conference was a series of five lectures by Mr. E. P. St. John, of New York, on "Child Nature and the Sunday-school." Those who heard these lectures were thoroughly convinced that a knowledge of the child is just as important as a knowledge of the Bible in the management and teaching of a Sunday-school, and that in the grading of a Sunday-school the division into classes and departments is not arbitrary, but is based on fundamental characteristics of child nature. This was one of the best, as well as the largest, conferences ever held by the department.

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### **Elementary (Primary and Junior) Institute**

"TORONTO, 1905," will mark an era in the organized primary and junior work, because of the unification of plans of work in relation to what is now known as the International Sunday-school Institute, and especially for the coalition of the International Primary and Junior Department with the international organization.

Formerly, the International Primary and Junior Department held its sessions for business and practical work during the time of the International Convention, but at Denver, in 1902, the plan of a three days' institute preceding the convention was inaugurated. This year at Toronto the uniting of the field workers and the elementary (primary and junior) workers into one

institute with divisions for each, and joint afternoon and evening sessions, was voted a great success.

In the elementary division two aims were kept before those present, the instructing of and conference with those who are responsible for the guidance of others, such as the leaders of unions, county and state or provincial secretaries, and the instruction of the individual teachers. The work was arranged under such topics as were first in importance on the organized lines, and then again divided into sections for instruction for the beginners, primary and junior teachers.

With sixty-three names on the program of the elementary division all but two were present. Never before was such a hearty interest taken in the conferences on organized work, which included such problems as are constantly coming before us in relation to our union work, teacher-training and lecture courses, to say nothing of the plans for the pushing of these in country, town and city. When from four to five hundred people are present in that sort of a conference at 9.30 in the morning, and clamor for an extension of time for discussion, real interest is apparent. It is evident that the work has now grown to the point where it will be necessary to devote two or three days wholly to these leaders.

The special interest centers about the business meetings and the coalition of the International Primary and Junior Department with the international organization.

For thirty years and more the work for the teachers of the elementary grades (beginners, primary, junior) was conducted entirely apart from the international organization. Then there was a partial co-operation as regards finances. At Denver plans for consolidation were considered. And now the two have been finally brought together, the plans formed at Denver being given opportunity to materialize.

A resolution was suggested by the primary and junior workers themselves, was presented first to the primary committee of the international organization, and by

them to the International Executive Committee. It received the latter's hearty indorsement. It was then brought to the Executive Committee of the International Primary and Junior Department, and was unanimously adopted. The three persons chosen by the latter as the advisory members representing their interests, were Mrs. Alonzo Pettit, New Jersey; Mrs. M. S. Lamoreaux, Illinois, and Mrs. J. A. Walker, Colorado. The name "Elementary" was considered desirable, as the workers confessed to great inconvenience in being obliged to say "beginners, primary and junior" each time they needed to speak of these grades collectively. The term "Council" was the choice of the International Executive Committee as representing the work to be done, thus saving confusion by having the term "Executive Committee" used for more than one body. The resolution is as follows:

"*Resolved*, That subject to the approval of the Executive Committee of the International Sunday-school Association, this body, composed of one representative from each state and province appointed by the state or province, which has been called the Executive Committee of the Primary and Junior Department, be hereafter known as the Elementary Council of the International Sunday-school Association. This Council shall meet triennially at the time of the international convention, and elect a committee of three to serve as an advisory committee with the elementary committee appointed by the International Executive Committee in the supervision of the elementary grades. One member of this committee shall be elected as the chairman of the Elementary Council."

While this means that this advisory committee of three, with the regular committee of the International Association, will have supervision of the work in the field and office as it relates to this special phase of work, and while the International Association will continue to have a secretary in charge of the department, yet we

shall have the support and assistance of a committee having in charge the investigation of the special needs of the beginners, primary and juniors, and permanent committees for the supplemental outlines and teacher-training course.

A new impetus was given to the teacher-training work by the address given on "Training and Developing Teachers," by Miss Louise A. Emery of St. Paul, Minn. Miss Emery is the Teacher-Training Secretary for Minnesota. Her address was considered by those who heard her as the finest presentation of the subject ever made to our body.

Among the subjects considered during the conference of Primary and Junior Workers, were the following:

BEGINNERS. "Meeting the Need of the Beginners," Miss Clara Louise Ewalt of Ohio.

"The Beginning of Christian Fellowship," "Cradle Roll," "Birthdays," Mrs. Stuart Muirhead, Nova Scotia. "The Program," Miss Marion Thomas, New Jersey. Song, "The Development," Miss Willena E. Browne, Massachusetts. "A Sunday-school Session for Beginners" was conducted with Miss Marion Thomas, New Jersey, as superintendent; Miss Helen Park, Manitoba, secretary, Miss Grace M. Longfellow, Minneapolis, pianist. A Round Table Conference was conducted by Miss Grace Tompkins of New York.

PRIMARY. "The Primary Teachers' Duty and Opportunity," Miss Lucy G. Stock, Massachusetts. "Making the Grade Work Attractive," Miss Alice B. Hamlin, Pennsylvania. "A Supplemental Lesson Developed," Miss Mamie Haynes, Nebraska. "Hints on Lesson Building," Miss Emily Lena Spear, Illinois. "Making the Most of the Lesson Story," Miss Nannie Lee Frayser, Kentucky.

JUNIOR. "The Necessity of Special Work," Miss M. G. Kennedy, Pennsylvania. "Round Table," Mrs. W. J. Semelroth, Indiana. A Round Table Conference was conducted by Miss Minnie Kennedy, Alabama. "Making

the Grade Work Attractive," Miss Florence H. Darnell, Pennsylvania. Miss Darnell also conducted a black-board class exercise each morning. "Temperance Teaching Exemplified," Mrs. Zillah Foster Stevens, Missouri. "Instruction in Map Making," Dr. Richard M. Hodge, New York. "A Sunday-School Session for the Juniors," with Mrs. Jean E. Hobart, Minnesota, Superintendent; Mrs. H. M. Glossbrenner, Assistant Superintendent; Miss C. E. Blake, Rhode Island, Secretary; and Miss Annie Jack, pianist.

### Conference on Adult Classes

Conducted by MCKENZIE CLELAND



M. CLELAND

WHAT effect has a successful adult class upon the membership and attendance of the school?

MR. PIERSON H. BRISTOW, of Washington, D. C.: Sixteen years ago there was one adult class in Calvary Sunday-school. To-day there are thirty-eight, with an enrollment averaging from ten to three hundred in each class, a separate adult department, with an enrollment of almost one thousand. Sixteen years ago we had two departments in the school; to-day we have six departments. Sixteen years ago there were between seven and eight hundred enrolled in the school; to-day, twenty-two hundred. Sixteen years ago we met in the church vestry; to-day we meet in a Sunday-school house built for the purpose. An increased interest in the winning of souls is another effect.

2. What is the best kind of teacher for a men's class?

MR. WATTS, of North Carolina: This question can be answered by simply asking yourselves what sort of a man is at the head of a successful Bible class in your Sunday-school. That man has five qualifications for



his work. First, he is consciously a Christian and consecrated. He is a Bible student, who believes in the Bible and is willing to dig deep for the truths which are in it. He is a genial man, who can grasp a young man's hand, and back of it will be felt his very heart's throb. He is a sympathetic man, who knows and understands young men, their temptations, their doubts and difficulties and how to meet them. And then he is an enthusiast on winning men. He believes in it with all his heart and works at it as the most important business in the world for him.

3. Should the adult class use the International lessons?

MR. ROSENKRANZ, of Illinois: One danger that confronts men's classes to-day is abandoning the International lessons. Use the International lessons, first, last, all the time.

4. Can athletics be used to advantage in young men's classes?

C. G. KINDRED, of Chicago: In Chicago we found we could not get at the young men during working hours. They were busy in the store, got home late at night and left early in the morning, but on Saturday afternoons there was a great crowd of young men gathered in the parks. So we began to get into athletics to touch the lives of these young men. And we found that to uniform a couple of classes and put them on the diamond, with no swearing or smoking or loud, boisterous talk would interest nearly all the people in the park. The largest crowds in Washington Park now on Saturday afternoon are around the baseball boys of our Sunday-school classes. We have injected into the dangerous idle period the baseball athletics and other things that appeal to our young men.

When the church puts up the banner of the cross and appeals to the soldierly qualities of young men, they will come into the kingdom of God. That is what we are trying to do in our athletics, and we are succeeding.

We have no Sunday playing and disbar the Sunday players. As a consequence, the non-professional players in Chicago are gradually coming over on our side.

5. How can a young men's class help the pastor?

A. DRANSFIELD, of Rochester, N. Y.: One class over thirty years old, with over one hundred members and over one hundred average attendance, has built the portion of the church in which it meets; it keeps record of the attendance of its members at the morning and evening church services, and at the Wednesday evening meeting, and has been a great help in the prayer meetings of the church. This class is also giving annually \$100 to \$200 for the support of the school proper.

6. Is the button or badge of any material help in building up adult classes?

C. E. HAUCK, of Chicago: It certainly is a great help. When those who wear it meet each other on the street, they begin to talk with each other about the classes, and receive from each other many things that help. This button was devised by Mr. H. L. Hall, who thought it would be a good thing in taking men to a convention to put on them some badge. It is about one and a half years old, and we have sold twenty-two thousand of them in ten different states. They are sold for one cent apiece, and they indicate any class organization.

7. Does the adult Bible class department arouse any especial interest or enthusiasm among classes where it has been tried?

MRS. FLORA V. STEBBINS, of Massachusetts: I think I can best answer this question by giving an experience. When I went West the first thing that I saw happened to be one of those little buttons. The next day I went into a store and the clerk said: "Who are you and what class do you belong to and what are you doing here?" I went out of that store and got lost and didn't know how to get back to headquarters. I met a policeman. I have an awe of policemen, but this

man had on a button. I said to him: "Can you tell me where I am at?" and he said he could, and he just put me right. I got lost in a hotel, and the porter had on a button. I asked him the way, and he said he would take me to the ladies' parlor, and he said: "What class do you belong to?" On a street car I said to a street car conductor, "I am lost," and he pointed to my button and said: "We are on the same road, and I guess we will fetch up all right." I went back to the East determined that we would know something of organized work. In about a year from now you will find those buttons as plenty in Massachusetts and New England as out in the center of things around Chicago.

W. N. HARTSHORN: I wish to bring greetings from the Executive Committee to this conference on the adult Bible class. An able committee, strong, loyal and aggressive, has been appointed by the Executive Committee to assist in this great movement, and we only need now your coöperation and the blessing of our heavenly Father.



ROBERT RAIKES  
Founder of the Modern Sunday-school

## **The Mexico National Convention, 1905**

**Mrs. MARY FOSTER BRYNER**

THE National Convention of Mexico at Guadalajara, July 13 16, began just two weeks after the close of the International Convention at Toronto. It was a week's trip from Illinois to Guadalajara, with a stop-over of one evening to meet with the Sunday-school workers of El Paso, Texas, and another, over Sunday, with the workers in Parral, Mexico. During the last two days delegates from the various cities continued to join the train on the main line, until a large company arrived together at Guadalajara, about noon of July 13.

Guadalajara, the "Pearl of the West," is beautiful for situation and climate. It is considered second to none in the republic, unless, perhaps, Mexico City. It is the capital of the state of Jalisco in western Mexico, located in a fertile agricultural country. Nevertheless, it is exceedingly fanatical, and the local committee experienced great difficulty in securing a building in which to hold the convention. None of the three Protestant churches were large enough, and the public authorities refused to rent any one of the public buildings for the purpose.

However, a fine place was providentially secured. Near the outskirts of the city stands a fine building erected a few years ago as a branch of the Battle Creek Sanatorium. These Christian friends generously offered the use of their patio if it could be prepared to accommodate the convention. The committee gladly accepted and made ample provision, though at considerable expense. Because of the rainy season it was necessary to provide a canvas roof which cost \$300 (Mexican); 300 chairs, at four cents per day for five days, had to be rented from an old unused theater and elsewhere. It was necessary to build a platform, etc., incurring a total expense of over \$600, which the Guadalajara friends paid, rejoicing that they were able to

provide a building for this gathering of Christian people; even the Mexican church contributed \$100. Delicate festoons of cedar were draped between the white pillars. Palms and other plants were placed here and there. A large Mexican flag hung opposite the entrance just above the platform. An organ and piano were provided, the seats were neatly arranged in semicircles. If the room had been built on purpose it could not have been more attractive and convenient for the convention.

The building stood within capacious grounds and was beyond the molestation from the fanatical element who were not idle. For days preceding the convention, articles had appeared denouncing the Protestant church. Circulars signed by a priest were freely distributed on the streets, at the stations and posted in public places with this heading, "The Protestant is not the true Church and will destroy itself."

As Guadalajara is located on one side of the republic, on a branch of the Mexican Central Railroad, it was not expected that the attendance could be as large as at Mexico City, two years ago, where there are several large schools whose students were enrolled as delegates, and where several lines of railroads enter the city. Besides, there are many things about Mexico City to attract the larger crowd. Nevertheless, at Guadalajara there were about four hundred who regularly attended the sessions and at least three hundred were present in the evening. Perfect harmony and a continued interest prevailed.

Twenty-one of the twenty-seven states were represented by delegates. The sacrifices made by delegates that they might attend this convention are worthy of mention. One delegate came from Los Angeles, Cal., a distance of about thirty-five hundred miles each way, to represent the Mexican church there. Nineteen delegates were present from the state of Chihuahua, one thousand miles away. Among those was a middle-aged Mexican couple who had never before left their native

city of Parral. When asked about it they replied, "*Nunca, nunca*, — Never, never." One may imagine the surprises of the journey and the convention to such as these.

There were delegates from Monterey and Saltillo in the northeast, from Tampico on the eastern coast, and several from Merida, Yucatan, who were obliged to travel several days by land and water. It was remarked that the journey from Merida was more difficult and inconvenient than from New York. Delegates were present from Guanajuato and vicinity, so recently visited by the great flood, which killed hundreds and destroyed millions of property. They reported with thanksgiving that just before the great wave of water reached the church, hospital and school and the home of the missionaries, it leaped over an embankment and left their property entirely uninjured, though it stood on lower land than much that was destroyed.

Two brethren from Sinaloa on the west coast, beyond the mountains, traveled twelve days on horseback before they reached the railroad, part of the time with a private guide and part of the way with the pack train which brings the ore to the nearest railroad. It was still necessary to travel two days and nights to reach Guadalajara. They did not expect to reach home again till two weeks after the convention. Some delegates live where there is only one small church and they have never seen any other believers than those in their own congregation. Can we imagine the inspiration it brings to them to meet with several believers from all parts of the country? It was interesting that, of the five delegates from Mexico who were among the Jerusalem Pilgrims to the World's Convention, all were present at Guadalajara except the physician, who has been studying in Paris ever since.

As no entertainment is provided it was necessary for the delegates to secure an abiding place during the six days. Some secured accommodation in the sanatorium building where the parlors and offices were also

available for committee meetings. Others were scattered throughout the city. The city must have known that something was going on for each delegate wore a convention button, larger than a dollar, in Mexican colors, green, white and red, on which was printed:

"National Convention of Sunday-schools and Young People's Societies, Guadalajara, 1905. — Mexico for Christ."

Neat programs of the thirteen regular sessions and conferences were also printed in the Mexican colors. Additional programs were prepared for special afternoon sessions and conferences. Neat little hymn books in Spanish were also printed in three sections, — songs for the congregation, songs for the mixed chorus of young people from the various schools and songs for the male chorus of the young men students. The music had been carefully prepared and was well rendered. Mexican people love to sing, and during all religious gatherings many are attracted about the door or inside the vestibule by the music.

A special feature was the six o'clock prayer meeting each of the five mornings during the convention. These were held in one of the churches more than a mile from the sanatorium and were attended by from two to three hundred people each day. Under the leadership of Pastor Morales, "the Moody of Mexico," they were spiritual and uplifting. Cards for decision and deeper consecration were signed by many and there were a number of conversions. The influence of these meetings was evident throughout the convention.

Several years ago the various Christian denominations in Mexico formed a National Confederation under whose auspices have been held eight national conventions, which consider especially the work of the Sunday-schools and Young People's Societies. Special days are devoted to each line of work and various conferences are arranged for editors of religious papers, medical missionaries, the pastors, etc.

The addresses for this convention had been carefully prepared. One evening was devoted to three addresses upon the Bible, which for so many years had been a closed book in Mexico. The Sunday-school is one of the strongest influences for encouraging Bible study. I was privileged to present the greetings from the Eleventh International Convention at Toronto and also the official document pledging one thousand dollars, gold, per year, for three years to the friends in Mexico, from friends in the United States. This sum is to be used to pay the salary and expenses of a field secretary.

Both to surprise and to please the Mexicans a friend translated the document into Spanish. As a first public effort in that language, I read the document to the full convention. The announcement of the gift was received with enthusiastic applause. An appropriate resolution was passed accepting the gift and instructing the secretary to acknowledge it by an appreciative letter. No time was lost in fulfilling the conditions suggested regarding the use of the gift. A representative committee of nine men was appointed who held five meetings before the close of the Convention: Chairman, Dr. J. W. Butler, Mexico City; Secretary and Treasurer, Rev. C. Scott Williams, San Luis Potosi; Rev. A. C. Wright, Guadalajara; Rev. J. G. Chastain, Guadalajara; Rev. Neill E. Pressly, Tampico; Rev. J. M. Brown, Mexico City; Rev. Vicente G. Santin, Mexico City; Rev. Enrique Westrup, Monterey; Rev. Eucario M. Sein, Matehuala.

Several leaflets on Sunday-school work recently prepared and printed in Spanish were distributed at the afternoon session, also copies of the *Sunday School Times* and miscellaneous literature kindly sent by publishers in the United States for those who could read English. The delegates were eager for these helps.

Part of the Sunday afternoon was devoted to a children's meeting and part to a meeting of Christian experience and testimony. Many of these Mexican



workers have endured tribulation, persecution and ostracism for the cause of Christ. Some of these experiences were very touching, yet they seemed to count it all joy in his service. The Sunday evening session closed with a consecration service which was very impressive. One by one, as groups of workers stood, prayers were offered for Christian Endeavorers, Epworth Leagues, Sunday-school teachers and parents and, finally, all ministers were called to the platform. More than forty Mexican pastors and American missionaries of various denominations knelt together, covering the entire platform, while a special prayer was offered for them. Although the official program closed Sunday evening, extra sessions were planned for Monday. They didn't want to stop. Two years had passed since the previous convention in Mexico City, but it seemed to be the unanimous desire to hold the convention annually, so Puebla was selected as the place of meeting for 1906.

## ADULT BIBLE CLASS MOVEMENT \*

W. C. PEARCE

LIKE all truly great movements, it did not spring up in a single day, but has been the growth of many years. No one man or company of men can claim the credit for it. It is born of God and has been prospered by him. Its purpose is to reach men and women, lead them to accept Christ, teach them God's Word and enlist them in his service.

It would be impossible to give the date when the first adult class was organized. According to various plans and in various places, such classes have been organized for many years. The last few years have been marked by special activity in this work. Many classes have grown to large proportions. Several plans have been devised that have attracted widespread attention. Among these may be mentioned the Baraca, Philathea, Brotherhood of Andrew and Philip, the Yokefellows and perhaps others. These individual classes and special movements, working along the line of their own plans, demonstrated the value of adult Bible class work and created the need for united action. Two states led the way, New York and Illinois.

In Illinois, the work was begun by the leaders of a few men's classes in Chicago. At first they thought of organizing a Men's Bible Class Union, but after many conferences and much consultation, it was determined to make the movement a department of the Cook County Sunday-school Association, and to include women's classes and mixed classes as well as men's classes. At the Annual County Convention in 1903, these plans were consummated by the election of an adult Bible class superintendent and the appointment of a special committee to work with him. Literature

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\* This article was received too late for proper classification in Part IV, Division II.  
— Ed.

explaining the plans for organizing classes was prepared and circulated. The work was presented from the various convention platforms. Conferences were held and schools were visited. These efforts met with hearty response and brought quick results. At the last County Convention, Chicago alone reported 931 classes, with a membership of 18,700. These consist of 317 men's classes, with a membership of 6,884, 288 women's classes with a membership of 5,591, and 326 mixed classes with a membership of 6,205.

In May, 1903, fifty representatives of adult classes went from Chicago to the Illinois convention, with the purpose to present this work to the entire state, and secure the organization of a department for the state association. The subsequent efforts of the state committee to introduce this work met with a glad welcome that evidenced an existing need and a consequent desire for help.

An emblem was later prepared which could be worn by members of any class. This emblem consists of a red button for men, with a round white center, and a red pin for women with a diamond white center. It signifies there is no purity of life without sacrifice and no cleansing from sin without the shedding of blood.

In New York in the spring of 1903, the State Sunday-School Association recognized the importance of this work by arranging for a conference of Adult Bible Class workers in connection with their annual Sunday-school Convention. At this time the interest shown was so great and a desire for organization so manifest, that a committee of five was appointed to consider and recommend plans for an Adult Bible Class Federation. The first work of this committee was to ascertain the opinions of the Sunday-school workers throughout the state, in regard to the following plans:

(a) Whether such a federation would meet with the approval and coöperation of the organized classes.

(b) Whether the Bible schools of the state, not then having such organized classes for their young people, were ready to establish such classes.

(c) What form of organization would be most simple and yet most effective.

The replies received were so encouraging that in the annual convention of the New York Sunday-School Association for 1904, the committee rendered the following report, which was enthusiastically adopted:

1. That a federation or an affiliation should be effected of such organized Bible classes of the state as are composed of members seventeen years of age or over, both male and female.

2. That the federation should belong to the New York State Sunday-School Association and be a part of it; thus securing at once representation in every part of the state.

3. That it should have an elective officer in every judicial district of the state.

4. That it should have an appropriate name of a single word, if possible.

Literature has been prepared and distributed throughout the state, defining the purpose and describing the plans for an organized Adult Bible Class. As a result, a large number of new classes have been organized throughout the entire state, and the association is encouraged to believe that soon every Sunday-school in the state may have organized classes for their men and women.

Previous to the Toronto Convention, Mr. W. N. Hartshorn, chairman of the International Executive Committee, visited Illinois and New York to study the work and consider the advisability of making this movement a feature of the international work. On Sunday morning, June 25, in Trinity Church, Toronto, a conference of the leaders of this work was held. Mr. W. C. Pearce, the representative of the International Executive Committee, presided, and George F. Zaneis, of Chicago, was

appointed secretary. After prayerful consultation, the following resolution was unanimously adopted:

"We recommend that the International Executive Committee appoint a special committee of five or seven to be known as the Adult Department Committee. That at least the chairman of this committee shall be a member of the International Executive Committee. That the work of said committee shall be to devise plans for the improvement and extension of adult Bible class work in connection with the Sunday-schools of North America, and that they have power to act only in so far as they have received instructions from the International Executive Committee."

The International Executive Committee took the matter under consideration at their regular meeting, 8 P.M., June 26, and inaugurated the work by the appointment of an Adult Bible Class Committee.

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## BOOKS YOU SHOULD KNOW

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By much care and thought we have grouped in the following pages the names, authors, prices and publishers of books that will be of service to you. If you order by mail, you can send money safely by postal or express money order.

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**How to Teach the Little Folks.** 20 cts.

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**Bible Teachers' Guide.** By James A. Worden, D.D. 2 vols. 25 cts. each.

**Westminster Teacher-Training Course.** Two parts. Each, 25 cts. Lessons by Prof. Amos R. Wells, Pres. George B. Stewart, Rev. C. A. Oliver, Robert E. Speer, Dr. R. J. Miller, Rev. R. W. Miller, and others.

**Intermediate Grade Lessons.** (Just published.) Rev. E. Morris Fergusson. 25 cts.

**Supplemental Lessons for Beginners.** Miss Marion Thomas. 25 cts.

**First Year Supplemental Lessons for Juniors.** Miss Josephine L. Baldwin. 25 cts.

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**CHARLES SCRIBNER'S SONS**, 153 Fifth Avenue, New York, will send the following books, postage paid, to any address in any city or town, in any state, province or territory, on receipt of the price named.

**Yale Lectures on the Sunday-School.** By Rev. H. Clay Trumbull, D.D. \$2.00.

**Teaching and Teachers.** By Rev. H. Clay Trumbull, D.D. \$1.25.

**Telling Bible Stories.** By Louise Seymour Houghton. \$1.25, net.

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**The Pastor and Teacher Training.** Rev. A. H. McKinney. 50 cts.

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**Normal Studies, Sunday-School Workers.** Vol. I. The Sunday School. By Rev. B. W. Spilman. 25 cts.

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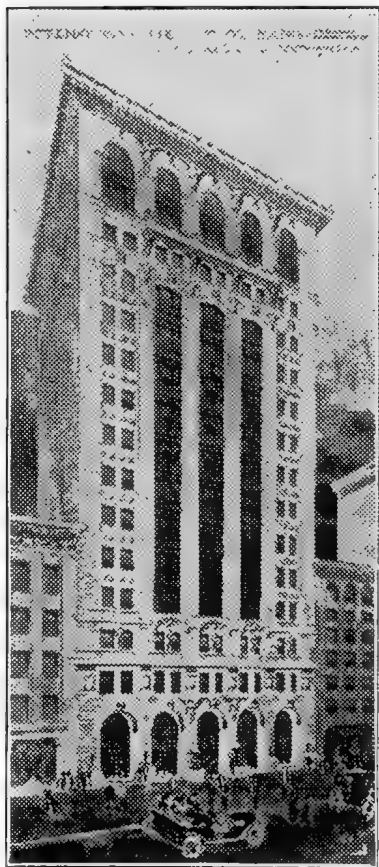
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## A TEMPLE UNTO THE LORD



This picture of a fifteen-story building is merely an expression of a suggestion which may, in God's own time and way, together with the loving coöperation and generous gifts of the vast constituency and unmeasured wealth of the International forces, become not only a temple unto the Lord, but also may yield an income to the permanent support of the work of the International Association annually of \$60,000 to \$80,000.

Chairman Hartahorn's Report, Toronto, June 24, 1905.

THE INTERNATIONAL SUNDAY-SCHOOL HEAD-  
QUARTERS FOR NORTH AMERICA

## A VISION FROM THE WEST

Rev. W. C. MERRITT, Tacoma, Wash.



Rev. W. C. MERRITT

STANDING by the shore of this western sea, a vision of wondrous magnitude and beauty unfolds itself before me. I look to the North and East and South, and see the grandest mountains of the world stretching away until lost in the distant Rockies. Rolling down their valleys are the mightiest rivers of the continent. Along their banks lie plains that are becoming a veritable "Garden of God." From their boundless forests the world is already supplying its needs; from their mines flow increasing streams of coal and iron and copper and lead and silver and gold; from their waters the fishermen of all nations gather a rich harvest; from their granaries and orchards, America and Europe and Asia are already being fed. As I study this marvelous panorama I see streams of humanity crossing over the mountains and finding their homes all over its territory; the great transcontinental railroads, burdened with the people and the commerce of the world.

"I hear the tread of pioneers  
Of nations yet to be;  
The first low wash of waves, where soon  
Shall roll a human sea.

"The rudiments of empire here  
Are plastic yet, and warm;  
The chaos of a mighty world  
Is rounding into form."

Already the foundations of great cities have been laid; the foregleams of a new civilization, the types of a new race, are seen upon these western shores.

I turn to the west, and the broad Pacific rolls unbroken to the land of the "Rising Sun," and I see a new world-power leap full-armed from the brow of ancient Asia into the arena of our great, new West. China, too, is awakening, and Napoleon said, "When China awakes she will move the world."

The thrill of new life is arousing all of these nations. And when brought to the consciousness of a new and higher civilization, the prophetic words of Seward will be fulfilled, "The commerce of the Pacific will be the commerce of the world." We are cutting the Panama Canal, and when the tides of the two oceans shall meet, their commerce will be one. As I muse, the words of another great American, our Captain Mahan, come to me:

"We stand at the opening of a period when the question is to be settled decisively whether Eastern or Western civilization is to dominate throughout the earth and to control its future. The great task now before the world of civilized Christianity, its great mission, which it must fulfill or perish, is to receive into its own bosom and raise into its own ideals those ancient and different civilizations by which it is surrounded and outnumbered, the civilizations at the head of which stand Japan, China and India."

Here upon the shores of our Western Sea is to be the meeting-place of these civilizations. And the supreme issue is not commercial and material, but moral and spiritual.

How shall we meet it? Captain Mahan offers the only solution: "*This Christian nation, to save itself, must save Asia.*" We must develop here a type of manhood and womanhood so strong and true that at this point of impact we can "receive into our midst, and raise to our ideals" those who come to us. How can this be realized? Best by incorporating into the child life of to-day that which is demanded in the manhood of tomorrow. By growing a generation of men and women

which believes in the Bible as the word of God, and which loves and obeys Jesus Christ. The highest safety is to be found in this, "that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ."

The hope of the future is in the adequate moral and religious culture of the child. And the majority of children must receive that culture in the Sunday-school. Hence the greatness, the importance and the dignity of this service. Jesus said, "The kingdom of God is within you." And it *must be within us* if we are to do this great work. The true spirit of this nation is evangelistic. Evangelize we can, and evangelize we must. The mighty impulses of a great evangelistic past are again gathering themselves within us for still greater achievements. There must be, there can be, no failure. If any man suggest it, our answer is that of John Paul Jones to the *Scrapis*,—"Have you surrendered?" "We have not yet begun to fight."

## THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION

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It stands for the coöperation of all Christian churches, not organic union.

It stands for the International System of Uniform Lessons, now used in all parts of the world, by more than twenty millions of people.

It stands for encouragement and stimulation, by bringing the strong into helpful contact with the weak. Fully 15,000 conventions are held annually under its auspices in the United States and Canada, attended by at least two million people.

It stands for better teaching, through teachers' meetings, teacher-training classes, teachers' reading courses, institutes, primary unions, summer schools, etc., and special courses in the theological seminaries designed especially to qualify pastors to train their own teachers.

It stands for the very best in architecture, equipment, management and Bible instruction, and for everything helpful, hopeful and good in Sunday-school work.

It stands for extending to all — no matter how old or how young — the benefits of the Sunday-school and the house of God, through the house-to-house visitation, Home Department, Cradle Roll, etc., and for carrying the open Word of God by the hand of a competent consecrated teacher to every man, woman and child.

Best of all — the magnificent improvements and advancements, for which this association stands, it has actually in a very large measure brought to pass, and its influence is growing and widening every day.

It stands in need of your coöperation and financial support just now, as the only source of revenue for carrying on this great work is the free will offerings of its friends, and all who believe in extending the kingdom of God on earth by the religious and moral training of the young.



## **Division IV — Tables and Appendices**

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**International Pledges, 1905-1908**

**Sunday-school Statistics**

**Official Program**

**Official List of Delegates**



# **CALVARY FROM THE NORTH WALL**

The illustration shows: 1. The top of the hill. 2. The profile of a face and skull. 3. The grotto of Jeremiah. 4. A part of the convention tent. 5. The Church of St. Stephen.

*(From Glimpses of Bible Lands)*

## TABLES AND APPENDICES

### International Pledges, 1905-1908

The following pledges were made at the Toronto Convention, June 26, 1905, for the support of the work during the next triennium, 1905-8. The cards signed indicated plainly that the sum pledged was to be paid annually, with the understanding that the payments are to be made during the first six months of each year.

States, Provinces and Territories, and by whom pledged	Per annum	Total three years
<b>ALABAMA</b> .....	\$100 00	
„ (Colored) .....	25 00	
	-----	\$175 00
<b>ALASKA</b> — Sheldon Jackson .....	\$25 00	
Sheldon Jackson .....	5 00	
	-----	90 00
<b>ALBERTA</b> .....	\$20 00	
H. W. B. Douglas .....	10 00	
	-----	90 00
<b>ARIZONA</b> .....	\$25 00	
Eugene H. Stover .....	5 00	
	-----	90 00
<b>ARKANSAS</b> .....	\$50 00	
S. Q. Sevier .....	25 00	
	-----	225 00
<b>ASSINIBOIA</b> — W. R. Sutherland .....	\$10 00	30 00
<b>BRITISH COLUMBIA</b> .....	\$33 00	99 00
<b>CALIFORNIA (North)</b> .....	\$200 00	
Chas. M. Campbell .....	50 00	
C. R. Fisher .....	5 00	
Wm. G. French .....	100 00	
Miss Catharine A. McCracken .....	1 00	
	-----	1 068 00
<b>CALIFORNIA (South)</b> .....	\$165 00	
Primary Department .....	20 00	
Gail Borden .....	100 00	
Gail Borden .....	83 33	
W. F. Cronemiller .....	15 00	
Hugh C. Gibson .....	1 00	
	-----	1 153 00
<b>COLORADO</b> .....	\$100 00	
John C. Carman (2 yrs. only) .....	30 00	
Jessie Alice Fink .....	15 00	
Jessie Alice Fink .....	2 00	
Cora Shank .....	5 00	
	-----	426 00
<b>CONNECTICUT</b> .....	\$100 00	
C. E. Bartlett .....	4 00	
Caroline E. Bartlett .....	1 00	
W. Douglas Mackenzie .....	10 00	
Elliott F. Talmadge .....	25 00	
	-----	420 00
<b>DELAWARE</b> .....	\$110 00	330 00
<b>DISTRICT OF COLUMBIA</b> .....	\$130 00	
Calvary Baptist S. S., Washington, D. C. (2 yrs. only) .....	100 00	
J. W. Reisner .....	5 00	
	-----	605 00
<b>FLORIDA</b> — H. C. Groves .....	\$10 00	30 00

<b>GEORGIA</b> .....	\$100 00	
(Colored) .....	100 00	
First Cong'l Ch. S. S., Atlanta .....	5 00	
Mrs. L. B. Maxwell .....	5 00	
Mrs. Thos. Moore .....	5 00	
Dr. Robt. E. Williams .....	25 00	
Dr. Robt. E. Williams .....	1 00	
<b>IDAHO</b> .....	\$25 00	\$723 00
		75 00
<b>ILLINOIS</b> .....	\$1 000 00	
Janet Thom Allison .....	5 00	
Mary Anderson .....	5 00	
R. G. Ardry (\$1 00 paid) .....	1 00	
A. T. Arnold .....	1 00	
Mrs. A. T. Arnold .....	1 00	
H. P. Naylor .....	1 00	
Mary I. Bragg .....	10 00	
E. M. Breckenridge (\$5 00 paid) .....	5 00	
O. B. Britton .....	3 00	
Mrs. Mary Foster Bryner .....	25 00	
Mrs. Mary Foster Bryner .....	33 33 1/3	
Isaac B. Burgess .....	5 00	
Martin E. Cady .....	5 00	
Mary R. Child .....	1 00	
Mrs. C. E. Clark .....	1 00	
David C. Cook .....	1 000 00	
Henry F. Cope .....	5 00	
A. F. Gaylord .....	5 00	
H. P. Hart .....	5 00	
Charles E. Hauck .....	5 00	
J. A. Hohngren .....	10 00	
Mrs. Mary F. Hurst .....	5 00	
W. B. Jacobs .....	100 00	
W. B. Jacobs .....	25 00	
A. M. Kenney .....	5 00	
C. W. Knapp .....	10 00	
P. P. Laughlin .....	5 00	
H. T. Lay .....	10 00	
John W. Leonard .....	5 00	
Andrew J. McDermid .....	3 00	
Miss L. Ingram Mace .....	1 00	
G. W. Miller .....	8 33	
A. H. Mills .....	25 00	
A. H. Mills .....	100 00	
E. H. Nichols .....	50 00	
E. H. Nichols .....	50 00	
W. C. Pearce .....	25 00	
T. N. Pitkin .....	5 00	
Mr. and Mrs. O. T. Purl .....	5 00	
W. S. Rearick .....	10 00	
A. W. Rosecrans .....	5 00	
Mr. and Mrs. W. B. Rundle .....	15 00	
Mrs. M. Schunerhorn .....	2 00	
J. B. Sikking, Jr. .....	10 00	
A. W. Snyder .....	1 00	
T. B. Stephenson (\$1 00 paid) .....	1 00	
F. A. Wells and family .....	500 00	
<b>INDIAN TERRITORY</b> .....	\$25 00	9 341 00
		75 00
<b>INDIANA</b> .....	\$300 00	
Primary Department .....	25 00	
Mr. and Mrs. R. H. Archey .....	2 00	
Mrs. M. J. Baldwin .....	2 00	
Josh Beasley .....	10 00	
Beulah Buchanan .....	2 00	
Presbyterian S. S. Plymouth .....	10 00	

**INDIANA (Continued):**

Wm. H. Elvin	\$10 00
Mary T. Glossbrenner	2 00
W. C. Hall	10 00
G. W. Hemay	2 00
Mr. and Mrs. Jas. A. McMath	3 00
Main St. Christian S. S., Rushville	3 00
Maple Grove S. S., Lebanon	1 00
J. Q. Merriman	2 00
Mrs. Maggie H. Miller	1 00
Josiah Morris	10 00
Mrs. Ida A. Porterfield	2 00
Richmond S. S. Association	25 00
Anna M. Schulz	3 00
W. J. Semelroth	10 00
Lyman B. Vose	10 00
R. C. Willis	100 00

\$1 635 00

**IOWA**

C. H. Ainley	\$200 00
Elias Handy	33 33
J. F. Hardin	5 00
J. F. Hardin	10 00
J. F. Hardin	10 00
Mrs. Geo. Humphrey	5 00
B. F. Mitchell	2 00
Mrs. J. J. Richardson	1 00
Wm. Tackaberry	10 00

820 00

**KANSAS**

E. Bartholomew	\$200 00
E. R. Burkholder	5 00
J. H. Engle	25 00
Don Kinney	5 00
Mr. and Mrs. J. W. Lowdermilk	25 00
C. C. and M. M. Kesinger	5 00
S. J. Miller	100 00
J. A. Werner	20 00
R. M. White	2 00
	25 00

1 236 00

**KENTUCKY**

Rev. M. S. Clark	\$250 00
J. Shreve Durham	1 00
E. A. Fox	2 50
Frank W. Hardy	2 00
Louis J. McIntosh	1 00
Miss Lucy Mahan	5 00
Miss Mary Moore	5 00
Miss Sue B. Scott (1 yr. only, 1907)	25 00
Miss Sue B. Scott	100 00
John Stites	15 00
E. N. Woodruff (1 yr. only)	50 00
	100 00

1 279 50

**LOUISIANA**

B. C. Lee	\$50 00
Herz Rase	5 00
	50 00

315 00

**MAINE**

Baptist S. S., Yarmouthville	\$175 00
E. L. Marsh	10 00
	1 00

558 00

**MANITOBA**

F. W. Adams	\$100 00
James Laidlaun	10 00
Helen Palk	5 00
T. H. Patrick (for Manitoba delegation)	5 00
Thos. Ryan	50 00
Robina E. Spence	50 00
	10 00

690 00

<b>MARYLAND</b> .....	\$50 00	\$150 00
<b>MASSACHUSETTS</b> .....	\$500 00	
Charles A. Boyd .....	4 00	
Clarendon St. Baptist S. S., Boston .....	25 00	
Mrs. B. L. Colby .....	10 00	
Miner C. Cone .....	5 00	
Hamilton S. Conant .....	10 00	
Sarah R. Damon .....	1 00	
A Friend .....	1 00	
First Baptist Church, Reading .....	5 00	
First M. E. S. S., Fitchburg .....	5 00	
W. N. Hartshorn .....	1 000 00	
Ella Ford Hartshorn .....	500 00	
W. C. King .....	10 00	
J. Lillian Larrabee .....	2 00	
Union Cong'l S. S., Winthrop Beach .....	5 00	
John Legg .....	33 33	
Abbie S. Litchfield .....	1 00	
Ulysses E. Mayhew .....	3 00	
Rev. A. M. Osgood .....	5 00	
Mrs. Mary Paxton .....	25 00	
St. Andrews Presb. Church, Boston .....	5 00	
St. Paul's M. E. Church S. S., Lynn .....	5 00	
Edwin E. Smallman, Park St. Cong., Boston .....	10 00	
Arthur F. Smith .....	10 00	
S. A. Spooner .....	5 00	
Mrs. Geo. W. Stevenson .....	5 00	
Lucy G. Stock .....	10 00	
A. C. Stone .....	100 00	
A. C. Stone .....	50 00	
Frank A. White .....	5 00	
Elvira H. Wiggin .....	2 00	
W. F. Wilson .....	2 00	
		7 078 00
<b>MICHIGAN</b> .....	\$300 00	
J. K. Campbell .....	5 00	
Leslie C. Lawrence .....	8 00	
Hillsdale Free Baptist S. S., Hillsdale .....	5 00	
Howard L. Holmes .....	1 00	
E. K. Mohr .....	10 00	
Mrs. John L. Moore .....	1 00	
E. A. Palmiter .....	10 00	
Mrs. Julia A. Reed .....	5 00	
Alva Sherwood .....	5 00	
E. K. Warren .....	1 200 00	
E. K. Warren .....	100 00	
East Main St. Baptist S. S., Jackson .....	5 00	
		4 965 00
<b>MINNESOTA</b> .....	\$50 00	
First M. E. S. S., Windom .....	10 00	
Chas. F. Bager .....	5 00	
Central Baptist S. S., Minneapolis .....	5 00	
Mrs. H. G. Harrison .....	10 00	
Thos. McClymont .....	1 00	
		243 00
<b>MISSISSIPPI</b> .....	\$75 00	225 00
<b>MISSOURI</b> .....	\$200 00	
C. H. Nowlin .....	1 00	
		603 00
<b>MONTANA</b> .....	\$50 00	150 00
<b>NEBRASKA</b> .....	\$100 00	
Primary Department .....	10 00	
		430 00
<b>NEVADA</b> .....	\$20 00	60 00

<b>NEW BRUNSWICK</b> .....	\$125 00	
E. R. Machum .....	25 00	
T. S. Simms .....	25 00	
	<hr/>	\$525 00
<b>NEWFOUNDLAND</b> (possible duplicate) .....	\$25 00	
" .....	50 00	
Samuel Harris .....	10 00	
	<hr/>	255 00
<b>NEW HAMPSHIRE</b> .....	\$100 00	
W. G. Everett .....	25 00	
Edwin B. Stiles .....	2 00	
Roger E. Thompson .....	5 00	
	<hr/>	390 00
<b>NEW JERSEY</b> .....	\$600 00	
Philip Case .....	3 00	
Rev. Edward G. Read .....	5 00	
Mrs. Oliver C. Willson .....	5 00	
	<hr/>	1 830 00
<b>NEW MEXICO</b> .....	\$10 00	30 00
<b>NEW YORK</b> .....	\$750 00	
Primary Department .....	100 00	
J. V. Baker .....	5 00	
Andrew M. Brown .....	3 00	
Andrew M. Brown .....	2 00	
Frank L. Brown .....	25 00	
Frank L. Brown .....	25 00	
Fred C. Burney .....	5 00	
Rev. H. T. Chadsey .....	3 00	
Miss Lillie R. Corwin .....	5 00	
John Bancroft Devins .....	10 00	
A. W. Gray .....	2 00	
Mrs. Anna L. Greenman .....	20 00	
Henry S. Jacoby .....	5 00	
W. W. King .....	25 00	
L. W. Kinzly .....	3 00	
William G. Lightfoote .....	5 00	
H. S. Lyle .....	2 00	
J. T. McFarland .....	10 00	
A Friend (1st yr. paid) .....	5 00	
Julia C. Ostrander .....	1 00	
Smith Parish .....	2 00	
C. E. Patterson .....	50 00	
Mr. and Mrs. A. J. Rumsey .....	10 00	
Rev. A. F. Schauflier .....	25 00	
Jas. Scoville .....	2 00	
Mrs. S. W. Sherwood .....	5 00	
Rev. C. A. Spalding .....	1 00	
Baptist S. S., Homer .....	5 00	
W. S. Taylor .....	5 00	
Charles B. Tefft .....	5 00	
George H. Trull .....	5 00	
Fred S. Walts .....	2 00	
Wallace Weston, Jr. ....	25 00	
	<hr/>	3 462 00
<b>NORTH CAROLINA</b> .....	\$100 00	
" (Colored) .....	100 00	
B. R. Coward .....	1 00	
Jas. B. Dudley .....	10 00	
Rev. H. B. Hunter .....	5 00	
Negro Baptist S. S. Connection .....	25 00	
James E. Shepard .....	25 00	
Geo. W. Watts .....	200 00	
	<hr/>	1 498 00
<b>NORTH DAKOTA</b> .....	\$50 00	
Primary Department .....	5 00	
Mrs. Thos. Armstrong .....	1 00	

**NORTH DAKOTA (Continued):**

J. W. Arthur .....	\$2 00
W. A. Caldwell .....	10 00
Mrs. W. A. Caldwell .....	5 00
V. E. Stenersen .....	1 00
O. H. Wunn .....	1 00

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\$225 00**NOVA SCOTIA**

A. E. Blois .....	\$100 00
Miss Irene Colquhoun .....	5 00
Miss L. M. Colquhoun .....	1 00
Peter Fraser .....	5 00
Alex. Sutherland .....	5 00
Frank Woodbury .....	20 00
	5 00

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423 00**OHIO**

E. G. Adams .....	\$1,000 00
Rev. S. C. Bates (1st yr. paid) .....	1 00
Laura Bayless (Baptist Primary Class) .....	1 00
Ellsworth M. Beard .....	2 00
Mrs. A. D. Campbell .....	10 00
Miss Erva E. Carver .....	1 00
Dr. and Mrs. Chalfant .....	1 00
Joseph Clark .....	5 00
Nellie H. Copeland .....	10 00
Mr. and Mrs. R. Cowden .....	3 00
Mrs. Phebe A. Curtiss .....	5 00
Mrs. Belle A. Ditmer .....	10 00
Mrs. H. A. Dowling .....	3 00
Mrs. H. A. Dowling .....	10 00
H. Ellenberger .....	10 00
J. C. Fuhr .....	100 00
Edward D. Collier .....	1 00
W. A. Holmes .....	5 00
E. F. Knickerbocker .....	3 00
Marion Lawrance .....	5 00
Grace K. McClurg .....	50 00
Miss Anna C. Mindling .....	1 00
Mrs. A. A. Moore .....	3 00
A. T. Nelson .....	10 00
J. M. Parker .....	1 00
Rev. Gerald R. Richards .....	1 00
Dunham Ave. Disciple S. S., Cleveland .....	10 00
Cleveland Primary Union, Cleveland .....	5 00
Fred A. Starr .....	5 00
C. F. Strecker .....	50 00

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3 996 00**OKLAHOMA**

Miss Oakie Graham .....	\$75 00
William Rogers .....	2 00
	5 00

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246 00**ONTARIO**

Rev. A. W. Barker .....	\$300 00
Miss Bate .....	1 00
Dr. E. E. Bennett .....	1 00
D. B. Best .....	5 00
W. N. Carr .....	5 00
H. W. Chamberlain .....	1 50
D. R. Clare .....	5 00
Elmer Davis .....	2 00
George Elliott .....	5 00
Rev. W. Griffith .....	2 00
J. Guest .....	5 00
J. M. Hagar .....	1 00
Miss M. W. Harris .....	1 00
Mrs. W. Henderson .....	5 00
Albert R. Hugh .....	5 00
	1 00



**ONTARIO (Continued):**

Isaac Hord	\$10 00
Mrs. I. Hord	5 00
H. C. Hoar	5 00
T. C. Jewell	1 00
Miss Frankie M. Jewel	2 00
E. D. Lang	1 00
Asher P. Latter	2 00
Rev. M. C. McLean	1 00
Rev. R. Martin	3 00
Methodist S. S., Millbrook	5 00
John Myers	1 00
Clara J. Nelles	1 00
J. W. Newbery	2 00
Rev. R. F. Nie	1 00
S. Clowes Noxon	2 00
Mrs. A. B. Ormsby	5 00
W. M. Orr	3 00
A. H. Ranton (1 yr.)	50 00
Rev. I. A. Ross	5 00
J. S. Ross	1 00
Walter Russell	5 00
Mrs. Walter Russell	5 00
J. A. Schruck	2 00
C. H. Stickle	2 00
R. G. Struthers	10 00
Mrs. J. A. Symington	10 00
R. Tuttle	20 00
J. M. Wallace	1 00

\$1 410 50

**OREGON**

A. A. Morse	\$75 00
	5 00

240 00

**PENNSYLVANIA**

(No signature)	\$1 000 00
Geo. W. Bailey	100 00
M. G. Brumbaugh	100 00
R. L. Clark	10 00
W. L. Corrin	1 00
P. L. Craig	5 00
First Christian Church S. S., Erie	10 00
S. P. Barr, Grace M. E. S. S., Grove City	2 00
J. D. Graves	5 00
Rev. L. W. Hainer	25 00
H. J. Heinz	5 00
Kane Baptist S. S., Kane	1 000 00
James W. Kinnear	5 00
W. G. Landes	10 00
Dr. Frank W. Lange (Phila. County)	5 00
T. H. Lippiatt	50 00
Miss Ella Martin	2 50
D. H. Mller	10 00
E. D. McCafferty	10 00
E. E. McCurdy	10 00
East End Presb. S. S., Pittsburg	2 00
C. E. Rauch	5 00
Reading, Pa. Union	5 00
Rev. John N. Reseigh	5 00
Martha E. Robison	1 00
Wm. H. Scott	10 00
J. L. Slater	100 00
H. H. Strunk	5 00
C. G. Trumbull	2 00
R. I. Vail	2 00
John Wa ton	25 00
	2 00
	10 00

7 612 50  
90 00

**PRINCE EDWARD ISLAND**

\$30 00

<b>QUEBEC</b> .....	\$100 00	
J. W. Knox .....	5 00	
Mrs. H. H. Lang .....	5 00	
	<hr/>	\$330 00
<b>RHODE ISLAND</b> .....	\$150 00	
Graded Primary Union, Providence .....	5 00	
Frederick P. Church .....	5 00	
Mrs. S. H. Cuthbert .....	1 00	
Calvary Baptist Bible School, Providence .....	25 00	
A. B. McCrillis .....	100 00	
Providence Lithographing Co. ....	100 00	
Emma G. Welch .....	10 00	
	<hr/>	1 088 00
<b>SASKATCHEWAN</b> — W. H. Irwin, Winnipeg, Man. ....	\$20 00	60 00
<b>SOUTH CAROLINA</b> .....	\$100 00	
(Colored) .....	50 00	
"Rev. T. P. Burgess .....	1 00	
D. W. Bythwood .....	3 00	
F. Y. Dendy .....	2 00	
Jas. W. Eichelberger .....	5 00	
H. G. Fisher .....	5 00	
A. U. Frierson .....	5 00	
I. H. Fulton .....	3 00	
Miss S. M. Furman .....	5 00	
R. F. Lee .....	1 00	
J. B. Middleton .....	2 00	
J. Adger Smyth, Jr. ....	10 00	
Presb. S. S., Pelzer .....	5 00	
J. S. Stanback .....	5 00	
J. H. Walker .....	2 00	
	<hr/>	612 00
<b>SOUTH DAKOTA</b> .....	\$35 00	105 00
<b>TENNESSEE</b> .....	\$125 00	
J. E. Annis .....	100 00	
Geo. W. Boddie .....	5 00	
H. M. Hamill .....	100 00	
E. E. McDavid .....	5 00	
Alfred Mason .....	5 00	
John R. Pepper .....	100 00	
	<hr/>	1 320 00
<b>TEXAS</b> .....	\$125 00	375 00
<b>UTAH</b> .....	\$10 00	30 00
<b>VERMONT</b> .....	\$100 00	
C. S. Andrews .....	2 00	
D. M. Camp .....	10 00	
Edward M. Fuller .....	5 00	
H. H. Tenney, Methodist Sunday-school ...	5 00	
G. F. North .....	5 00	
M. P. Perley .....	100 00	
Geo. L. Story .....	5 00	
	<hr/>	696 00
<b>VIRGINIA</b> .....	\$50 00	
T. I. & C. Institute, Claremont .....	25 00	
W. P. Bunell .....	25 00	
Miss Grace G. Davis .....	1 00	
Mr. and Mrs. C. J. Dorr .....	5 00	
James R. Jopling .....	10 00	
John J. Smallwood (paid \$5 00) .....	5 00	
	<hr/>	363 00
<b>E. WASHINGTON AND N. IDAHO</b> .....	\$75 00	225 00

<b>WESTERN WASHINGTON</b> .....	\$125 00	
W. C. Merritt .....	50 00	
W. C. Merritt .....	10 00	
Plymouth Cong. S. S., Seattle .....	25 00	
		\$630 00
<b>WEST VIRGINIA</b> .....	\$100 00	
J. C. Bardall .....	50 00	
J. C. Bardall .....	100 00	
C. Humble .....	10 00	
Myron Hubbard .....	5 00	
Myron Hubbard .....	10 00	
T. Marcellus Marshall .....	10 00	
L. W. Nuttall .....	25 00	
		930 00
<b>WISCONSIN</b> .....	\$100 00	
Mrs. D. B. Bennett (for the 3 yrs.) .....	50 00	
First Cong'l S. S., Sheboygan .....	10 00	
First Cong'l S. S., Oshkosh (3 yrs.) .....	25 00	
F. Gasser .....	2 50	
Mrs. F. Gasser .....	2 50	
F. R. Proctor .....	1 00	
W. H. Weber .....	1 00	
		426 00
<b>WYOMING</b> .....	\$10 00	30 00

# RECAPITULATION AND SUMMARY

The following are the totals pledged from each state, province and territory for the following three years, including the Association pledge and individual pledges.

ALABAMA .....	\$175 00	NEVADA .....	\$60 00
ALASKA .....	90 00	NEW BRUNSWICK .....	525 00
ALBERTA .....	90 00	NEWFOUNDLAND .....	255 00
ARIZONA .....	90 00	NEW HAMPSHIRE .....	396 00
ARKANSAS (See Note "A") .....	225 00	NEW JERSEY .....	1 839 00
ASSINIBOIA .....	30 00	NEW MEXICO .....	30 00
BRITISH COLUMBIA .....	99 00	NEW YORK .....	3 462 00
CALIFORNIA (N.) .....	1 068 00	NORTH CAROLINA .....	1 498 00
CALIFORNIA (S.) .....	1 153 00	NORTH DAKOTA .....	225 00
COLORADO .....	426 00	NOVA SCOTIA .....	423 00
CONNECTICUT .....	420 00	OHIO .....	3 996 00
DELAWARE .....	330 00	OKLAHOMA .....	246 00
DISTRICT OF COLUMBIA .....	605 00	ONTARIO .....	1 419 50
FLORIDA .....	30 00	OREGON .....	240 00
GEORGIA .....	723 00	PENNSYLVANIA (See Note "B") .....	7 612 50
IDAHO .....	75 00	PRINCE EDWARD ISLAND .....	90 00
ILLINOIS .....	9 341 00	QUEBEC .....	330 00
INDIAN TERRITORY .....	75 00	RHODE ISLAND .....	1 088 00
INDIANA .....	1 635 00	SASKATCHEWAN .....	60 00
IOWA .....	829 00	SOUTH CAROLINA .....	612 00
KANSAS .....	1 236 00	SOUTH DAKOTA .....	105 00
KENTUCKY .....	1 279 50	TENNESSEE .....	1 320 00
LOUISIANA .....	315 00	TEXAS .....	375 00
MAINE .....	558 00	UTAH .....	30 00
MANITOBA .....	600 00	VERMONT .....	696 00
MARYLAND .....	150 00	VIRGINIA .....	363 00
MASSACHUSETTS .....	7 078 00	WASHINGTON (E.) .....	225 00
MICHIGAN .....	4 965 00	WASHINGTON (W.) .....	630 00
MINN SOTA .....	243 00	WEST VIRGINIA .....	930 00
MISSISSIPPI .....	225 00	WISCONSIN .....	426 00
MISSOURI .....	603 00	WYOMING .....	30 00
MONTANA .....	150 00		
NEBRASKA .....	430 00	Total .....	\$65 168 50

NOTE "A." Arkansas promised to put in a colored man if we would pay \$400 a year. I understood this meant that they would contribute a similar sum of \$400 and get an \$800 man. In making up the sum of our pledges, this \$400 a year paid by Arkansas amounts to .....

\$1 200 00

NOTE "B." At that same meeting of the Committee, Mr. Heinz agreed to pay one quarter of a man's salary for the West. Mr. Hartshorn named the sum of \$1 600 as his salary. The other quarter was taken equally by Mr. Hartshorn and Mr. Warren. This was pledged on condition that the Western states would pay the other \$800 a year for three years. This was pledged in the Committee meeting by brethren Morse, Bell, Borden and others from the West. No pledges were signed. It was understood in the Committee that this took care of a \$1 600 man, amounting in the three years to .....

4 800 00

(This \$4 800, and the \$1 200 from Arkansas makes the \$6 000 as reported as having been pledged in the Committee.)

NOTE "C." On the floor of the Convention, Mr. Heinz promised to take care of a man in Japan. The sum set for each year was \$1 000. This does not strictly belong in our International budget, but was included in the sum raised on the floor of the Convention.

Added to this should be the \$1 000 turned over in cash by Mr. Lawrance raised previous to the Convention especially for the Mexico work. ....

1 000 00

NOTE "D." Added to the above should be the following pledges for the Mexico work for the second and third years:

J. R. Little, La Crosse, Kans. ....	\$100	200 00
Alexander Henry, Philadelphia, Pa. ....	100	200 00
Graf M. Acklin, Toledo, O. ....		100 00

Grand total. ....	\$72 668 50
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## Sunday-school Statistics

Statistics presented to the Several International Sunday-school Conventions

	Sunday-schools.	Teachers.	Scholars.	Total.
1. <b>Baltimore.</b>				
May 11-13, 1875.				
United States.....	64,871	753,060	5,700,683	6,543,743
Canada.....	4,401	35,745	271,381	407,120
2. <b>Atlanta.</b>				
April 17-19, 1878.				
United States.....	78,046	853,100	6,504,054	7,357,154
Canada.....	5,395	41,693	339,943	381,636
3. <b>Toronto.</b>				
June 22-24, 1881.				
United States.....	84,730	932,283	6,820,835	7,757,118
British America.....	5,640	42,912	356,330	399,242
4. <b>Louisville.</b>				
June 11-13, 1884.				
United States.....	98,303	1,043,718	7,668,833	8,712,851
British America.....	5,213	45,511	387,066	433,477
5. <b>Chicago.</b>				
June 1-3, 1887.				
United States.....	90,860	1,108,265	8,048,462	9,156,727
British America.....	6,448	52,938	440,983	493,921
6. <b>Pittsburg.</b>				
June 24-27, 1890.				
United States.....	108,939	1,151,340	8,649,131	9,800,471
British America.....	7,020	58,086	497,113	555,199
7. <b>St. Louis.</b>				
Aug. 31-Sept. 2, 1893.				
United States.....	123,173	1,305,939	9,718,432	11,024,371
British America.....	8,745	71,796	599,040	670,837
8. <b>Boston.</b>				
June 23-26, 1896.				
United States.....	132,639	1,396,508	10,890,092	12,286,600
British America.....	9,450	79,861	666,714	746,575
9. <b>Atlanta.</b>				
April 26-30, 1899.				
United States.....	137,293	1,399,711	11,327,858	12,727,560
British America.....	10,527	81,874	680,208	732,082
Mexico.....	319	723	9,259	9,982
10. <b>Denver.</b>				
June 26-30, 1902.				
United States.....	130,501	1,417,580	11,474,441	13,151,991
Canada.....	10,220	82,156	685,870	786,654
* Newfoundland and Labrador.....	353	2,374	22,766	25,140
* Mexico.....	319	723	9,259	10,082
* West Indies.....	2,306	10,700	111,335	122,104
* Central America.....	231	577	5,741	6,218
11. <b>Toronto.</b>				
June 23-27, 1905.				
United States.....	140,519	1,451,855	11,329,253	13,209,114
Canada.....	10,750	85,632	684,235	790,566
* Newfoundland and Labrador.....	353	2,374	22,766	25,140
Mexico.....	434	1,266	13,797	15,063
* West Indies.....	2,306	10,700	111,335	122,104
* Central America.....	231	577	5,741	6,318
Total North America.....	154,593	1,552,473	12,167,127	14,168,305

## TRIENNIAL STATISTICAL REPORT

Made to the Eleventh International Sunday-school Convention, Toronto, Canada, June 23-27, 1905, by Marion Lawrence,  
General Secretary

UNITED STATES	Sunday-schools	MEMBERSHIP			Gain since last Report	Loss since last Report	Date of this Report	REMARKS
		Officers and Teachers	Scholars	Total Enrollment (See Note 3)				
Alabama	4,316	18,685	168,172	271,390	29,140	.....	1905	Partly estimated.
Alaska Territory	39	157	2,047	2,204	.....	.....	1902	.....
Arizona	97	780	6,943	7,983	1,053	.....	1905	Partly accurate.
Arkansas	2,750	31,600	240,840	281,105	116,143	.....	1905	Fairly accurate.
California (N.)	1,181	11,862	93,396	110,340	28,977	.....	1905	Fairly accurate.
California (S.)	497	5,687	65,899	76,403	17,566	.....	1905	Fairly accurate.
Colorado	921	9,535	73,183	92,286	14,977	.....	1905	Fairly accurate.
Connecticut	1,059	16,620	113,527	139,877	.....	16,123	1905	Fairly accurate.
Delaware	400	5,405	42,937	49,060	4,637	.....	1905	Complete.
District of Columbia	252	5,823	46,667	55,313	.....	.....	1902	.....
Florida	2,400	12,119	94,870	106,989	.....	.....	1898	.....
Georgia	4,016	35,778	253,410	289,188	.....	.....	1899	.....
Idaho	205	1,445	11,527	13,254	.....	.....	1902	Estimate.
Illinois	7,878	94,112	697,630	824,371	12,217	.....	1905	Accurate.
Indian Territory	1,200	7,200	60,000	67,200	47,865	.....	1905	Estimate.
Indiana	5,277	68,591	517,146	599,525	38,357	.....	1905	Fairly accurate.
Iowa	4,458	45,867	317,491	379,643	.....	*62,453	1905	Fairly accurate.
Kansas	4,395	41,359	295,273	340,874	42,020	.....	1905	Fairly accurate.
Kentucky	3,181	24,501	205,060	236,573	1,833	.....	1905	Fairly accurate.
Louisiana	820	4,000	55,000	60,350	.....	.....	1902	Estimate.
Maine	1,200	8,458	59,516	74,511	.....	48,894	1905	Fairly accurate.
Maryland	1,982	20,638	203,997	234,108	.....	6,852	1905	Fairly accurate.
Massachusetts	1,909	37,131	259,727	323,817	.....	12,308	1905	Accurate.
Michigan	4,538	49,011	376,707	423,133	.....	.....	1902	.....
Minnesota	1,984	19,272	178,614	200,708	4,745	.....	1905	Fairly accurate.
Mississippi	2,025	11,444	101,280	112,724	.....	.....	1902	Estimate.

Missouri	6,768	64,520	520,920	599,543	.....	97,096	1905	Fairly accurate.
Montana	321	17,334	10,581	10,581	.....	.....	1899	Estimate.
Nebraska	2,763	30,764	168,764	200,988	10,334	.....	1905	Partly estimated.
Nevada	42	286	2,208	2,544	.....	1,666	1905	Fairly accurate.
New Hampshire	574	6,867	41,321	54,050	.....	2,113	1905	Fairly accurate.
New Jersey	2,334	39,404	307,904	368,332	2,302	.....	1905	Accurate.
New Mexico	96	659	5,020	6,035	1,924	.....	1905	Fairly accurate.
New York	5,951	96,000	911,010	1,067,935	.....	177,206	1905	Fairly accurate.
North Carolina	7,000	40,000	390,000	430,000	49,888	.....	1905	Estimate.
North Dakota	884	7,868	59,768	71,417	5,501	.....	1905	Fairly accurate.
Ohio	8,057	121,032	749,032	908,629	53,517	.....	1905	Accurate.
Oklahoma	1,340	13,480	79,016	93,347	34,347	.....	1905	Fairly accurate.
Oregon	1,100	14,300	90,000	106,010	11,262	.....	1905	Estimate.
Pennsylvania	10,158	158,772	1,285,228	1,491,812	21,876	.....	1905	Accurate.
Rhode Island	344	6,150	43,410	54,402	.....	3,436	1905	Accurate.
South Carolina	4,703	42,080	340,303	382,508	.....	.....	1899	Fairly accurate.
South Dakota	1,007	7,018	48,911	57,301	2,983	.....	1905	Fairly accurate.
Tennessee	4,870	39,849	285,200	295,215	.....	.....	1902	Estimate.
Texas	5,591	42,923	341,024	386,943	.....	.....	1902	Fairly accurate.
Utah	121	902	8,799	10,130	1,832	6,764	1905	Fairly accurate.
Vermont	677	6,975	43,716	55,336	.....	.....	1902	Estimate.
Virginia	4,800	55,400	330,000	386,440	.....	.....	1905	Fairly accurate.
Washington	1,617	12,016	107,109	122,223	27,575	.....	1905	Fairly accurate.
West Virginia	3,467	25,901	181,104	209,330	35,840	.....	1905	Fairly accurate.
Wisconsin	6,000	20,000	400,000	421,000	.....	50,662	1905	Estimate.
Wyoming	124	885	6,769	7,832	.....	135	1905	Fairly accurate.
Hawaii	230	1,413	15,840	17,253	.....	.....	1898	Fairly accurate.
Philippines	.....	.....	.....	.....	.....	.....	.....	.....
Porto Rico	.....	.....	.....	.....	.....	.....	.....	.....
Total in United States	140,519	Included 1,451,855	in the West 11,329,253	Indies. 13,209,114	618,871	485,708	.....	.....
CANADA.								
Alberta	200	1,500	15,000	16,540	9,800	.....	1905	Estimate.
Assinibola	500	1,400	12,000	13,400	.....	.....	1901	Estimate.
British Columbia	150	2,000	15,000	17,100	.....	.....	1902	Estimate.
Manitoba	710	5,509	39,812	47,333	.....	1,472	1905	Fairly accurate.

\* Protestant evangelical schools only reported — this accounts largely for decrease. The figures of three years ago included Roman Catholic enrollment.

## TRIENNIAL STATISTICAL REPORT—Concluded

UNITED STATES	Sunday-schools	MEMBERSHIP			Gain since last Report	Loss since last Report	Date of this Report	REMARKS
		Officers and Teachers	Scholars	Total Enrollment (See Note 3)				
New Brunswick .....	1,073	6,613	51,055	60,338	4,459	.....	1905	Fairly accurate.
Nova Scotia .....	1,261	8,513	67,707	70,197	.....	10,768	1905	Partly estimated.
Ontario .....	6,089	54,011	437,087	501,088	7,545	.....	1905	Fairly accurate.
Prince Edward Island .....	202	1,202	9,325	11,246	.....	940	1905	Fairly accurate.
Saskatchewan .....	20	100	1,000	1,100	.....	.....	1905	Estimate.
Quebec .....	545	4,784	36,189	43,224	.....	5,812	1905	Fairly accurate.
Total in Canada .....	10,750	85,632	684,235	790,566	21,804	38,992	....	
Newfoundland and Labrador ..	353	2,374	22,766	25,140	.....	.....	1898	Accurate.
Mexico .....	434	1,266	13,797	15,063	4,981	.....	1905	Fairly accurate.
West Indies .....	2,306	10,769	111,335	122,104	.....	.....	1898	Estimate.
Central America .....	231	577	5,741	6,318	.....	.....	1898	Estimate.
Total .....	3,324	14,986	153,639	168,625	4,981	.....	....	
Grand total .....	154,593	1,552,473	12,167,127	14,168,305	645,656	524,700	....	

## NOTES.

1. It is not claimed that these statistics are complete or accurate. They are the sum of such statistics as have been sent in from the states, provinces and territories. They may safely be regarded as conservative.
2. All reports made to the International Convention include the Sunday-schools of the colored people.
3. Where the total enrollment column exceeds the sum of the two preceding columns, the Home Department membership is included.







Porto Rico																				
Total in United States	2840	1929	440	70	13,237	288	17,513	10089	373868	3652	26,788	2975	10432	207131	4,093	3404	83	53	7544	204459
CANADA.																				
Alberta						4		I	40						40				75	250
British Columbia			3	4		5	I	5	100	I5										
Manitoba	30	27			110	201	I	54	2,012	42	417	4	60	1,303	69					1,108
NEW BRUNSWICK	15	15	8		178	3	I50	92	2,670	30	500	48	42	890			2	I	25	850
ONTARIO	22	22	I3		224	3	206	I17	2,917	90	832	171	63	1,445	97		2	I	60	1,333
PRINCE E. ISLAND	84	69	24	10	200	2			9,990	50	495	4			320		3		206	10,005
Saskatchewan	3	3	3		27	I	I9	22	710		100	20	I3	301	5		I	I0	10	176
Quebec	*65	I5	I2	3	55			40	I,489	20	174	10	33	762	30		I		45	1,172
Total for Canada	219	154	63	18	801	I3	831	340	10,037	254	2,408	257	217	4,701	561		10	I	513	15,494
Found'd and Lab'd.																				
Central America								I	40											
Italy																				
Grand total	3059	2083	503	97	14,038	302	18,344	10430	393845	2906	29256	3232	10649	211832	4,654	3404	93	54	8062	219953

## NOTES.

1. It is not claimed that these statistics are complete or accurate. They are the sum of such statistics as have been sent in from the states, provinces and territories. They may safely be regarded as conservative.
2. Black face capitals indicate complete organization; that is, every county organized and holding conventions annually.
3. Black face lower case indicates not organized.
4. Quite a number of states have done more or less house visitation, but the reports were too incomplete to justify printing. Eighty-eight, however, have been canvassed.

\* Only 15 of these are English speaking.

## SUNDAY-SCHOOL STATISTICS OF ALL NATIONS

The following statistics were compiled for the Centennial of the Sunday-school Union of London, 1903. They were revised for the World's Sunday-school Convention, held at Jerusalem, in 1904. The statistics from North America are revised to date.

	Sunday-schools.	Teachers.	Scholars.	Total.
<b>EUROPE.</b>				
Great Britain and Ireland . . . . .	53,590	674,123	7,300,340	7,974,463
Austro-Hungary . . . . .	239	643	10,572	11,215
Belgium . . . . .	83	403	4,616	5,019
Bulgaria . . . . .	35	140	1,576	1,716
Denmark . . . . .	990	4,610	72,800	77,410
Finland . . . . .	7,611	12,928	165,140	178,068
France . . . . .	1,475	3,876	61,200	65,076
Germany . . . . .	7,742	39,872	826,341	866,213
Greece . . . . .	4	7	180	187
Holland . . . . .	2,020	5,092	206,000	211,092
Italy . . . . .	201	823	12,160	12,983
Norway . . . . .	1,000	3,600	75,000	78,600
Portugal . . . . .	18	70	1,410	1,489
Russia . . . . .	83	785	15,679	16,464
Spain . . . . .	90	181	5,419	5,600
Sweden . . . . .	6,000	20,300	300,000	320,300
Switzerland . . . . .	1,762	7,490	122,567	130,057
Turkey in Europe . . . . .	30	170	1,420	1,590
<b>ASIA.</b>				
India, including Ceylon . . . . .	8,719	14,952	333,776	348,728
Persia . . . . .	107	440	4,876	5,316
Siam . . . . .	16	64	800	873
China . . . . .	105	1,053	5,264	6,317
Japan . . . . .	1,074	7,505	44,035	51,540
Turkey in Asia . . . . .	516	4,250	25,833	30,083
<b>AFRICA</b> . . . . .	4,246	8,455	161,394	169,849
<b>NORTH AMERICA.</b>				
United States . . . . .	140,519	1,451,855	11,320,253	13,209,114
Canada . . . . .	10,750	85,632	684,235	700,566
Newfoundland and Labrador . . . . .	353	2,374	22,766	25,140
West Indies . . . . .	2,306	10,769	111,335	122,104
Central America . . . . .	231	577	5,741	6,318
Mexico . . . . .	434	1,266	13,797	15,063
<b>SOUTH AMERICA</b> . . . . .	350	3,000	150,000	153,000
<b>OCEANICA.</b>				
Australasia . . . . .	7,458	54,670	595,031	649,701
Fiji Islands . . . . .	1,474	2,700	42,909	45,609
Hawaiian Islands . . . . .	230	1,413	15,840	17,253
Other islands . . . . .	210	800	10,000	10,800
<b>Total, WORLD</b> . . . . .	262,131	2,426,888	22,739,323	25,614,916

## **The Official Program**

[As adopted by the Executive Committee]

### **FIRST SESSION**

**Friday Afternoon, June 23**

**Metropolitan Church**

Rev. B. B. TYLER, D.D., Denver, Col., President of the Tenth International Convention, presiding.

**Preliminary Announcements** by the Presiding Officer and by the Chairman of the International Executive Committee.

**Preparation Service**, conducted by Rev. FLOYD W. TOMKINS, D.D., Rector of the Holy Trinity Church, Philadelphia, Pa.

### **SECOND SESSION**

**Friday Evening, June 23**

**Twin Meeting, Massey Hall**

**Praise Service**, conducted by Prof. F. H. JACOBS, New York, assisted by a chorus of 300 voices.

**Bible Reading.** Rev. W. G. WALLACE, D.D., Toronto.

**Prayer.** Rev. F. H. PERRY, D.D., Toronto.

Hon. Mr. Justice MACLAREN, D.C.L., LL.D., Chairman of the Toronto local committee, will present for the

**Addresses of Welcome —**

His Honor WILLIAM MORTIMER CLARK, K.C., LL.D., Lieutenant-Governor of Ontario; His Worship THOMAS URQUHART, Mayor of Toronto.

**Responses to the Addresses of Welcome —**

Rev. ALAN HUDSON, Pastor First Congregational Church, Brockton, Mass.; Rev. CAREY BONNER, London, England, General Secretary of the British Sunday-School Union.

**Address —** "A Forward Look for the Sunday-school."

Bishop JOHN H. VINCENT, D.D., LL.D., Indianapolis, Ind.

**Twin Meeting, Metropolitan Church**

**Organ recital**, F. H. TORRINGTON, Mus. Doc., Toronto.

Mr. E. R. MACHUM, St. John, N. B., Vice-President of the Tenth International Convention, presiding.

**Praise service**, conducted by Dr. F. H. TORRINGTON, assisted by the Metropolitan Choir, 100 voices.

**Bible Reading.** Rev. T. B. HYDE, Toronto.

**Prayer.** Rev. W. SPARLING, D.D., Toronto.

Rev. W. FRIZZELL, Ph.B., Vice-Chairman of the Toronto local committee, will present for the

**Addresses of Welcome —**

Hon. J. W. ST. JOHN, M.P.P., Speaker of the Legislative Assembly of Ontario; Rev. Canon H. J. CODY, D.D., Rector St. Paul's Church, Toronto.

**Responses to the Addresses of Welcome —**

Mr. E. K. WARREN, Three Oaks, Mich., President of the World's Fourth Sunday-school Convention, Jerusalem, 1904; Rev. H. H. BELL, D.D., Pastor First United Presbyterian Church, San Francisco, Cal.

**Address —** "The Relation of the Sunday-school to the University."

Rev. D. B. PURINTON, D.D., Morgantown, W. Va., President of the University of West Virginia.

**Music.** Anthem by the Choir.

**Address —** "Individuality and Heredity in the Sunday-school."

Rev. WM. H. ROBERTS, D.D., LL.D., Philadelphia, Pa., Stated Clerk and Treasurer of the General Assembly of the Presbyterian Church in the United States.

**THIRD SESSION**

**Saturday Morning, June 24**

**Metropolitan Church****Praise and Prayer Service.**

Prof. I. GARLAND PENN, Atlanta, Ga.

Rev. SHELDON JACKSON, LL.D., Alaska.

**"The Story of the Triennium, and a Vision of the Future."**

"The Home Department." W. A. DUNCAN, Ph.D., Syracuse, N. Y., Chairman International Home Department Committee.

"Work among the Negroes." Dr. JAMES E. SHEPARD, Field Worker, Durham, N. C.

"The International Committee." Mr. W. N. HARTSHORN, Chairman, Boston, Mass.

"The International Field." Mr. MARION LAWRENCE, General Secretary, Toledo, Ohio.

"The Primary and Junior Departments." Mrs. J. WOODBRIDGE BARNES, Secretary, Newark, N. J.

"Our Neighbor, Mexico." Mrs. MARY FOSTER BRYNER, Field Worker, Peoria, Ill.

"The Department of Teacher-Training." Mr. W. C. PEARCE, Secretary, Chicago, Ill.

"The International Lesson Committee." Rev. A. F. SCHAUFFLER, D.D., Secretary, New York.

**Report of the Committee on Nominations.**

**The Quiet Half Hour**, conducted by Dr. TOMKINS.

**FOURTH SESSION**

**Saturday Afternoon, June 24**

**Conferences****Metropolitan Church****Pastors' Conference.**

Rev. DEWITT M. BENHAM, Baltimore, Md., presiding.

Rev. A. F. SCHAUFFLER, D.D., New York, leader.

**Superintendents' Conference.**

Mr. GEORGE W. WATTS, Durham, N. C., presiding.

Mr. MARION LAWRENCE, Toledo, Ohio, leader.

**Ten-Minute Talks.**

"The Adult Department: Its place, purpose, problems and possibilities." Mr. P. H. BRISTOW, Superintendent Calvary Baptist Sunday-school, Washington, D. C.

"The Program: What to put in, what to leave out, the value of variety." Mr. WILLIAM JOHNSON, Superintendent Bridge Street M. E. Sunday-school, Belleville, Ontario.

"Building up a City School: conditions, methods, results." Mr. E. C. KNAPP, Superintendent Fourth Congregational Sunday-school, Hartford, Conn.

**Bond Street Congregational Church**

**Primary Department Conference.**

Mr. W. J. SEMBLROTH, Winona Lake, Ind., presiding.

Mrs. J. WOODBRIDGE BARNES, Newark, N. J., leader.

**Devotional Service.** Mr. A. H. MILLS, Decatur, Ill.

**Address** — "The Coöperation between Home and School."

Mrs. JAMES L. HUGHES, Toronto, President of the International Kindergarten Union.

**Address** — "The Age of Spiritual Awakening."

Prof. A. B. VAN ORMER, Gettysburg College, Norwood, Pa.

[This topic is the result of Professor Van Ormer's investigation, made expressly for the International Primary Department.]

**Jarvis Street Baptist Church**

**The Home Department.**

Mr. W. W. HALL, New York, presiding.

Mrs. FLORA V. STEBBINS, Fitchburg, Mass., leader.

"The Home Department Defined — Its Scope." Discussion. Mr. C. D. MEIGS, Dallas, Tex.

"Superintendents and Visitors" — (a) Their Qualifications; (b) Their Duties and Privileges; (c) How Best Secured. Mrs. PHOEBE CURTISS, Painesville, Ohio.

"Auxiliary Workers" — (a) Secretaries and Treasurer; (b) Substitute Visitors; (c) Sunshine Bands; (d) Messenger Service. Mrs. J. R. SIMMONS, Hammondsport, N. Y.

"The Messenger Department." Rev. E. W. HALPENNY, Indianapolis, Ind.

"How to Increase the Membership in the Department." Mr. E. C. KNAPP, Hartford, Conn.

"How to Increase Interest in the Department."

(a) In the Township and District. Rev. T. C. GEBAUER, Henderson, Ky.

(b) In the County. Mr. C. E. HAUCK, Chicago, Ill.

(c) In the State. Mr. W. G. LANDES, Philadelphia, Pa.

(d) Throughout North America. Rev. J. A. WORDEN, D.D., LL.D., Philadelphia, Pa.

**Cooke's Church**

**Temperance Conference.**

Rev. JOHN POTTS, D.D., presiding.

Mrs. ZILLAH FOSTER STEVENS, St. Louis, Mo., leader.

**Subject:** "Temperance Work in the Twentieth Century Sunday-school."

"Why must the Twentieth Century Church do Definite Temperance Work?" Written answers by Rev. CHARLES BLANCHARD, President of Wheaton College, Wheaton, Ill.; Bishop W. F. McDOWELL, Chicago, Ill.

"Definite Temperance Work in the Sunday-school." Written answer by Mr. ROBERT E. SPEER.

"Temperance Teaching in Primary Classes." Mrs. WILBUR F. CRAFTS, Washington, D. C.

"A Profitable Temperance Lesson." Rev. F. N. PELOUBET, D.D., Auburndale, Mass.; Mr. AMOS R. WELLS, Boston, Mass.; Rev. WILBUR F. CRAFTS, Washington, D. C.

"Laying Foundations in Temperance Work." Mrs. MARY FOSTER BRYNER, Peoria, Ill.

"The Temperance Teacher's Ally — the Editor." Mr. DAVID C. COOK, Chicago, Ill.

"Coöperation of Forces in Sunday-school Work." Rev. JOHN POTTS, D.D., Toronto, Ontario.

"A More Excellent Way in Temperance Work." Mr. CHARLES GALLAUDET TRUMBULL, Philadelphia, Pa.

"The Average Teacher and the Quarterly Temperance Lesson." Mrs. ZILLAH FOSTER STEVENS, Peoria, Ill.

"A Whole School Pledged to Temperance." Mr. WILLIAM JOHNSON, Belleville, Ontario.

"The Part of the Pastor in Sunday-school Temperance Work." Written answer by Rev. CHARLES M. SHELDON, Topeka, Kan.

"One Way to Improve Sunday-school Work." Mr. W. C. LILLEY, Pittsburg, Pa.

#### **Knox Church Schoolroom**

#### **Chinese Mission School Conference.**

Rev. R. P. MACKAY, D.D., Secretary Foreign Missionary Committee of the Presbyterian Church in Canada, in charge.

"Review of the Work." Dr. J. C. THOMPSON, Montreal.

"Aim and Organization." Mr. GEO. EWING, Toronto.

"Methods." Mrs. E. D. HALL, Toronto.

"Helps and Hindrances." Rev. Dr. SPEER, Toronto.

"Problems and Possibilities." Rev. A. B. WINCHESTER, Toronto.

"Results." Mr. T. HUMPHRIES, Toronto.

#### **CONCURRENT MASS MEETINGS OF CHILDREN**

**Saturday, June 24, 3 p.m.**

**Five Mass Meetings** of Sunday-school children will be held in MASSEY HALL, and in the following churches: DUNN AVENUE, Presbyterian, Parkdale; WALMER ROAD, Baptist; ST. PAUL'S, Church of England, Bloor Street East; and WOODGREEN, Methodist, Queen Street East.

The order of services will be the same in each of the places, and will include a musical program of well-known hymns, and selections by the orchestra. One of the features of the afternoon will be the presentation of a souvenir from Palestine to each child in attendance at the meetings. The places of meeting with the chairman and speakers will be as follows:



- Massey Hall.** Hon. J. P. WHITNEY, Premier of Ontario, presiding. Mrs. MARY FOSTER BRYNER, Peoria, Ill., and Rev. JOHN C. CARMAN, Denver, Col., speakers.
- Dunn Avenue Presbyterian Church.** Judge JOHN WINCHESTER, presiding. Rev. ARCHIBALD FORDER, Jerusalem, Palestine, and Rev. JOSEPH CLARK, D.D., Columbus, Ohio, speakers.
- Walmer Road Baptist Church.** His Worship Mayor THOMAS URQUHART, presiding. Mr. FRANK L. BROWN, Brooklyn, N. Y., and Rev. ARCHIBALD FORDER, Jerusalem, Palestine, speakers.
- St. Paul's, Church of England.** Rev. Dr. ALBERT CARMAN, presiding. Bishop JOHN H. VINCENT, D.D., LL.D., Indianapolis, Ind., and Rev. CAREY BONNER, London, England, speakers.
- Woodgreen Methodist Church.** Mr. A. E. KEMP, M.P., presiding. Mr. H. J. HEINZ, Pittsburg, Pa., and Prof. H. M. HAMILL, D.D., Nashville, Tenn., speakers.

#### FIFTH SESSION

Saturday Evening, June 24

Massey Hall

##### Praise and Prayer Service.

Mr. W. G. BREG, Dallas, Texas.

Rev. C. L. MEARS, Reno, Nev.

##### Address — "The Sunday-school as an Evangelistic Force."

Prof. FRANK K. SANDERS, Ph.D., New Haven, Conn., Dean of Yale Divinity School, and Secretary-elect of the Congregational Sunday-school and Publishing Society.

##### Address — "Historic View of the Sunday-school."

Rev. GEORGE W. RICHARDS, D.D., Lancaster, Pa., Professor of Church History, Franklin and Marshall Seminary.

##### Address — "The Sunday-school as an Educational Force."

Prof. H. M. HAMILL, D.D., Nashville, Tenn., Superintendent of Teacher Training, M. E. Church, South.

#### SIXTH SESSION

Sunday Morning, June 25

Metropolitan Church

##### Service of Prayer and Fellowship, conducted by Dr. TOMKINS.

Visiting clergymen and secretaries will occupy pulpits in the city at the morning services, as arranged. The theme will be: "Winning a Generation."

##### Sunday Afternoon

##### The Sunday-school Sessions

Delegates and others will attend the sessions of the Sunday-schools of the city and participate in the services in accordance with the local arrangements.

**Gospel Temperance Mass Meeting in Massey Hall,** under the auspices of the Canadian Temperance League, Toronto. Speakers, Rev. M. C. B. MASON, D.D., Cincinnati, and Rev. ERNEST BOURNER ALLEN, Toledo, Ohio. Music under the direction of Professor JACOBS and Mr. H. M. FLETCHER assisted by the Convention Choir.

**Sunday Evening**

Visiting clergymen and secretaries will occupy pulpits in the city at the evening service, as arranged.

**SEVENTH SESSION**

**Monday Morning, June 26**

**Metropolitan Church****Praise and Prayer Service.**

Mr. SEWARD V. COFFIN, Middletown, Conn.

Rev. H. S. TRALLE, Kansas City, Mo.

**Consideration of the Report of the Lesson Committee.**

Rev. J. T. MCFARLAND, D.D., New York, Corresponding Secretary of the Sunday-school Union of the M. E. Church, and Editor of Sunday-school publications, and Rev. I. J. VAN NESS, D.D., Nashville, Tenn., Editor Southern Baptist Sunday-school Publications.

**Further consideration of the Report.**

**Summing up**, by Dr. POTTS.

**Report of the Nominating Committee.**

**Address** — "Teacher Training."

Principal ROBERT A. FALCONER, Litt. D., LL.D., President Presbyterian Theological College, Halifax, N. S., and Convener of Teacher-training Classes.

**Address** — "The International Bible Reading Association."

Rev. CAREY BONNER, London, England, General Secretary of the British Sunday-School Union.

**Address** — "The Army of the Future; After Enlistment, What?"

Rev. ERNEST BOURNER ALLEN, Pastor Washington Street Congregational Church, Toledo, Ohio.

**The Quiet Half Hour.****EIGHTH SESSION**

**Monday Afternoon, June 26**

**Metropolitan Church****Prayer and Praise Service.**

Rev. C. H. HEUSTISS, Edmonton, Alberta.

Mr. GEORGE G. WALLACE, Omaha, Neb.

**Report of the Committee on the Executive Committee's Report, followed by its consideration.****Report of the Treasurer, Dr. GEORGE W. BAILEY, Philadelphia, Pa.**

**Addresses** — "Toronto, 1881-1905. A Retrospect and a Prospect."

Gen. B. W. GREEN, Little Rock, Ark.; Rev. JOHN POTTS, D.D., Toronto; Rev. M. C. B. MASON, D.D., Cincinnati, Ohio, Corresponding Secretary of the Freedmen's Aid and Southern Education Society, M. E. Church, and Prof. H. M. HAMILL, D.D., Nashville, Tenn.

**Address** — "The Future. Our Needs and How to Meet Them."

Mr. MARION LAWRENCE, Toledo, Ohio, General Secretary.

**NINTH SESSION**

**Monday Evening, June 26**

**Twin Meeting, Massey Hall****Praise and Prayer Service.**

Mr. J. F. DRAKE, Pasadena, Cal.

Rev. WALLACE NUTTING, D.D., Providence, R. I.

**Address** — "Reverence in the Sunday-school."

Rev. ELSON I. REXFORD, M.A., LL.D., Principal Diocesan Theological College, Montreal, Quebec.

**Address** — "The Relation of the Sunday-school to the Public School."

A. R. TAYLOR, Ph.D., Decatur, Ill., President James Millikin University.

**Address** — "The Relation of the Religious and Secular Press to the Sunday-school."

Rev. LEVI GILBERT, D.D., Cincinnati, Ohio, Editor *The Western Christian Advocate*.

### Twin Meeting, Metropolitan Church

**Organ Recital**, Dr. TORRINGTON.

**Praise and Prayer Service.**

Rev. E. L. MARSH, Waterville, Me.

Hon. NOAH SHAKESPEARE, Victoria, B. C.

**Address** — "The Old Guard."

Rev. HENRY C. MCCOOK, D.D., Sc.D., LL.D., Philadelphia, Pa.

**Address** — "The Relation of the Sunday-school to the Art of Teaching."

Rev. WM. DOUGLAS MACKENZIE, D.D., President Hartford, Conn., Theological Seminary, and President Hartford School of Religious Pedagogy.

**Address** — "The Kingdom in the Cradle."

Rev. JAMES ATKINS, D.D., Nashville, Tenn., Editor Sunday-school Publications, M. E. Church, South.

## TENTH SESSION

Tuesday Morning, June 27

### Metropolitan Church

**Praise and Prayer Service.**

Rev. A. D. ARCHIBALD, Summerside, P. E. I.

Hon. E. R. BURKHOLDER, McPherson, Kan.

**Address** — "Adult Classes and Work for Men."

Mr. MARSHALL A. HUDSON, Syracuse, N. Y., President of the Baraca Union of America.

**Conference on Adult Classes and Work for Men.**

Conducted by Mr. MCKENZIE CLELAND, Chicago, Ill.

**Address** — "The Sunday-school and the Minister's Training."

Rev. GEORGE B. STEWART, D.D., President Auburn Theological Seminary, Auburn, N. Y.

**Business**, including the work of the International Association, among the negroes, in the west, and in Japan.

Selection of the place for the Twelfth International Convention.

## ELEVENTH SESSION

Tuesday Afternoon, June 27

### Metropolitan Church

**Praise and Prayer Service.**

Mr. JAMES LYNCH, Seattle, Wash.

Rev. E. S. LEWIS, D.D., Columbus, Ohio.

**Address** — "The Relation of the Teacher to the Course of Study in the Sunday-school."

Prof. MARTIN G. BRUMBAUGH, Ph.D., University of Pennsylvania, Philadelphia, Pa.

**Address** — "The Place and Power of Memorized Scripture."

Rev. W. H. GEISTWEIT, D.D., Chicago, Ill., Editor of *Service*.

**Quiet Half Hour.** Dr. TOMKINS.

**Address** — "Supplemental and Graded Lessons." Followed by a conference.

Rev. JESSE L. HURLBUT, D.D., South Orange, N. J.

**Business.**

## TWELFTH SESSION

Tuesday Evening, June 27

### Twin Missionary Mass Meeting, Massey Hall

**Praise and Prayer Service.**

Rev. HIRAM HULL, Rat Portage, Manitoba.

Mr. T. S. SIMS, St. John, New Brunswick.

**Address** — "The Duty of Young America to Young Japan."

Rev. JAMES A. B. SCHERER, D.D., LL.D., Newberry, S. C., President Newberry College.

**Address** — "The Sunday-school and the Church as a Solution of the Negro Problem."

Rev. D. WEBSTER DAVIS, Richmond, Va., Pastor Second Baptist Church.

**Address** — "The Relation of the Sunday-school to the Third Deliverance of Ishmael."

Rev. ARCHIBALD FORDER, Jerusalem, Palestine, Missionary among the Arabs.

**Address** — "The Sunday-school and Home Missions."

Rev. W. G. PUDDFOOT, D.D., South Framingham, Mass., Field Secretary, Congregational Home Missionary Society.

### Twin Missionary Mass Meeting, Metropolitan Church

**Organ recital,** Dr. TORRINGTON.

**Praise and Prayer Service.**

Mr. CHAS. P. AYRE, St. John's, Newfoundland.

Rev. CHAS. R. HEMPHILL, D.D., Louisville, Ky.

**Address.** Rev. E. E. CHIVERS, D.D., New York, Field Secretary, Baptist Home Missionary Society.

**Address.** Rev. CHAUNCEY MURCH, Missionary, Luxor, Egypt.

**Address.** Mr. ROBERT E. SPEER, Associate Secretary, Presbyterian Board of Foreign Missions, New York.

# Official List of Delegates

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 Rev. George W. Bouldin, Holly-  
 wood.  
 Mr. Joseph Carthel, Montgomery.  
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 Miss Minnie E. Chambers, Gaston-  
 burg.  
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 land.  
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Mr. Henry Moser, Sheridan.  
Rev. George C. Moor, Champaign.  
Mr. William Morrell, Palmyra.  
Miss Emma L. Muerner, Naperville.  
Miss Marietta Neel, Mattoon.  
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 castle.  
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 olis.  
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 olis.  
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 apolis.  
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 ola.  
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Mr. and Mrs. H. E. Lufkin, Yarmouthville.  
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Mrs. Nellie R. Millspaugh, Winthrop.  
Miss Sabrina Morey, Belfast.  
Miss Grace M. Robinson, Yarmouthville.  
Miss Sarah T. Rollins, Dexter.  
Miss Edna M. Sawyer, Yarmouth-ville.  
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 ville.  
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 peg.  
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 sham.  
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 Rev. Edwin B. Dolan, Wales.  
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 mouth.  
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 Mr. and Mrs. T.H. Lippiatt, Shamokin.  
 Mr. A. Lukenback, Bellefonte.  
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 Mr. D. H. Miller, Kane.  
 Rev. J. R. Miller, D.D., Philadelphia.  
 Rev. R. J. Miller, D.D., Pittsburg.  
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 Rev. John H. Mortimer, Williamsport.  
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 Mr. George May Powell, Philadelphia.  
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 Rev. Edwin Wilbur Rice, D.D., Philadelphia.  
 Rev. George W. Richards, D.D., Lancaster.  
 Mrs. M. B. Richardson, Philadelphia.  
 Miss Helen Roberts, Norristown.  
 Rev. W. H. Roberts, D.D., LL.D., Philadelphia.  
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 Mr. H. I. Romig, Beaver Springs.  
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 Mr. Allan Sutherland, Philadelphia.  
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 Mr. Benjamin Wilbur, South Scituate.  
 Mr. and Mrs. W. B. Wilson, Providence.

**SOUTH CAROLINA**

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 Miss Lottie Barron, Rock Hill.  
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 Rev. T. P. Burgess, Edgefield.  
 Mrs. M. A. Carlisle, Newberry.  
 Mr. J. C. Cork, Rock Hill.  
 Mr. B. W. Crouch, Saluda.  
 Mr. and Mrs. S. B. Ezell, Spartanburg.  
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 Rev. D. M. Fulton, Darlington.  
 Mr. Allen J. Graham, Greenville.  
 Mr. I. W. Gray, Woodruff.  
 Mr. S. C. Hodges, Greenwood.  
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 Prof. William T. Lander, Greenwood.  
 Mr. J. H. McMurray, Fort Mill.  
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 Rev. Will B. Oliver, Florence.  
 W. E. Pelham, Newberry.  
 Dr. B. H. Rutledge, Florence.  
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 Miss Roberta Wardlaw, Darlington.  
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 Rev. W. E. Wilkins, Columbia.  
 Mr. R. Evans Wylie, Lancaster.  
 Miss Juanita Wylie, Lancaster.

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 Mr. W. G. Frederick, Sioux Falls.  
 Mr. T. H. Hagen, Huron.  
 Rev. and Mrs. F. P. Leach, Sioux Falls.  
 Miss Olive M. Leach, Sioux Falls.  
 Mr. Charles N. Madeen, Centerville.

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 Rev. George O. Bachman, Goodlettsville.  
 Miss Nellie Behm, Chattanooga.  
 Mr. and Mrs. George W. Boddie, Gallatin.  
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 Rev. O. T. Finch, Memphis.  
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 Mr. H. R. Moore, Huntland.  
 Miss Lyda C. Moore, Memphis.  
 Miss Mamie Moore, Gallatin.  
 Mr. George W. Pardue, Gallatin.  
 Mr. W. W. Pardue, Gallatin.  
 Mr. and Mrs. W. H. Raymond, Nashville.  
 Mrs. Rufus Reese, Gallatin.  
 Mr. Charles W. Rogers, McMinnville.  
 Mrs. W. F. Roush, Memphis.

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 Miss Elizabeth Shields, Memphis.  
 Mr. and Mrs. W. F. Trousdale, Nashville.  
 Miss K. Trimple, Nashville.  
 Rev. and Mrs. I. J. Van Ness, Nashville.

## TEXAS

Mr. John M. Allardyce, San Antonio.  
 Mrs. F. G. Baldwin, Dallas.  
 Mr. Marvin Blackmon, Terrell.  
 Miss Laura Bouldin, Fort Worth.  
 Mr. and Mrs. W. G. Breg, Dallas.  
 Miss Laura Conner, Fort Worth.  
 Mr. W. M. Crow, Dallas.  
 Mr. and Mrs. W. L. Diamond, Dallas.  
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 Miss Jessie Ramsey, Austin.  
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 Mr. W. N. Wiggins, San Antonio.  
 Miss Beulah M. Wiggins, San Antonio.  
 Miss Ada Willcford, Seguin.  
 Miss Lena Williams, Salado.  
 Miss Margaret Williams, Salado.

## UTAH

Mr. L. M. Gillilan, Salt Lake City.

## VERMONT

Mr. C. S. Andrews, Barre.  
 Mr. A. A. Aseltine, Enosburg Falls.  
 Rev. Robert J. Barton, Greensboro.  
 Rev. J. S. Brown, Manchester Center.  
 Miss Anna Byington, Charlotte.  
 Mr. D. M. Camp, Newport.  
 Rev. and Mrs. E. M. Fuller, Burlington.  
 Mr. and Mrs. J. A. Greenwood, Chester.  
 Rev. W. T. Miller, Grand Isle.  
 Mr. Frank A. Morse, West Rutland.  
 Mr. G. F. North, Burlington.  
 Mr. M. P. Perley, Enosburg Falls.  
 Mr. J. W. Pomeroy, Enosburg Falls.  
 Mr. Thomas Rose, Burlington.  
 Rev. G. W. Woodall, D.D., Pittsford.

## VIRGINIA

Mr. and Mrs. J. W. Borum, Norfolk.  
 Miss Jean Patton Cameron, Goshen.  
 Mr. and Mrs. DeWitt Crane, Newport News.  
 Miss Grace G. Davis, Staunton.  
 Mr. B. A. Deffenbaugh, Long Glade.  
 Mr. and Mrs. C. J. Dorr, Newport News.  
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 Mr. W. C. Garvin, Martinsville.  
 Mr. J. W. Grandy, Norfolk.  
 Miss Ella C. Hahn, Newport News.  
 Mr. John A. Jones, Long Glade.  
 Mr. and Mrs. J. R. Jopling, Danville.  
 Mr. A. Lee Knowles, Staunton.  
 Mr. Kinzley G. Knowles, Staunton.  
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 Mr. and Mrs. George L. Stevens, Norfolk.  
 Miss Pearl Teter, Goshen.  
 Mrs. J. H. Valentine, Richmond.  
 Miss Myra A. Vendegrift, Newport News.  
 Miss Agness Van Lear, Lipscomb.  
 Rev. H. A. Young, Goshen.

## WASHINGTON

Prof. and Mrs. H. T. Coleman, Spokane.  
 Mr. W. Ralph Cooley, Spokane.  
 Rev. W. O. Forbes, Portland, Ore.  
 Mr. James Lynch, Seattle.  
 Rev. W. C. Merritt, Tacoma.  
 Rev. George R. Varney, Bellingham.

## WEST VIRGINIA

Mr. J. C. Bardall, Moundsville.  
 Rev. and Mrs. Earle A. Brooks, Waverly.  
 Miss Pattie Campbell, Longacre.  
 Miss Mayme Charlton, Mannington.  
 Miss Ora Dent, Mannington.  
 Mr. Thomas Evick, Ceredo.  
 Mr. W. H. Gilmore, St. Cloud.  
 Miss Martha V. Graham, Wheeling.  
 Miss Elizabeth M. Harlan, Mannington.  
 Mr. and Mrs. E. B. Hawkins, Fayetteville.  
 Mr. Myron Hubbard, Wellsburg.  
 Miss Louise P. Hubbard, Wheeling.  
 Dr. and Mrs. C. Humble, Parkersburg.  
 Miss Ada C. Jepson, Wheeling.

**WEST VIRGINIA** (Continued)

Miss Anna Frances McCuskey, Waverly.  
 Rev. T. Marcellus Marshall, Stout's Mills.  
 Miss Ada Morgan, Mannington.  
 Mr. and Mrs. L. W. Nuttall, Nuttallburg.  
 Rev. Oscar Lee Owens, Mannington.  
 Rev. N. A. Parker, Green Sulphur Springs.  
 Daniel B. Purinton, Ph.D., LL.D., Morgantown.  
 Dr. M. M. Reppard, Middlebourne.  
 Rev. W. J. Rutherford, St. Marys.  
 Mr. W. C. Shafer, Wheeling.  
 Miss Bird Stage, Eureka.

**WISCONSIN**

Mrs. H. E. Andrews, Portage.  
 Mrs. S. H. Anderson, Appleton.  
 Mr. C. H. Blom, Sheboygan.  
 Mrs. Nellie Bowstead, Milwaukee.  
 Miss Blanch Crow, Evansville.  
 Mr. and Mrs. Luther Davies, Oshkosh.  
 Mrs. H. L. Day, Eau Claire.  
 Miss Nellie Gist, Sheboygan.  
 Mr. and Mrs. F. Gasser, Prairie du Sac.

Mr. T. M. Hammond, Milwaukee.  
 Mr. R. O. Irish, Fond du Lac.  
 Mrs. C. P. Jaeger, Portage.  
 Mrs. H. G. Lewis, Portage.  
 Miss M. E. McCumber, Fond du Lac.  
 Mrs. J. W. Morgan, Evansville.  
 Mr. Frank Proctor, Eau Claire.  
 Mr. and Mrs. Carroll Quimby, Sheboygan.  
 Miss Miriam Ritchey, Portage.  
 Mrs. J. H. Ritchey, Portage.  
 Mrs. J. H. Rogers, Portage.  
 Mrs. William S. Ross, Mineral Point.  
 Mr. and Mrs. E. D. Stacy, Beaver Dam.  
 Mr. W. H. Weber, Menomonie.

**FOREIGN**

Rev. Carey Bonner, London, England.  
 Rev. Edward Brown, Aberdeen, Scotland.  
 Rev. T. Rowatt Brown, Bigger, Scotland.  
 Rev. Archibald Forder, Jerusalem, Palestine.  
 Rev. Chauncey Murch, Luxor, Egypt.

**Colored Delegates Who Attended the Toronto Convention**

**ALABAMA**

Mr. W. T. Breeding, Montgomery.  
 Rev. C. L. Fisher, Birmingham.  
 Rev. J. S. Jackson, Birmingham.  
 Rev. S. F. Kingston, Selma.  
 Mr. J. E. Lawrence, Montgomery.  
 Dr. W. H. Mixon, Selma.  
 Rev. N. N. Nealy, Montgomery.  
 Rev. E. J. Penney, D.D., Tuskegee.

**GEORGIA**

Rev. G. W. Arnold, Atlanta.  
 Prof. A. J. Davis, Atlanta.  
 Miss Ella E. Davis, Atlanta.  
 Miss Cora Findlay, Atlanta.  
 Miss Birdie Ford, Atlanta.  
 Mr. W. R. Gray, Atlanta.  
 Miss Julia Howard, Atlanta.  
 Miss Rhohena Jones, Atlanta.  
 Miss Bessie Landrum, Atlanta.  
 Miss Ella Landrum, Atlanta.  
 Miss Hattie M. Landrum, Atlanta.  
 Miss Katie B. McClendon, Atlanta.  
 Prof. W. B. Matthews, Atlanta.  
 Mrs. Clara T. Maxwell, Decatur.  
 Miss Jessie McHenry, Atlanta.  
 Miss C. F. McHenry, Atlanta.  
 Prof. James L. Murray, Albany.  
 Miss M. Belle Paschall, Atlanta.  
 Prof. I. Garland Penn, Atlanta.  
 Prof. M. W. Reddick, Americus.  
 Miss Birdie Thomas, Atlanta.

Miss Carrie Thomas, Atlanta.  
 Mr. R. G. Witherspoon, Augusta.

**NORTH CAROLINA**

Miss Minnie E. Amey, Durham.  
 Miss Julia A. Amee, Goldsboro.  
 Miss Emma E. Andrews, Williams-  
 ton.  
 Prof. B. R. Cowerd, Kinston.  
 Major J. Elmer Dellinger, Greens-  
 boro.  
 Dr. J. B. Dudley, Greensboro.  
 Prof. H. E. Hagans, Goldsboro.  
 Rev. S. B. Hunter, Kinston.  
 Miss Julia A. Latta, Durham.  
 Dr. A. M. Moore, Durham.  
 Prof. George W. Moore, Raleigh.  
 Prof. W. G. Pearson, Durham.  
 Mr. D. W. Perkins, Elizabeth City.  
 Prof. L. R. Randolph, Washington.  
 Miss Nita D. Rogers, Raleigh.  
 Dr. James E. Shepard, Durham.  
 Miss K. Waddell Telfair, Wilming-  
 ton.  
 Rev. A. B. Vincent, Raleigh.  
 Dr. J. A. Whitted, Raleigh.  
 Miss Pearl Whitted, Durham.

**SOUTH CAROLINA**

Mr. Robert F. Bowler, Orangeburg.  
 Prof. R. E. Brogdon, Manning.  
 Mr. D. L. Bryan, Columbia.

**SOUTH CAROLINA** (Continued)

Rev. D. W. Bythewood, Beaufort.  
 Miss Nettie C. Crockette, Chester.  
 Rev. F. Y. Dendy, D.D., Marion.  
 Mr. James W. Eichelberger, Jr.,  
 Rock Hill.  
 Rev. Augustus U. Frierson, D.D.,  
 Sumter.  
 Rev. I. H. Fulton, Orangeburg.  
 Prof. C. G. Garrett, Columbia.  
 Prof. E. G. Jones, Sumter.  
 Rev. R. F. Lee, Barnwell.  
 Rev. R. A. Madison, Charleston.  
 Rev. J. B. Middleton, D.D., Dar-  
 lington.

Mr. J. S. Stanback, Chester.  
 Miss A. Lucille Stewart, Manning.  
 Rev. J. H. Walker, Bamberg.  
 Rev. J. C. Williams, Sumter.

**TENNESSEE**

Rev. C. H. Clark, D.D., Mt. Olive.  
 Rev. W. S. Ellington, Nashville.

**VIRGINIA**

Mr. W. P. Burrell, Richmond.  
 Rev. D. Webster Davis, A.M., D.D.,  
 Richmond.  
 Rev. John J. Smallwood, Claremont.

**RECAPITULATION OF ENROLLMENT**

Number of states, provinces, territories and countries represented . . . . .	60
(Those not represented were: Central America, Cuba, Hawaii, Mexico, Montana, Philippines, Porto Rico, Saskatchewan and Wyoming) . . . . .	9
Number of states and provinces having full delegations . . . . .	28
Number of religious denominations represented . . . . .	30
Accredited delegates, officers and speakers . . . . .	1,983
Fraternal delegates from abroad . . . . .	5
Total delegates present . . . . .	1,988
Visitors, not including Toronto (six states estimated) . . . . .	1,012
Grand total . . . . .	3,000
Men enrolled, 1,120; women enrolled, 868.	
Official position of those present:	
International officers, including out-going and in-coming commit- teemen . . . . .	95
State, provincial and territorial officers . . . . .	528
Paid state and provincial workers, about (including every General Secretary but one) . . . . .	100
Pastors . . . . .	318
Superintendents . . . . .	351
Other officers . . . . .	252
Teachers . . . . .	856

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# BEGINNERS' LESSONS

## The Two-Year International Beginners' Course

(For Scholars under Six Years of Age)

Issued under the authority of the American Section of the International Lesson Committee, and, in accordance with instructions from the Denver Triennial Convention of 1902, marked "Optional."

The course is arranged to begin with September, and work towards Thanksgiving and Christmas. It may, however, be begun at any time by the teacher, care being exercised to commence at the lesson corresponding with the month in which the individual teacher begins.

In most cases the Golden Texts have been taken from the Revised Version. But in one or two cases, where the Authorized Version was simpler, and the meaning the same as that of the Revised, the former has been retained.

JOHN POTTS, Chairman, Toronto, Ont.

A. F. SCHAUFFLER, Secretary,  
105 East 22d St., N. Y. City.

### FIRST YEAR

#### Theme: God the Creator

Golden Text: All things were made by Him. — John 1: 3.

1. God Making Trees and Flowers. — Gen. 1: 9-13.
2. God Making Animals. — Gen. 1: 20-25.
3. God Making All Things. — Gen. 1: 1-8, 14-19.

#### Theme: Home Life

Golden Text: Lord, Thou art our Father. — Isa. 64: 8.

4. The First Family. — Gen. 1: 26-31; 3: 20; 4: 1, 2.
5. The First Home. — Gen. 2: 4-10, 15-17.

#### Theme: God's Loving Care

Golden Text: He careth for you. — 1 Peter 5: 7.

6. God Caring for Birds and Flowers. — Matt. 6: 26-34.
7. God Caring for Baby Moses. — Ex. 2: 1-10.
8. God Caring for Elijah. — 1 Kings 17: 1-6.
9. God Caring for Many People. — Ex. 16: 11-18, 31-35.

#### Theme: Giving Thanks to God

Golden Text: O give thanks unto the Lord, for He is good. — Ps. 106: 1.

10. Daniel Thanking God. — Dan. 2: 17-24.
11. The Israelites Thanking God. — Ex. 14: 9, 10, 21 31; 15: 1-21.
12. Thanking God for All Things. — Ps. 103: 1-5; 104: 10-24.
13. Thanking God in Heaven. — Rev. 7: 9-17.

#### Theme: Giving

Golden Text: God loveth a cheerful giver. — 2 Cor. 9: 7.

14. A Poor Woman's Gift. — Mark 12: 41-44.
15. Giving to the Needy. — Neh. 8: 1-12.
16. The Israelites Giving to God. — Ex. 35: 20-29.
- Golden Text: He loved us and sent His Son. — 1 John 4: 10.
17. God's Gift to His Son. — Luke 2: 1-20.
18. The Wise Men's Gifts. — Matt. 2: 1-11.

#### Theme: The Boy Jesus

Golden Text: His name was called Jesus. — Luke 2: 21.

19. Jesus Being Named. — Luke 2: 21-39.
20. Jesus in His Home. — Luke 2: 30, 40, 51, 52.
- Golden Text: Let us go unto the house of the Lord. — Ps. 122: 1.
21. Jesus Going to the House of God. — Luke 2: 41-49.

**Theme: The Man Jesus**

- Golden Text: He took them in his arms and blessed them. — Mark 10: 16.
22. Jesus' Love for Children. — Matt. 19: 13-15; Mark 10: 13-16.  
Golden Text: I will sing unto the Lord. — Ex. 15: 1.
23. Children Praising Jesus. — Matt. 21: 6-17.  
Golden Text: Who went about doing good. — Acts 10: 38.
24. Jesus Feeding the Hungry. — Mark 6: 30-44; John 6: 1-14.
25. Jesus and the Storm. — Mark 4: 35-41; Matt. 8: 23-27.
26. Jesus Curing a Sick Boy. — John 4: 46-54.
27. Jesus and Jairus' Daughter. — Mark 5: 21-24, 35-43.

**Theme: Resurrection Lessons**

- Golden Text: We shall all be changed. — I Cor. 15: 51.
28. The Flowers Blooming Again. — Song of Solomon 2: 11-13; Luke 12: 27.  
Golden Text: Christ died and lived again. — Rom. 14: 9.
29. Jesus Dying and Living Again. — Matt. 28: 1-10.  
Golden Text: I go to prepare a place for you. — John 14: 2.
30. Jesus Returns to Heaven. — Acts 1: 9-11.
31. Our Heavenly Home. — John 14: 1-3; Rev. 22: 1-5.

**Theme: Reverence**

- Golden Text: The Lord our God is Holy. — Ps. 99: 9.
32. Reverence for God's Name. — Ex. 20: 7; 1 Kings 8: 41-43; Ps. 113: 1-5.
33. Reverence for God's House. — Ex. 3: 16; 40: 34-38; Ps. 122: 1; Ecc. 5: 1, 2.  
Golden Text: Remember the Sabbath day to keep it holy. — Ex. 20: 8.
34. Reverence for God's Day. — Neh. 13: 15-22; Gen. 2: 2, 3; Ex. 20: 8-11; Isa. 56: 2-7.  
Golden Text: I will not forget thy Word. — Ps. 119: 16.
35. Reverence for God's Word. — 2 Chron. 34: 1-6, 14-18, 29-33.

**Theme: Obedience**

- Golden Text: Children obey your parents. — Eph. 6: 1.
36. Joseph Obeying His Father. — Gen. 37: 13-17.  
Golden Text: I will help thee. — Isa. 41: 10.
37. Fishermen Obeying Jesus. — Luke 5: 1-11.
38. Noah Obeying God. — Gen. 7: 12-24; 8: 1-22; 9: 13.
39. God Will Help Us to Obey Him. — Dan. 1: 1-21.

**Theme: Repentance**

- Golden Text: I will be sorry for my sin. — Ps. 38: 18.
40. Peter's Sorrow for Sin. — Luke 22: 54-62; John 21: 15-17.
41. Turning Away from Sin. — Luke 19: 1-10.

**Theme: Forgiveness**

- Golden Text: Ready to Forgive. — Ps. 86: 5.
42. Joseph Forgiving His Brothers. — Gen. 37: 23-28; 45: 1-15.
43. A Father's Forgiveness. — Luke 15: 11-24.

**Theme: Prayer**

- Golden Text: My God will hear me. — Micah 7: 7.
44. Hezekiah's Prayer for Help Granted. — 2 Kings 20: 1-7.
45. David's Prayer for His Child Denied. — 2 Sam. 12: 15-23.
46. Elisha's Prayer for a Child Granted. — 2 Kings 4: 8-37.
47. Jesus Praying. — Luke 3: 21, 22; Mark 1: 35; 14: 26-42.

**Theme: Kindness**

- Golden Text: Be ye kind one to another. — Eph. 4: 32.
48. Rebekah's Kindness. — Gen. 24: 10-20, 29-31.
49. The Boy and the Lamb. — 1 Sam. 17: 32-38.
50. David's Kindness to a Lame Boy. — 2 Sam. 9: 1-13.
51. Elisha's Kindness to a Poor Woman. — 2 Kings 4: 1-7.
52. The Good Samaritan. — Luke 10: 30-37.

## SECOND YEAR

### Theme: Happy Home Life

Golden Text: Honor thy father and thy mother. — Ex. 20: 12.

1. Respect for Parents. — Jer. 35: 1-10; Eph. 6: 1-4.
2. Miriam Ready to Help. — Ex. 2: 1-10.  
Golden Text: Blessed are the peacemakers. — Matt. 5: 9.
3. Jonathan the Peacemaker. — 1 Sam. 19: 1-7; 1 Thess. 5: 13.  
Golden Text: Preferring one another. — Rom. 12: 10.
4. Kindness to Guests. — 2 Kings 4: 8-13; Heb. 13: 2.

### Theme: Unselfishness

Golden Text: Christ also pleased not himself. — Rom. 15: 3.

5. Abraham and Lot. — Gen. 13: 1-9.
6. Ruth and Naomi. — Ruth 1: 1-22.

### Theme: God's Goodness

Golden Text: God shall supply every need of yours. — Phil. 4: 19.

7. God's Care for Ishmael. — Gen. 21: 12-20.
8. God's Care for Elijah. — 1 Kings 17: 8-16.
9. God's Care for Daniel. — Dan. 6: 1-23.
10. God's Care for Peter. — Acts 12: 1-17.
11. God's Care for Us. — Ps. 23: 1-6.
12. God's Care for All Things. — Matt. 6: 25-30.

### Theme: Gratitude

Golden Text: Be ye thankful. — Col. 3: 15.

13. A Man Thanking Jesus. — Luke 17: 11-19.
14. A Lame Man Thanking God. — Acts 3: 1-10.

### Theme: Helpfulness

Golden Text: Let us do good unto all. — Gal. 6: 10.

15. A Little Girl Helping her Master. — 2 Kings 5: 1-5, 9-11.
16. Samuel Helping in the House of God. — 1 Sam. 3: 1-10.
17. Friends Helping a Sick Man. — Mark 2: 1-12.
18. A Little Boy Helping Jesus. — John 6: 5-14.  
Golden Text: For God so loved the world that He gave His only begotten Son. — John 3: 16.
19. God Helping Us by the Gift of His Son. — Matt. 1: 21; Luke 2: 1-20; 1 Tim. 1: 15.

### Theme: Jesus Our Helper

Golden Text: Lord be thou my helper. — Ps. 30: 10.

20. Jesus Helping the Fishermen. — John 21: 2-13.
21. Jesus Feeding Four Thousand Men. — Matt. 15: 32-30; Mark 8: 1-9.
22. Jesus Healing a Leper. — Matt. 8: 1-4; Mark 1: 40-45.  
Golden Text: My help cometh from the Lord. — Ps. 121: 2.
23. Jesus Healing a Blind Man. — John 9: 1-41.
24. Jesus Raising the Widow's Son. — Luke 7: 11-17.

### Theme: Jesus Our Teacher

Golden Text: Teach me Thy way, O Lord. — Ps. 27: 11.

25. Jesus' Example of Service. — John 13: 1-15.
26. Jesus' Story of a Supper. — Luke 14: 16-24.
27. Jesus' Story of the Lost Sheep. — Luke 15: 3-7.
28. Jesus' Story of the Seed. — Matt. 13: 3-8.

### Theme: The Risen and Ascended Lord

Golden Text: Behold I make all things new. — Rev. 21: 5.

29. New Life in Nature. — Gen. 1: 12; Song of Solomon 7: 11-13; Ps. 65: 9; 74: 16, 17; 104: 14-17; 147: 16-18.

- Golden Text: He is Risen. — Matt. 28: 6.  
 30. Jesus' New Life. — Luke 24: 1-9.  
 Golden Text: In my Father's house are many mansions. — John 14: 2.  
 31. Jesus Going Back to Heaven. — Luke 24: 36-53.  
 32. Our New Life. — Rev. 21: 1-4, 21-27.

#### Theme: Jesus' Nearness to Us

- Golden Text: I am with you alway. — Matt. 28: 20.  
 33. Jesus' Promise of Nearness. — John 14: 18-23; 16: 16-22; Matt. 28: 20.  
 34. Jesus' Nearness to Paul. — Acts 18: 1-11; 2 Tim. 4: 16-18.

#### Theme: Obedience

- Golden Text: We must obey God. — Acts 5: 29.  
 35. Gideon and the Three Hundred. — Judges 7: 12-21.  
 36. Peter and John Obeying God. — Acts 5: 17-32.

#### Theme: Honesty

- Golden Text: Let us walk honestly. — Rom. 13: 13.  
 37. The Honest Workmen. — 2 Chron. 24: 4, 8-14; 2 Kings 12: 11-15.  
 38. The Dishonest Servant. — 2 Kings 5: 20-27.  
 39. The Honest Treasurers. — Ezra 8: 21-34.

#### Theme: Truthfulness

- Golden Text: My mouth shall speak truth. — Prov. 8: 7.  
 40. Samuel Telling the Truth. — 1 Sam. 3: 1-21.  
 41. Daniel Telling the Truth. — Dan. 5: 13-30.  
 42. Truthful at All Times. — John 1: 43-51; Eph. 4: 25; Ps. 15: 1, 2.

#### Theme: Self-Control

- Golden Text: Be patient toward all. — 1 Thess. 5: 14.  
 43. David's Self-Control. — 1 Sam. 26: 1-25.  
 44. Jesus Bearing Wrong. — Luke 9: 51-56.

#### Theme: Prayer

- Golden Text: Lord, teach us to pray. — Luke 11: 1.  
 45. Praying for Help. — Neh. 1: 1-11.  
 46. Praying for Others. — 1 Sam. 12: 10-24; Matt. 5: 44; James 5: 13-16.  
 47. When and Where to Pray. — Matt. 6: 6; Dan. 6: 10; Acts 3: 1; Gen. 24: 10-14; Neh. 2: 4; James 5: 13; Matt. 8: 23-46.

#### Theme: Forgiveness

- Golden Text: Forgiving each other. — Eph. 4: 32.  
 48. Stephen Forgiving his Enemies. — Acts 7: 54-60.  
 49. Jesus Forgiving Peter. — John 18: 15-18, 25-27; 21: 15-17.

#### Theme: Love

- Golden Text: Let us love one another, for love is of God. — 1 John 4: 7.  
 50. Jonathan's Love for David. — 1 Sam. 18: 1-4; 20: 1-42.  
 51. Mary's Love for Jesus. — John 12: 1-8; Mark 14: 3-9.  
 52. Jesus' Love for His Friends. — John 11: 1-44.







